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THE

ANTI-JACOBIN

REVIEW AND MAGAZINE,

OR,

Monthly Political and Literary Censor,

FROM

MAY TO AUGUST (INCLUSIVE,)

—1803—

WITH AN APPENDIX,

CONTAINING

AN AMPLE REVIEW OF FOREIGN LITERATURE.

PRODESSE ET DELECTARE.

VOL. XV.

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1803.

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THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For MAY, 1803.

Nunc vero non id agitur, boniſne an malis moribus vivamus, neque quantum, aut quam magnificum Imperium Populi Romani ſit, Sed Hæcce, cujuſcunque modi videntur noſtra, an nobiſcum unà Hoſtium futura ſint.

TACITUS.

ORIGINAL CRITICISM.

The True Churchmen aſcertained; or, an Apology for thoſe of the Regular Clergy of the Eſtabliſhment, who are ſometimes called Evangelical Miniſters: occaſioned by ſeveral modern publications. By John Overton, A. B. Mawman and Rivingtons, London; Wilſon, Spence, Todd and Wolſtenholme, York, &c. 8vo. PP. 422.

WE conſider the publication now before us as highly important, and as laying claim to the peculiar regard of every conſcientious miniſter of the eſtabliſhed church. But let us not be miſunderſtood. Its importance, in our eſtimation, ariſes much more from the nature and magnitude of the object which the author has in view, than from any ſucceſs which has attended his endeavours to attain it. If, however, he has failed, as we conceive he has, in eſtabliſhing the point which he labours to prove, we impute the failure to the badneſs of the cauſe, and not at all to the weakneſs of the pleader. Mr. Overton is, in fact, both an able and an artful advocate; and we certainly think that the intereſts of his clients could have been entruſted to few more zealous, or, to ſay the truth, more competent to do them juſtice. But there are ſome cauſes ſo hopeleſs and deſperate, as to baffle all the powers of learning and ingenuity; and ſuch, we are convinced, is that which our apologiſt has undertaken to ſupport. It has indeed been pronounced, as we are informed, by *very high authority*, that his book will not be eaſily anſwered; and we have reaſon to believe that it is regarded by *the party*, as altogether unanſwerable. But every one knows how apt minds, even the moſt ingenuous, are to be impoſed upon, without perceiving the impoſi-

to hold any tenet that is *Calviniſtic.*"* (P. 97.) But the prudence and caution of this apologiſt are equal, at leaſt, to his learning and ingenuity. He was ſenſible that the tenets of Calvin, when exhibited in their true and legitimate colours, diſplay ſuch a diſguſting maſs of impiety, blaſphemy, contradiction, and cruelty, as cannot fail to inſpire with horror or contempt, every mind which retains any ſentiments of reſpect for the Supreme Being, any ſpark of benevolence for its fellow-creatures, or even any glimmerings of reaſon and common ſenſe. He is anxious, of courſe, to exonerate the Church, and, by conſquence, his favourite evangelical divines, from the accuſation of maintaining theſe tenets in their full extent. He, in various places, pleads, as we have ſeen, for *moderate Calviniſm* only. But, as to get rid of the charge of holding the moſt ſhocking parts of the Calviniſtic ſyſtem was a point of great importance to his cauſe, he is not ſatisfied with incidentally diſclaiming them. On the contrary, he is at great pains to diſown them explicitly, and at large. After long contending for the Calviniſm of the ſtandards of the Church, he, at p. 93, thus proceeds:

" Nothing, however, is further from our purpoſe, than to infer, from what has been advanced in this ſection, that the preciſe theological ſyſtem of *John Calvin* in *all its parts*, and to *its full extent*, was intended to be eſtabliſhed in the 39 Articles, to the excluſion of every milder ſentiment. We think they have equally failed who have attempted to ſhow this, whether the exaltation or degradation of the national confeſſion has been their object. To ſay the leaſt, our eſtabliſhed forms do not *teach directly*† ſeveral doctrines which are contained in Calvin's Inſtitutions. They do not, with this work, affirm that the *fall of Adam* was the effect of a *divine decree:* they do not uſe the language it does, reſpecting the *extent of Chriſt's redemption:* they are ſilent concerning *abſolute reprobation*, which is here taught expreſsly. The authors of theſe forms unqueſtionably built upon *the ſame foundation* with this celebrated reformer, but they have not carried *the ſuperſtructure* to *the ſame height*. They were aware of the *extremes* to which ſome had proceeded on theſe ſubjects, and of the liability of the doctrines of grace to abuſe, and wiſhed therefore to expreſs themſelves with moderation and caution. They were aware of the inability of the human underſtanding to comprehend the *whole* of the divine procedure towards his creatures; and, of courſe, of the difficulties attending the ſubject, when purſued beyond a certain limit. They wiſhed, therefore, in framing a ſtanding public confeſſion, to decide no further upon theſe deep points than they believed the deciſion of importance, and for which they had the moſt expreſs and certain warrant of ſcripture. They wiſhed unequivocally to teach that man's *ſalvation* is *wholly of grace*, but that his *perdition* is

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of himself; and neither to make *God the author of sin*, nor *man a mere machine*, and unfit to be treated as a *moral agent*. All beyond this they have left to be resolved on the principle of human ignorance."

"It is said," adds our author (p. 95), "that, in reality, there is no difference between this system and the higher species of Calvinism. It may be answered, however that be, the Church is only responsible for the doctrines she *teaches expressly*, and not for the *inferences and consequences* which may be deduced from these doctrines by those who perhaps do not understand them, and which she probably may disavow."

"When, therefore," continues our wary apologist, (p. 96), "certain writers have formed a frightful system of nothing but absolute decrees, absolute reprobation, and other extravagancies, which we disavow, they may attack it as vehemently as they please; but it deserves their consideration that it is a creature of their own, and that in respect to *us*, at least, the most pointed of their weapons falls "Telum imbelle sine ictu."

We have inserted this long quotation, that our readers may see with what anxious concern Mr. O. repels from his party, and, by consequence, from the church, the credit of which must, in his opinion, stand or fall with himself and his friends, the imputation of adopting what he calls *the higher species of Calvinism*. "In which of their writings," the writings of the divines whom he is vindicating, "can our opponents," says he, "find a single paragraph that *goes beyond* the Sublapsarian scheme? But much may be found that comes *below* it. Mr. Daubeny," he adds, "may deduce his consequences, assume the prerogative of knowing men's hearts, and insist upon it, in spite of themselves, that they hold doctrines which they *say, and believe, they do not*;* but it deserves his consideration, that such a procedure is absurd in itself, that it is contrary to the established laws of controversy, and that it is just as fair, and just as significant, as it would be to infer, from his stronger expressions respecting *human agency*, that at the bottom he must be a socinian." (P. 96.)

We are unwilling to suppose that all this ostentatious parade about the moderation of his Calvinism is intended, by Mr. O., only to throw dust in the eyes of his readers, though we are sorry to observe that the whole of it has too much this appearance. We should not, however, do justice to *our* readers, or to the cause which we have in hand, if we did not explicitly inform them that the whole of his defence, on this part of the subject, is labour completely lost. No man, we affirm, and we affirm it confidently, can be a Calvinist by halves. No man who embraces any one of the tenets peculiar to this system can possibly reject the rest. Mr. O., indeed, makes use of language directly calculated to mislead and deceive. He talks of *absolute decrees*, *absolute reprobation*, and *other extravagancies*, as *creatures*

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of his opponents, which he and his party diſavow. Now he tells us that they are *Sublapſarian* Calviniſts; and do ſuch, in truth, hold no kind of *abſolute decrees?* Yes; they contend that the decree of *Election*, at leaſt, is abſolute: and his maſter will tell Mr. O. that, if this be admitted, the decree of *reprobation* is abſolute alſo. "Multi quidem," ſays Calvin, "ac ſi invidiam a Deo repellere vellent, electionem ita fatentur ut negent quenquam reprobari; ſed inſulſe nimis et pueriliter: quando ipſa electio niſi reprobationi oppoſita non ſtaret. Dicitur Deus ſegregare quos adoptet in ſalutem: fortuitò alios adipiſci, vel ſuâ induſtriâ acquirere, quod *ſola electio* paucis confert, pluſquam inſulſe dicetur. *Quos ergo Deus præterit, reprobat*; neque aliâ de causâ, niſi quòd ab hæreditate quam filiis ſuis prædeſtinat, illos vult excludere." Inſt. Lib. 3. Cap. 23. Sec. 1.

This reaſoning of Calvin we deem irrefragable. SOLA ELECTIO is *unconditional, abſolute* election: it can mean nothing elſe; and for this our evangelical divines are ſtrenuous advocates. When they teach us that God only *paſſes by* a great part of mankind, and leaves them in their deſperate condition to periſh, they amuſe us with words, and attempt to eſtabliſh a diſtinction without a difference: for "Quos Deus præterit, reprobat." A decree of preterition is, to all intents and purpoſes, a decree of damnation, ſince every perſon who is abſolutely excluded from the decree of election muſt infallibly be damned.*

It is, indeed, highly deſerving of attention that, whatever opinion different men may form of the value of the Calviniſtic ſyſtem of theology, its admirable conſiſtency with itſelf muſt be univerſally admitted. Its characteriſtic doctrines hang ſo cloſely together, and depend ſo eſſentially upon one another, that, if you remove a ſingle dogma, you demoliſh the whole. Thus if you deny election, you muſt deny reprobation, and vice versâ. If you reject unconditional decrees, both election and reprobation fall to the ground. He who does not allow of invincible grace, muſt abandon the final perſeverance of the ſaints. The reſult is the ſame, wherever you begin,

* The Calviniſtic notion of reprobation ſeems not only to derive no ſupport from the word which, in the New Teſtament, is rendered *Reprobate*, but even to be totally inconſiſtent with its real import. Ἄδοκιμος is *useleſs, of no value*; therefore *good for nothing but to be thrown away*. Its proper and original application is to the droſs or ſcoriæ of metals. According to the ſcheme of thoſe who think that the everlaſting deſtiny of men is, in ſome way, dependent on their characters, it conveys a moſt ſignificant, and moſt inſtructive intimation. The wicked have abuſed all the means of grace; they have ſhewn themſelves incapable of improvement: they are only a nuiſance in the creation of God: they are, therefore, fit ſubjects for being *reprobated*, that is, rejected, treated as vile, and caſt away. "Cut it down; why cumbereth it the ground." On the principle of unconditional decrees, all this important and highly intereſting inſtruction is loſt.

Every

Every tenet of the ſyſtem is neceſſary to the ſupport of every other. We have therefore ſaid, that no man can (conſiſtently at leaſt) be a Calviniſt by halves: and to talk, as Mr. O. does, of a *moderate Calviniſm* is, in fact, to talk of a *real non-entity.*

We have long remarked, indeed, that it is a common artifice with writers of a certain deſcription to garble this precious ſyſtem of divinity, and to exhibit only a partial view of it. They either entirely keep out of ſight its moſt prominent and hideous, though eſſential, tenets; or, if they are forced to bring them forward, they boldly deny that they admit them: though what is thus diſclaimed as neceſſarily follows from what is admitted, as any corollary of Euclid from the propoſition from which it is deduced. This conduct, however, we cannot but regard as extremely diſingenuous, and unworthy of ſincere inquirers after truth. We are not ignorant of the rule of controverſy which forbids us to aſcribe to an antagoniſt thoſe conſequences of his opinions which he diſavows. But this rule can, in equitable conſtruction, have place only in caſes where theſe conſequences were either not foreſeen, or not pointed out. That our author ſtood in this predicament, no man who reads his book will believe. But, if Mr. O. chooſes to be inconſiſtent; if he will ſtill inſiſt on his privilege of making what reſervations he pleaſes in favour of himſelf; of adopting and rejecting preciſely ſuch ſhreds of Calviniſm as he thinks will beſt ſuit the purpoſes of the party for which he writes: we think that the obſervations already made confer on us an equal or a better right to conclude, that if our Church inculcate the theology of Calvin, ſhe inculcates it in its genuine purity, and to its legitimate extent.

It may be proper here to inform our readers, that, to juſtify the propriety, or rather neceſſity, of his publication, Mr. O. alleges that thoſe heterodox writers whoſe opinions he controverts were the *aggreſſors*, and had attacked, not himſelf indeed, but his friends, with unprovoked malignity. (Pref. p. vi.) But even our reſpect for Mr. O. cannot reſtrain us from affirming, in the moſt unqualified manner, that this is a groſs and moſt ſhameful miſrepreſentation. It would be inſulting our readers to ſuppoſe them ignorant that it has always, and uniformly, been a ſtanding rule with perſons of Mr. O.'s principles, to abuſe and vilify both clergy and laity, who had ſenſe enough to reject the Calviniſtic doctrines. Were we to credit his inſinuation in another place, (p. 42,) we ſhould certainly ſuppoſe that his party had been violently aſſaulted by a hoſt of foes: for he talks of "*Many* of their aſſailants." But when we examine the fact, even as ſtated by himſelf, it appears that this formidable army of aſſailants conſiſts of about ſix or ſeven divines, with the conductors of the Britiſh Critic and of the Anti-Jacobin Review.

The conductors of the Britiſh Critic, our reſpectable co-adjutors in the cauſe of the Church of England and of Truth, are fully competent to their own defence. With reſpect to ourſelves, whoſe volumes we obſerve are often referred to by this apologiſt, we ſhall endeavour

deavour to ſettle the account between him and us at a future opportunity. Till then, we are perfectly ſatisfied with the company in which he has placed us; and, in the mean time, we thank him for ſome obliging expreſſions which (pp. 15, 16,) he has been pleaſed to employ with regard to us.

We have ſaid that our author is an artful advocate; and we foreſee that we ſhall frequently have occaſion to notice the wary and guarded caution with which he writes. This forms, indeed, a conſpicuous characteriſtic of his book; and he ſeems, at times, to carry it ſo far as to diſplay a kind of myſterious ambiguity, which, to ſpeak the truth, now and then puts on very much the ſemblance of jeſuitical equivocation, and of a conſciouſneſs of the badneſs of his cauſe. Of this exceſſive warineſs the following is an inſtance, which is the more remarkable as it relates to the very deſign of his publication, in explaining which an author ought ſurely, if any where, to be open, explicit, and ingenuous. Although in his title-page he profeſſes to apologize "for thoſe of the regular clergy of the eſtabliſhment who are ſometimes called evangelical miniſters," he ſoon diſcovers that he has taken upon himſelf too hazardous a taſk. He is evidently afraid that this deſcription of his clients is too extenſive and general: he, therefore, in Pref. p. v. takes care to reduce it within bounds ſufficiently narrow. "Nor will," ſays he, "the work become reſponſible for the doctrines of any perſons except thoſe for whom by *name* it undertakes." He has thus expreſsly reſerved to himſelf the privilege of defending juſt whom he pleaſes, and, by conſequence, of leaving to the vengeance of their adverſaries thoſe refractory brethren, however dear, who preſume, in any degree, to exceed or come ſhort of the ſtandard which he means to eſtabliſh. Obſervé then, reader, and mark it well, that the real and only defendant in this cauſe is JOHN OVERTON, A. B.*

To the foregoing reſtriction, indeed, the following ſhuffling qualification is ſubjoined; but it can be intended only for a blind, becauſe, in the author's particular ſituation, it is entirely deſtitute of meaning; "Few, however, it is believed, will be found of the denomination and deſcription in queſtion," that is, regular evangelical miniſters of the eſtabliſhment, "who will not cordially ſubſcribe to their ſentiments," the ſentiments of thoſe "for whom," to uſe his own phraſeology, Mr. O. "by *name* undertakes."

* From the general ſtile of his work we conclude that Mr. O. is a *clergyman*—by which our readers will underſtand us to mean that he is in epiſcopal orders. If ſo, we ſhould be glad to know why he has omitted to prefix the uſual and appropriate deſignation of REVEREND to his name. On this affected practice, which we are ſorry to ſee gaining ground, whether it be intended as a puritanical diſplay of "voluntary humility," or as a private ſign of fraternal affection for Calviniſtic methodiſts out of the church, we ſhall not ceaſe, wherever we meet with it, to impreſs our note of decided reprobation.

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But *why* does Mr. O. believe ſo? *We* believe no ſuch thing. All thoſe, at leaſt, who entertain the ſupralapſarian principles will openly and clamorouſly diſſent. We have reaſon to think that the number of theſe among the regular clergy of the eſtabliſhed church is ſtill not inconſiderable; and Mr. O. knows that they too are SOMETIMES called evangelical miniſters. At all events his extreme caution has, in the preſent inſtance, expoſed him to the charge of moſt egregiouſly trifling with the public. When he wrote the following bold defiance, he probably expected that his readers would good-naturedly have forgotten the declaration in his preface. "And here our opponents are challenged to ſhew, by fair quotation, from the writings of any perſon here vindicated, any doctrine that *exceeds this ſtandard*; any thing that in its natural tendency, and by fair conſtruction, *means more* than what is plainly taught in our Articles, Homilies and Liturgy, and illuſtrated by the other writings, and known ſentiments, of our reformers." (P. 292.) The challenge is, certainly, a curious one. Mr. O. undertakes to vindicate only thoſe whom he mentions by name; perſons who, to be ſure, teach his own doctrines; and then gravely defies his opponents to produce, from the works of thoſe perſons, doctrines different from his! The individuals, however, whom he names with approbation make a pretty large aſſemblage.—He enumerates Robinſon, Hervey, Milner, Venn, Hawker, Knox, Romaine, Cecil, Cadogan, *Scott of the Lock*, &c. &c. with Mr. Wilberforce, and *that prodigy of female underſtanding* (p. 317) Mrs. Hannah More. The liſt is indeed ſo large, that we muſt decline taking up Mr. O.'s gauntlet. We are either too indolent, or too buſy, to enter into a minute examination of the voluminous productions of theſe worthy champions of the True Churchmen, although, by ſuch an examination, we ſhould, no doubt, be greatly edified and inſtructed. We ſhall, therefore, give full credit to Mr. O.'s aſſertion, and firmly believe that there is not the ſhadow of a diſagreement between their theological notions and his.

But the queſtion at iſſue between our author and his opponents is the REAL SENSE of the authorized ſtandards of the doctrines of our church. Mr. O. inſiſts that they go the length of Sublapſarian Calviniſm at leaſt, and often intimates that thoſe do not, in his apprehenſion, miſinterpret them, who repreſent them as going ſtill farther. We are moſt decidedly of a different opinion. He has brought, indeed, many arguments to prove that our reformers were Calviniſts. But granting that *ſome*, or even *many* of them were Calviniſts, in the moſt extenſive ſenſe of the word; it would not follow that our public ſtandards are therefore Calviniſtic. This point is to be determined on other principles, and by a different criterion. This criterion, we are happy to obſerve, Mr. O. has fairly and fully propoſed: we, therefore, quote with pleaſure the paſſage in which it is laid down.

"The Articles, Homilies, and Liturgy of our Church are three diſtinct ſpecies

ſpecies of writings. They were compoſed at different times, and, in ſome reſpects, for different purpoſes. And yet, in point of doctrine, they uniformly breathe the ſame ſpirit, and expreſs themſelves with the ſame degree of force. No one of them contracts the ideas, or by any means leſſens the import, of the reſt; but, when compared with honeſty, and underſtood according to the common rules of interpreting written compoſitions, each mutually illuſtrates and confirms the full and natural ſenſe of the others. In this light they were uniformly conſidered by the great characters who reviewed and examined them at their firſt eſtabliſhment; and whatever may have been urged to the contrary from a few *detached paſſages*, he muſt be a very ſuperficial theologian, who conſiders them *thoroughly*, and does not perceive the ſame *exact harmony* in them now. To the great diſturbance of ſuch divines as Archdeacon Paley, the doctrines of the articles are 'woven with much induſtry into the forms of public worſhip.'—This circumſtance, therefore, muſt materially aſſiſt us in diſcovering the original ſenſe and intention of the *whole*, and leaves little room to doubt but it was that which is moſt obviouſly ſuggeſted by the *words*, when underſtood according to the common uſe of language applied to ſuch ſubjects." (P. 45.)

With all this, which is well and ſenſibly ſaid, we moſt cordially agree, and here join iſſue with our apologiſt. Indeed the Articles, Homilies, and Liturgy of the Church muſt neceſſarily have been meant to be in harmony with each other, unleſs we will ſuppoſe our reformers to have been deſtitute either of common underſtanding or of common integrity. If they poſſeſſed the former, they could not draw up, as ſtandards of orthodoxy, three inſtruments ſtamped with equal authority, of which the doctrines were diſcordant and irreconcileable: nor could they, if not devoid of the latter, intend that the clergy, in ſubſcribing the Articles, ſhould make profeſſion of a different faith from what it is their daily duty to profeſs, and inculcate on the people, in the public Liturgy. We know not what diſturbance it may give to ſuch divines as Mr. Archdeacon Paley, that the doctrines of the articles are "woven with ſo much induſtry into the forms of public worſhip;" but, for our ſhare, we ſincerely rejoice that ſuch is the caſe. We could have wiſhed indeed that Mr. O. who has undoubtedly compared, with *care and honeſty*, the offices of the Liturgy with the Articles and Homilies, had favoured us with a particular detail of the reſults which he muſt have found on ſuch compariſon. But as, for reaſons beſt known to himſelf, he has not thought this incumbent upon him, we muſt endeavour, for the ſake of our readers, in ſome degree to ſupply the defect; and we begin with inquiring whether the Liturgy teaches the doctrines of Calvine for if it does not, then neither do the Articles or Homilies, our learned apologiſt himſelf being judge.

Now the key ſtone of the whole Calviniſtic ſyſtem is the doctrine of unconditional decrees, on the removal of which the whole edifice inſtantly tumbles into ruins. Even the mild and moderate Calviniſm for which our author pleads, and which he anxiouſly contends to be

be the doctrine of the Church, is built on an arbitrary election of individuals, without any regard to the character and conduct of the perſons elected. (See p. 354.) "And what ſcheme," he aſks, "does ſo much honour to the character and government of the Supreme Being as that which repreſents him as aiming continually at the manifeſtation of his own glorious perfections, and the greateſt poſſible ultimate felicity of his creatures; as accompliſhing theſe ends by means concerted in wiſdom and goodneſs; permitting *partial* evil, in order to greater good; leaving his intelligent creatures to be influenced by motives which are certain in their effects, but which deſtroy not the moral reſponſibility of the agent?" (P. 255.) Our reformers, he had told us before, "wiſhed unequivocally to teach that man's *ſalvation* is *wholly of grace*, but that his *perdition* is of himſelf; and neither to make *God the author of ſin*, nor *man a mere machine*, and unfit to be treated as *a moral agent*." (P. 95.) But if our reformers wiſhed indeed to teach ſo, they muſt have believed election to be conditional, and dependent on men's uſe of the grace afforded them; for on no other poſſible ſcheme of election *can man be other than a mere machine*, be *made reſponſible for his own peraition*, or *conſidered as a moral agent*. But *conditional election* neceſſarily ſuppoſes *univerſal redemption*, and that every man's future happineſs is in his own power; ſince if man's ſalvation is ſuſpended on his compliance with the influences of divine grace, a ſufficient portion of that grace muſt be proffered equally to all. On this important ſubject, however, Mr. Overton ſpeaks in the following cold and equivocal manner: "They," the reformers, "do not uſe the language it," Calvin's work, "does reſpecting the extent of Chriſt's redemption." (P. 94.) Mr. O. knew that they really uſe language diametrically oppoſite. But he alſo knew that if the doctrine that Chriſt died for all men be the doctrine of the Church, he muſt abandon either the church or his favourite tenet of unconditional election, and all its conſequences.

Now, in the form of daily abſolution, the prieſt is made authoritatively to pronounce that "God deſireth not the death of a ſinner, but rather that he ſhould turn from his wickedneſs and live." But can God deſire that thoſe ſhould live, who, in conſequence of his decree of præterition, are left by him in a ſtate which inevitably leads to eternal death? The petition in the Litany, "That it may pleaſe thee to have mercy upon all men," is abſolutely and totally inconſiſtent with Calviniſm, in all its modifications and forms. For whether thoſe who ſhall be finally miſerable are condemned by a poſitive or negative decree; are reprobated, as they ſay, or only paſſed by; their ſalvation is impoſſible: and it is only a ſolemn mockery of God to pray that he would have mercy on them. The ſame obſervation is equally applicable to the language employed in the commencement of the prayer for the whole ſtate of Chriſt's Church: "Almighty and everlaſting God, who, by thy holy apoſtle, haſt taught us to make prayers and ſupplications, and to give thanks, for

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all men." In the Collect for Aſh Wedneſday, we addreſs our Maker as a Being "who hateth *nothing* that he hath made;" words which ſurely quadrate ill with the ſentiments of thoſe who believe that the means of ſalvation are denied, by an arbitrary, unconditional decree, to a great proportion of the human race. In that for the Sunday next before Eaſter, God is affirmed "of his tender love to mankind to have ſent his Son, our Saviour Jeſus Chriſt, to take upon him our fleſh, and to ſuffer death upon the croſs," and that for this end, "that all mankind ſhould follow the example of his great humility." But it is obvious that, on the Calviniſtic ſcheme, whether Supralapſarian or Sublapſarian, the affirmation is falſe, and the end impoſſible. Both reprobation and præterition neceſſarily ſuppoſe that for a great part of mankind God had no tender love, and that ſuch part can never follow Chriſt's example. In the firſt Collect for Good Friday, *every* Chriſtian congregation is directed to ſay "Almighty God, we beſeech thee graciouſly to behold *this* thy family, *for which* our Lord Jeſus Chriſt was contented to be betrayed, and given up into the hands of wicked men, and to ſuffer death upon the croſs;" expreſſions which have no meaning unleſs all men have it in their power to become partakers of the ineſtimable benefits of the death of Chriſt. The ſame concluſion may be inferred from the collects for the 4th and 13th Sundays after Trinity, in the firſt of which *all Chriſtians* are taught to pray "that they may ſo paſs through things temporal that they *finally loſe not* the things eternal;" and in the ſecond "that they may ſo faithfully ſerve God in this life, that they *fail not finally* to attain his heavenly promiſes."

But we are not left to collect, by inference, that our Church holds the doctrine of univerſal redemption, and, by conſequence, that of conditional election, which totally overthrow Mr. O.'s ſcheme. She teaches them in terms as plain and unambiguous as the language can ſupply. Thus ſhe makes us, in the general Thankſgiving, give God "moſt humble and hearty thanks for all his goodneſs and loving kindneſs to *us* and to *all men*; to bleſs him, above all things, for his ineſtimable love in the redemption," not of a ſelect number of perſons arbitrarily and unconditionally choſen, but "*of the world* by our Lord Jeſus Chriſt:" who, in the prayer of conſecration at the communion, is affirmed to have "made, by his one oblation of himſelf once offered, a full, perfect, and ſufficient ſacrifice, oblation and ſatisfaction for *the ſins of the whole world.*" The Catechiſm which ſhe enjoins to be learned of all her children, and in which ſhe ſurely lays down with plainneſs and perſpicuity the religious principles which ſhe wiſhes them to adopt, inſtructs the catechumen, in reply to the queſtion "What doſt thou chiefly learn in theſe articles of thy belief?" to anſwer, among other things, "In God the Son, who hath redeemed me and *all mankind.*" Nay, as if all this were not ſufficiently deciſive of her ſentiments on ſo important a point, ſhe has taken care, in her thirty-firſt Article, to declare them formally, in terms

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ſo clear and comprehenſive, ſo emphatical and preciſe, that we ſhould be greatly obliged to Mr. O. or any of his friends, if they would inform us how to couch the doctrine of univerſal redemption in words more expreſſive of its nature and extent. "The offering of Chriſt once made," ſays the Article, "is that perfect redemption, propitiation, and ſatisfaction for ALL THE SINS OF THE WHOLE WORLD, BOTH ORIGINAL AND ACTUAL." This unlucky declaration we boldly pronounce to be *crux Calviniſtarum*; and unleſs, in his *honeſt compariſon* of the Articles, Homilies, and Liturgy, it, by ſome moſt unaccountable fatality, eſcaped Mr. O.'s eye, we muſt be content to run the riſque of his diſpleaſure, by *honeſtly* and roundly telling him that to charge the Church of England with teaching the Calviniſtic tenet of a partial, arbitrary, and unconditional election of individuals to eternal life, required a degree of impudence equal, at leaſt, to his other powers.

Nor are we at all afraid to meet this dextrous controverſialiſt, this redoubted champion of Sublapſarian Calviniſm, on the ſubject of the famous XVIIth Article, which is uniformly appealed to in the preſent diſpute. For our own part, we never could perceive in this article the ſhadow of a difficulty. We have always thought, and continue to think, it completely anti-Calviniſtic. Indeed, to let our readers into a ſecret, we ſhrewdly ſuſpect that Mr. O. thinks ſo too; nor ſhall we be much ſurprized if, after peruſing the following quotation, which, though ſomewhat long, we cannot abridge, and of which, regarding it as a curious ſpecimen of the art of confutation, we were unwilling to deprive them, ſome of them ſhould be inclined to entertain the ſame ſuſpicion with ourſelves.

"There is, however," ſays Mr. O. "it muſt be confeſſed, a diſcovery made by Mr. Daubeny, which, if it be juſt, forms a conſiderable objection to our concluſion." "But, Sir," ſays this writer to his opponent, "I ſhall not do juſtice to the 17th Article, if I do not obſerve further, that, ſo far from being intended to favour the *Calviniſtic doctrine*, it appears to me to furniſh the MOST DECISIVE INTERNAL EVIDENCE AGAINST IT." Poor deluded hiſtorians, ancient and modern, foreign and domeſtic, who, with one voice, have told us that our public confeſſions are formed on the *Auguſtinian*, or *Calvinian* plan! Poor unfortunate Biſhop Burnet, who, when employed by his Queen, and the great metropolitan, for the very oppoſite purpoſe, has ſaid, "It is not to be denied but that the Article ſeems to be framed according to St. Auſtin's doctrine;" that although, in his judgment, *others* might ſubſcribe it, yet that "the *Calviniſts have leſs occaſion for ſcruple*, ſince the *Article does ſeem more plainly to favour them*;" and that the very "cautions that are added to it, do likewiſe intimate that St. Auſtin's doctrine was deſigned to be ſettled by the Article!" Poor good-natured Arminians, who have made ſo many undue *conceſſions*, and have *ſo laboured to account* for this circumſtance; aſcribing it to the Marian exile, and a deſire to compre-

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hend the Calviniſts, and to the fact that "ſome of the compilers of the articles were Calviniſts!" Poor ſhort-ſighted ſimpletons altogether, who, for *two hundred and thirty-ſeven years* have been doing about the *Calviniſtic tendency* of our articles, when, after all, the *very article upon which this point has been chiefly founded, furniſhes the* MOST DECISIVE EVIDENCE AGAINST IT! Well may Mr. Daubeny be repreſented as "indiſputably the *very foremoſt*, or *among the foremoſt*, writers of the age!" Well may it be triumphantly concluded that Calviniſts will hardly attempt to *reaſon* with him!" With the man, who can view ſuch an article in ſuch a light, conſidered under all its circumſtances, and in connection with what has been the prevailing opinion of perſons of all perſuaſions upon it, it is certainly in vain to reaſon." (P. 93.)

When this extraordinary paſſage met our eye, we inſtantly conjectured that Mr. O. had found, upon this occaſion, Mr. D.'s armour impenetrable. It is not in a ſtile like this that a keen and able diſputant writes when he is really perſuaded that his adverſary lies at his mercy. Accordingly, on conſulting the "Appendix to the Guide to the Church," we were fully convinced of the juſtneſs of our conjecture. We again moſt earneſtly recommend to the attention of our readers the whole of that incomparable production, eſpecially Letter 4th, where, if we have not entirely loſt our faculty of judging, they will find ſuch proofs of the Anti-Calviniſm of the 17th article, as the whole brigade of "Evangelical miniſters," whether regular or irregular, *male* or *female*, of the eſtabliſhment or out of the eſtabliſhment, will never be able to overturn.

The 2d ſection of the 2d chapter of Mr. O'.s book, is entitled, "The true Interpretation of the Articles further ſought from the known private Sentiments of our Reformers." Theſe ſentiments, he ſays, he means to ſhew were thoſe which are now uſually termed Calviniſtic; and his firſt proof of this poſition is deduced from "the UNANIMOUS TESTIMONY of men of all ſentiments, and," reader, mark! "*of the utmoſt reſpectability.*" His witneſſes, indeed, are not deficient in number; though, with regard to the *reſpectability* of ſome of them, at leaſt, as well as to their competence to give evidence in this cauſe, a court properly conſtituted might poſſibly be inclined to heſitate. We are preſented, however, with the depoſitions, at large, of the hiſtorians HUME, Robertſon, and Moſheim, of the *Critical Reviewers*, of Biſhop Burnet, and of the CONDUCTORS OF THE NEW ANNUAL REGISTER. "The ſame, in effect," adds the author, "ſay Maclaine, Strype, Wilſon, Smollet, and numberleſs others." The learned author of the Confeſſional "too is referred to; and what credit is not due to the venerable teſtimony of Davenant, Carleton, Hall, Ward, Uſher,* Whitaker, and the whole claſs of

* Mr. O. may poſſibly ſomewhere have ſeen that this very learned man, at one time a zealous ſupporter of the moſt rigid Calviniſm, ſolemnly renounced

of writers of their description?" (P. 72.) Having first duly commented on this great body of evidence, Mr. O. triumphantly demands a verdict. "And what now, we ask, but the irresistible force of truth, could induce men of such opposite principles"—all, you will remember, *of the utmost respectability*—all honourable men—"and in such opposite situations, Believers and INFIDELS, Churchmen and DISSENTERS, Natives and FOREIGNERS, CALVINISTS and Arminians, thus to unite in their testimony on the point? Must we not cease to expect any authentic information from history, if, to a considerable extent, credit is not due to such evidence as this?" (P. 73.)

By a certain class of readers, for whom it was designed, all this will, no doubt, be reckoned very conclusive. But τι προς Διονυσον? Had Mr. O. critically analysed the 17th article, and shewn that, in fair construction, it cannot be reconciled to the Arminian scheme, his procedure would have been directly to the purpose; and he would have done more to prove our formularies Calvinistic, than can be done by the testimony of ten thousand such witnesses as he has produced: of whom some may be justly suspected to have been but indifferent judges of the subject, whilst almost all of them were interested in fixing the charge, either as avowed friends to the doctrine, or as professed enemies to the Church of England. Our author, however, has thought proper to honour this important article with very little of his notice. After miserably mangling, perverting, and misrepresenting a remarkable passage of the illustrious Hooper, he says, "The whole therefore that this famous passage can be made to inculcate, is the propriety of guarding against the *excesses* and *abuses* of the doctrines of Predestination and Election; and the *proper manner* of treating on the subject; namely, that we must argue from the effect to the cause, and only infer our election from our Christian experience and conduct. And precisely the same," he afterwards adds, "might be shewn of *all* that is so generally quoted by writers of an Arminian cast, from the works of Melancthon, Latimer, Hall, the Reformatio Legum, and the last clause of the 17th Article. The passages contain nothing more than some *salutary cautions* against the *abuses* or *misrepresentation* of the Calvinistic doctrines, of which cautions every prudent Calvinist fully admits the propriety." (Pp. 90, 91.)

That Mr. O. is, or at least intends to be, a *very prudent* Calvinist, we are ready to allow: indeed we have conspicuous proofs of it in almost every page of his book. We also allow that the last clause of the 17th Article was intended to guard against the *abuses of the doctrines of Predestination and Election.* But when Mr. O. asserts, that it "contains nothing more than a salutary *caution against the abuses of the* CALVINISTIC DOCTRINES," we beg leave to remind him that

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nounced that system before his death. But we beg Mr O.'s pardon; as this fact did not come within his plan, he was not, of course, obliged to notice it.

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his aſſertion is gratuitous, and built on a groſs and diſingenuous *petitio principii*. Mr O muſt know that, to render this aſſertion of any validity, he ought to have proved that the predeſtination taught in the article is *Calviniſtic predeſtination; abſolute, arbitrary, and unconditional*. But this, we are confident, he cannot prove; for there is nothing in the words of the article itſelf, when taken in their *literal* and *grammatical* ſenſe, which gives the ſmalleſt countenance to ſuch a notion. We have always conceived that, in drawing up this article, our Reformers had the words of St Paul (Rom. viii. 29, 30.) immediately in view: "For whom he did foreknow, he alſo did predeſtinate to be conformed to the image of his ſon, that he might be the firſt born among many brethren. Moreover, whom he did predeſtinate, them he alſo called: and whom he called, them he alſo juſtified: and whom he juſtified, them he alſo glorified." The article, indeed, it will be acknowledged, has the appearance of being a very exact paraphraſe of the Apoſtle's language. But ſuppoſing that St. Paul, in this place, is treating of the predeſtination of individuals, as ſuch, to eternal ſalvation, (of which, however, we think that there is great reaſon to doubt) nothing can be clearer than that his predeſtination is not arbitrary and abſolute; for he expreſsly founds it on the *foreknowledge of God*.* At all events, if our Reformers meant,

* In the whole of our reaſoning about predeſtination, we took it for granted that Mr. O. and his friends hold unconditional election, which we always conceived, indeed, to be an eſſential part of the ſublapſarian ſcheme. But it ſeems, after all, that we were deceived. He notices, it is true, as liable to objection, the Biſhop of Lincoln's opinion on the ſubject; of whom it is ſaid (p. 354.) that "IN OPPOSITION TO THE CALVINISTS, he repreſents predeſtination as *founded on* FORESEEN OBEDIENCE." This we were ſimple enough to conſider as moſt unexceptionable *poſitive* evidence that the Calviniſts DO NOT found predeſtination on foreſeen obedience. But our readers are not even yet ſufficiently acquainted with the verſatile talents of our ingenious apologiſt, who can, at any time, by a motion of his magical wand, make his party inſtantly embrace or renounce the moſt important doctrines, juſt as beſt promotes the particular purpoſe which he has then in view. We muſt acknowledge, however, that notwithſtanding the numerous proofs which we had remarked of his ſingular dexterity in managing an argument, we were perfectly confounded, and, for ſome time, could hardly perſuade ourſelves that we were awake, when, after having nearly finiſhed our obſervations on this extraordinary production, the following paſſage, referring expreſsly, as appears from the margin, to Rom. viii. 29, 30. accidentally met our eye. "Our uniform doctrine is, that all whom God did foreknow, he alſo did predeſtinate to be *conformed to the image of his ſon*, and to walk religiouſly in good works." (P. 295.) From this it would ſeem, to our apprehenſion, that our author, and his evangelical brethren, DO found predeſtination on *foreſeen obedience*; and that, therefore, on this point, there is no diſagreement between them, his Lordſhip of Lincoln, and ourſelves. If there be, M. O. would do us a favour if he would inform us what he here

meant, in the body of the article, to inculcate the tenets of unconditional election, their ſubſequent caution is not only uſeleſs, but perfectly abſurd. "We muſt receive," ſay they, "God's promiſes in ſuch wiſe as they be generally ſet forth to us in holy Scripture: and in our doings, that will of God is to be followed which we have expreſsly declared unto us in the word of God." Now it would be ſuperfluous to multiply quotations in order to demonſtrate that the promiſes of God, as ſet forth in Scripture, are all general and conditional. "God will render to every man according to his deeds; to them who, by patient continuance in well doing, ſeek for glory, and honour, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteouſneſs, indignation and wrath; tribulation and anguiſh upon every ſoul of man that doeth evil, of the Jew firſt, and alſo of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew firſt, and alſo to the Gentile. For there is no reſpect of perſons with God." (Rom. ii. 6—11.) It were alſo needleſs to accumulate proofs that the Redemption purchaſed by the death of Chriſt is repreſented, in Scripture, as extending to the whole human race. The parallel which is drawn by St. Paul, (Rom. v. 15—19.) between the effects of Adam's tranſgreſſion and thoſe of our Saviour's ſatisfaction, is full to the point. The ſame Apoſtle expreſsly affirms (1. Tim. ii. 6.) that "Chriſt Jeſus gave himſelf a ranſom *for all*;" St. John (1. Ep. ii. 2.) that "he is the propitiation for the ſins of the *whole world*;" and the writer of the Epiſtle to the Hebrews, (ii. 9.) that he "taſted death for *every man*." If, therefore, as our Apologiſt conceives, and as we conceive likewiſe, "Our eſtabliſhed forms exhibit the plain and genuine doctrines of the Scriptures," (p. 368.) the election taught in the 17th article is *conditional* election; not the election of certain individuals, without regard to their character and conduct; but of all thoſe of whom God foreſaw that they would believe, and obey the goſpel. If this was the doctrine of our Reformers, their caution in the concluſion of the article, is pertinent, ſenſible, and to this effect:

"The Lord knoweth them that are his; for though the gracious terms of ſalvation, through Chriſt, are offered to all men, yet all will not accept

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here underſtands by the *foreknowledge of God*. He cannot, we preſume, in this place, confine it to the *natural and ſimple attribute of* PRESCIENCE: for that were to charge the Apoſtle with uttering not only nonſenſe, but blaſphemy. It were not only making him ſay that the divine preſcience extended to thoſe who ſhall be ſaved, which is nothing to the purpoſe, ſince we know that it extended, in an equal degree, to thoſe who ſhall be ſaved, and to thoſe who ſhall be damned: but alſo that thoſe who ſhall be damned were predeſtinated by God "to be conformed to the image of his ſon, to be called, juſtified, and glorified." But we leave it to Mr. O. to adjuſt, at leiſure, his ſentiments on the ſubject.

"Quo teream vultus mutantem Protea nodo?"

them. But those who do, He, who seeth the end from the beginning, hath constantly decreed to bring to eternal felicity. This decree, however, makes no alteration in the duty or destiny of any individual. Let none, therefore, think that they are, by it, excluded from the benefits of the redemption through Christ. Everlasting happiness is promised, in Scripture, to every man who will fulfil the conditions on which the promise is made. Hence, although we may not be able to perceive how the certain foreknowledge of a future event is to be reconciled with its contingency; yet we are not, therefore, to remit of our exertions: since we certainly know from the word of God, that our final salvation depends on these exertions, and that none will be ultimately miserable but through their own fault."

Let us now suppose that the predestination taught in the article, is the same with that of our author and his friends, the moderate Sublapsarian Calvinists, and, in that case, observe the reasoning of the Church.

"The Supreme Being hath, from all eternity, constantly decreed, from the mass of mankind to select a part, in consequence of which they shall infallibly be saved. The rest he hath as constantly decreed to leave in a state of wrath and damnation, in consequence of which they must infallibly perish. But in these decrees of election and preterition, no respect is had to the characters of the persons; to the foreseen faith and obedience of the one class, or to the foreseen infidelity and disobedience of the other. Although, however, the divine decrees are thus arbitrary and absolute; although all our endeavours to work out our salvation are useless and nugatory, because those who are not comprehended in the number of the elect cannot possibly be saved; yet the word of God has expressly assured us, by making all its promises conditional and general, that every man may be saved if he will. We must, therefore, receive these promises as true, though we know them to be false; and act upon them in our conduct through life, though our actions are of no manner of consequence one way or other."

This is the legitimate import of the doctrine which even Mr. O.'s moderate principles would attach to our venerable Church; and we appeal to every reader of sense, whether any doctrine can be imagined more absurd or impious.

The doctrine, indeed, of absolute decrees, in every light in which it can be viewed, is attended with consequences which are equally at variance with the deductions of reason, the known course of providence, and the uniform tenor of revealed religion. How contingent events, which depend upon the will of free moral agents, can be certainly foreseen, we have, it is true, no faculties to understand. It has, indeed, been well observed, that *predestination*, *prescience*, *election*, &c. are words accommodated to human capacities, and cannot, in a strict or proper sense, be predicated of God; for with him there is neither *past* nor *future*: all things are *present*. But the truth is, that of the *natural* attributes of God, as they have been called, such as his *eternity*, *omnipresence*, &c. we comprehend almost nothing; and, therefore, whenever we attempt to scan them, our reason is apt to be bewildered and lost. But, with regard to his *moral* attributes, the case

is widely different. We are certain that, in God, *juſtice*, *veracity*, *goodneſs*, and *mercy*, though infinitely higher in *degree*, are the ſame in *kind* with what they are in ourſelves. Of theſe, therefore, we have clear and diſtinct ideas; and we can argue from them with ſafety and preciſion. Were it not ſo, the ſituation of man would be an ænigma altogether inexplicable; and to talk of a moral government of the univerſe were nothing better than downright nonſenſe. Now the Calviniſtic tenet of abſolute decrees is deſtructive both of the juſtice, and of the goodneſs of God. It is juſtice to puniſh the wicked, as well as to reward the righteous. But that being cannot poſſibly be juſt who diſpenſes happineſs and miſery by caprice: nor can he be either juſt or merciful, who, when a ranſom has been paid him for the deliverance of a thouſand priſoners, chuſes, for no other reaſon but the gratification of his own whim, to condemn five hundred of them to dungeons and to death. In the ordinary œconomy of human affairs relating to the buſineſs of the preſent life, we know from the beſt of all evidence, that of experience, that, without induſtry, and the exertion of our own powers, no great or valuable acquiſition is, in general, to be expected. Though every bleſſing which men enjoy is rightly conſidered as the bountiful effect of divine beneficence; yet the labourer or mechanic were an abſolute madman who ſhould truſt to providence for the ſupply of his wants, whilſt he paſſed his time in habitual idleneſs. We are taught, indeed, to pray for our daily bread; but we may chance to ſtarve if we do not work for it. The caſe is the ſame in what concerns our everlaſting intereſts. The redemption of the world, by our Lord Jeſus Chriſt, is truly repreſented, in Scripture, as a ſcheme of free and unmerited grace; but, although it be true that "by grace we are ſaved," we muſt yet "work out our own ſalvation with fear and trembling, giving all diligence to make our calling and election ſure." It could not poſſibly, indeed, have been otherwiſe, ſuppoſing this world a ſtate of probation, and man, a moral, accountable creature, the proper ſubject of reward and puniſhment.

(To be continued.)

A Tour through ſeveral of the Midland and Weſtern Departments of France, in the Months of June, July, Auguſt, and September, 1802, with Remarks on the Manners, Cuſtoms, and Agriculture of the Country. By the Rev. W. Hughes. 8vo. Pp. 246. 6s. Oſtell. 1803.

EVERY book which tends to convey *true* and *juſt* information reſpecting the actual ſtate of France, muſt be conſidered as forming an acceptable addition to our general ſtock of uſeful knowledge; but we have to lament that hitherto the taſk of conveying ſuch information has not been undertaken by any one (as far as we know) who knew that country in its priſtine ſtate, and who, from

ſuch knowledge, would be enabled to direct his inquiries with better effect, and to give a comparative view, of a nature highly intereſting, inſtructive, and important. The intelligence which Mr. Hughes attempts to communicate to his readers has little to recommend it either from its novelty or its uſefulneſs; it contains little to amuſe and ſtill leſs to inſtruct; and it is ſo enveloped in affectation and ſelf-conſequence, as to be extremely offenſive and diſguſting. The pert flippancy of the author's ſtile, contraſted with his dogmatical tone of deciſion, exhibits a ſtrange mixture, that might indeed excite a laugh, if all propenſity to mirth were not forcibly reſtrained by indignation, at a perpetual recurrence of ignorance, vanity, miſrepreſentation, and injuſtice.

The firſt inſtance of miſrepreſentation and injuſtice occurs in the deſcription of the firſt town reached by Mr. H. on the coaſt of France. Dieppe, he deſcribes, and we dare ſay with great truth, as the moſt miſerable of all miſerable places; "Spiders," he ſays, "and vermin of a hundred different ſorts, have tenanted, undiſturbed, every corner; and the accumulated filth of generations, long ſince mouldering in the duſt, almoſt renders the glaſs impervious: in ſhort, the *tout-enſemble* is poverty in the extreme." But leſt any one ſhould be led from this horrid picture to deduce any conſequences unfavourable to the revolution, he immediately aſſures us, with a confidence uniformly diſplayed in exact proportion to his own ignorance of the ſubject, that "to account for all this, we muſt look to a higher ſource than the revolution. It is, by no means, the effect of any thing modern; it is the reſult of abuſes which flouriſhed under the Bourbons; but, for the oppreſſions of the antient government, there is no reaſon to be aſſigned why an Engliſh port ſhould bear the aſpect of *comfort*, a French port the aſpect of *miſery*." What theſe abuſes, and theſe oppreſſions were, which rendered the inhabitants of Dieppe ſo filthy and ſqualid in their habitations, this *intelligent* traveller has left us to conjecture. It might have occurred, we ſhould think, to a leſs confident writer than Mr. H. that the *abuſes* and *oppreſſions* of the laſt twelve years were as well calculated to check the ſpirit of commercial enterprize, to deſtroy all habits of induſtry, and to palſy the exertions of the people in every reſpect, as any abuſes or oppreſſions which could have exiſted before. But to put an end to his ingenious hypotheſis by a plain matter of fact, we can aſſure him, that in the year 1786, when one of the Bourbons occupied the throne of France, the town of Dieppe exhibited a very different appearance to that which is here given of it; the place itſelf was (with an exception as to one particular) as neat and clean a ſea-port as we recollect to have ſeen in France, and the *oppreſſed* inhabitants were as gay, lively, and contented, as any race of beings with whom we ever aſſociated or converſed. We were ſorry to find this ſame ſpirit of miſrepreſentation pervading the greater part of the book; and a conſtant effort on the part of the author to juſtify the regicides at the expence of their

ſovereign,

ſovereign. Rouen, if his deſcription of it be accurate, is nearly as much altered as Dieppe.

Mr. H. juſtifies the plunder of the Church, and though a prieſt himſelf, ſeems to think the robbery of eccleſiaſtics no crime. If he had condeſcended to point out the difference between the validity of lay property, and that of church property, he would, at leaſt, have acted more conſiſtently, than by a gratuitous juſtification of plunder, on the jacobinical plea, urged in the language of *Golden Lane*, (one ſubject of his elegant compariſons) in which he appears to be a proficient; that the property ſo ſeized was that "of which quaking guilt and credulity had been *gulled.*" It is but juſtice, however, to obſerve, that with all this prejudice againſt eccleſiaſtical eſtabliſhments of every deſcription, and with all his malevolent invectives againſt the Roman Catholic clergy, he decidedly prefers the *ſlaves of popery*, as he calls the French before the revolution, to the *ſlaves of the philoſophers* as he terms them ſince that epoch.

"The Frenchmen, as long as the *Ancien Regime* endured, were men of gentleneſs and urbanity—from the moment they fell into the hands of the modern ſage philoſophers they became dæmons—ſlaves of popery: many an amiable virtue endeared them to ſurrounding nations, and prompted the ſigh as often as their degradation became the ſubject of reflection—the ſlaves of the philoſophers, not a ſolitary qualification remained, to ſoften the ſhade of the enormities they hourly perpetrated—from objects of pity, they became the objects of univerſal hatred and deteſtation. Humanity is indeed *returning*—order and decency *begin* to raiſe their perſecuted heads again; in the provinces they will flouriſh with recruited vigour. At Rouen it will be long ere the happy change takes place; the preſent generation muſt firſt wear away."

And again,

"As might be expected, the diſpoſition of the inferior orders has been but little meliorated by the revolution: the perverſe and prepoſterous notions of equality with which the abettors of anarchy and deiſtiſm combined to din their ears, have completely poiſoned the antient French mildneſs and urbanity, and their rudeneſs and incivility are intolerably offenſive."

As conſiſtency, however, is not an indiſpenſible qualification in a modern touriſt, any more than in a modern philoſopher, we find, though humanity was only *returning* in *June*, when Mr. H. began his tour, that *order* and *decency* were then only *beginning* to raiſe their perſecuted heads, and though, at a ſubſequent period, even the *antient French mildneſs and urbanity* were *completely poiſoned*, yet before the completion of his philoſophical excurſion in September, ſuch was the rapidity of their progreſs, that they had totally recovered their health, had actually eſtabliſhed their reign, and were in poſſeſſion of plenary power.

"The French are, upon the whole, an amiable people—there is an urbanity—a good nature—a readineſs to oblige which is highly intereſting—

politeneſs and ſuavity of manners, in other countries confined to the elevated, ranks of life, here pervade, with few exceptions only, every ſituation, every profeſſion—they are mild and gentle—affable and eaſy—as deſirous to pleaſe as to be pleaſed. I know, that what we call *excess* of civility, becauſe we are rather unaccuſtomed to it, throws a doubtful caſt upon their candour—our cunning trading ſpirit, which judges every man by itſelf, and ſuſpects the generoſity, to which we are ſtrangers, to be nothing leſs than deeper cunning ſtill, attributes their guiltleſs honeſty to inſincerity, to French *politesse*—every profeſſion is *palaver*, the mere empty breath of compliment, which will expire in froth and ſmoke. For my part, I muſt enter my moſt ſolemn proteſt againſt ſuch a conſtruction of their poliſhed civility—it is a calumny as groundleſs as it is injurious and unjuſt."

It is a pity the author did not give us ſome account of the wonderful proceſs by which dæmons are thus ſpeedily converted into ſocial angels. But all this is mere harmleſs folly compared with the miſchievous ſpirit which occaſionally diſplays itſelf in ſome parts of his book. One inſtance will ſuffice; let our readers recollect that it is the *Reverend* W. Hughes who ſpeaks. The ſubject is the profligacy that prevails in manufacturing towns.

"What are the antidotes by which the poiſon is to be corrected? We anſwer, complete religious liberty. Legiſlators have enacted pains and penalties for this and the other irregularity and vice; and what has been the effect? Nothing.—Abſolutely nothing. Well then—if the ſecular Aaron cannot preſerve the morals of the people from contamination, let them try what religion will do; for in vain do they attempt to make good citizens without it.—Let them give equal countenance to as many as are diſpoſed to enter the abodes of ſqualid wretchedneſs to attack vice, even in its ſeat of empire—to warn the thoughtleſs, to confirm the wavering, to reclaim the wanderer, to edify the virtuous; in a word, to plant the ſeeds of moral purity in the heart, and cheriſh them by the ſanctions of the New Teſtament.—I ſay *equal* countenance, for every man has an equal right to form his creed for himſelf, and conſequently an equal right to the protection of the law.—If my principles make me a good citizen, the ſecular arm has nothing to do with me but to animate and encourage me in the proſecution of them. As long as I am taught by them to demean myſelf peaceably and orderly, and to ſet an example of ſocial virtue to the ſurrounding community, I have unqueſtionably a right to ſpeculate upon abſtract points as I pleaſe, and to get to heaven my own way; and if my ſpeculations, no matter how abſurd, are attended with the effect of ſnatching the vicious from their crimes, and reducing diſorder to temperance and ſobriety, I merit the applauſe, not the perſecution of the government, beneath which I live. I will not ſay, that the eſtabliſhed prieſt of the country cannot check the progreſs of vice as well as another, but I will ſay that others are far more likely to do it: no man bears conſtraint without writhing—from the moment you tell me that I muſt believe as the cheriſhed ſervant of the ſtate preſcribes, and reckon upon its protection and favour, but, as I obey him, from that moment I liſten to his inſtructions with ſuſpicion; I conſider him as an *hireling*, and his doctrines as ultimately contrived, not for my edification, but for the conſolidation of your empire over me—of courſe the impreſſion made upon my mind is faint and tranſient—the moſt impaſſioned perſuaſion melts

meets me not—the moſt terrific denunciations affright me not: in ſhort, I muſt be won by one who comes forward as my beloved Maſter did—whoſe principles are diſintereſted—whoſe *ſole* object is my edification and eternal happineſs. This is the man who muſt reclaim the vicious herds which the manufactories aſſemble together—who muſt arreſt them in their career of vice—humanize the ſavage and reduce him to the orderly diſcipline of the New Teſtament: within theſe forty years paſt, we have ſeen more accompliſhed in the work of public reformation by the efforts of two unaided individuals only, than by thoſe of a whole hierarchy combined. In our late troubles, we have ſeen alſo that the exertions of one reſpected individual only,* an individual on whom the ſmiles of favour never fell; nay, who was brow-beaten and depreſſed—could reſtrain the fierce impetuoſity of the Iriſh hordes aſſembled in the metropolis, and do more towards preſerving public peace and public order, than legions of eccleſiaſtics who had never given proof of their ſincerity. The concluſion is evident: let as many as are diſpoſed to undertake the work-divine of inſtructing the ignorant, be animated to it—let not their pious zeal be quenched by the frowns of authority, nor the effect of the New Teſtament be anticipated by compelling us to accept it in a mode at which nature revolts."

Here Mr. H. betrays alike an ignorance of the doctrines of the New Teſtament, and a contempt of the ſpirit which it inculcates. If every man have a right to form a creed for himſelf, it neceſſarily follows that God had either no right to form a creed for him, or that he never exerciſed that right. Unfortunately for the poſition of this vain, ignorant, and preſumptuous man, God chuſes to be worſhipped in his own way, and has revealed to his creatures the way in which he will be worſhipped; any deviation from which is an act of diſobedience to him. Is this reverend gentleman to learn that the *labourer is worthy of his hire*; and is he who receives that hire to be branded with the ignominious appellation of *hireling*, and to be repreſented as an impoſtor? In what part of the *New Teſtament* does Mr. H. find a ſanction for ſuch monſtrous doctrine? As to the *Bible* he ſeems to make no account of it, for he talks of the *New Teſtament* excluſively as if the one were at variance with the other, the law with the goſpel. From this circumſtance, and from his earneſt recommendation to turn unlicenſed ſhepherds into the Chriſtian folds, we are led to ſuſpect that our author is ſome itinerant preacher, or poſſibly ſome ſtationary exhorter in the purlieus of Golden Lane. We ſuppoſe the *two unaided individuals* to whoſe ſuperiority over the whole hierarchy, in the taſk of reformation, he gives his decided teſtimony, are Meſſrs. Whitfield and Weſley; and we marvel much that he neglected to complete a hopeful trio, by the addition of Mr. Rowland Hill, their worthy co-adjutor in the pious work of ſchiſm.

In paſſing through a part of La Vendée, the author takes occaſion to vent his democratic ſpleen againſt the French royaliſts, and to

* Arthur O'Leary."

diſplay his inveterate prejudice in favour of the republicans. The former he repreſents as a mercileſs horde of aſſaſſins, dealing deſtruction around them with indiſcriminate fury, not being aware that there are authentic records in exiſtence which belie his aſſertions on this ſubject as on many others. His imputation of perjury (p. 70.) to Louis 16th, is a baſe and cowardly attempt to aſperſe the character of an unhappy prince, whoſe innocence and whole virtue are, almoſt univerſally, acknowledged, by the French republicans themſelves. But we cannot wonder at any calumny from a man who reviles our eccleſiaſtical eſtabliſhment, who repreſents our marriage ceremony as "the abſolutely indecent forms of the Church of England," and reprobates it as *ridiculous* and *offenſive*; and who can gravely aſſert, that "France demonſtrated not only a diſpoſition to ſign treaties, but to be *bonâ fide* at peace," while we diſplayed "all the unabating rancorous hoſtility of actual warfare." It were an endleſs taſk indeed to point out all the objectionable paſſages, all the looſe ſentiments, and all the miſchievous principles which are plentifully ſcattered through this motley compoſition.

The laſt pages of the book are evidently written with more care and correctneſs than any other part; indeed the difference is ſo ſtriking, that they ſcarcely appear to be the work of the ſame hand. They relate to the ſtate of agriculture in France, reſpecting which, however, they afford very little information that is new. After drawing a picture of France, the moſt flattering and inviting that can be, though certainly not the moſt *correct* and *true*, in which the exemption from *tythes* and *poor-rates* conſtitute the permanent features; and after uſing every argument that could induce a man to emigrate to that country, he adds one potent diſſuaſive from emigration, which, as it forms almoſt the only paſſage in his book, that can be quoted for the purpoſe of commendation, we ſhall extract.

"What is the inference from all this? that France is the more eligible country in which to fix our abode?—Unqueſtionably not—the country is fine—the climate is delectable and ſalubrious—the people are gentle, affectionate, amiable—plenty abounds—taxation is eaſy—and neither tythes, poor-rates, nor church-rates are exacted; and, to crown the whole, every man ſerves his maker according to the dictates of his own conſcience, without penalty, and without fear—what then do you want more you will ſay? —why, only one little circumſtance more, which gives zeſt to every advantage, and, without which, all that we can poſſeſs is nothing—a circumſtance which Britain proudly boaſts, and which, I truſt, it will boaſt till time ſhall be no more—a circumſtance which has given it commerce, trade, manufactures, and will maintain them in their envied pre-eminence as long as it ſhall laſt. While the ſword peaceably reſts in the ſcabbard, the valetudinarian may ſeek, within the precincts of the republic, the health which the fogs and the intemperance of his native iſle have impaired—the man of ſcience and obſervation may go thither to improve his taſte by ſtudying the remains of accompliſhed antiquity—and, he who courts relaxation, may amuſe himſelf with novelty and variety, and circulate a few of his ſuperfluous guineas;—but, he who is determined at all events, be the conſequence

quence what it may, to canvaſs all the proceedings of the political circles—to cavil at every thing he does not approve or comprehend, and ſound the whoop of tyranny and oppreſſion as often as the exigencies of the ſtate demand ſupplies, had better ſtay at home—France is not the country in which freedom of ſpeech is tolerated; one ſovereign ſpecific cures all curioſity—huſhes all grumbling—ſilences every complaint. Law is reduced within a very ſmall compaſs; there is no need there of "Statutes Abridged;" *Sic Volo* of the Grand Conſul has power to ſolve all difficulties—to quiet all the qualms of judge and jury—to conſtitute right or wrong; under a military government, perſon and property are held in a ſort of vaſſalage, and, as often as the one or the other are *(is)* convenient to the haughty tyrant, who ſits exalted upon the ſhoulders of the crouching multitude, the prayers, the tears of the widow and the fatherleſs become inſignificant as the drops of the morning, or the ſighing of the breeze; nay, ſhould thoſe hapleſs unfortunates, preſuming upon the righteouſneſs of their cauſe, dare to become ſulky, or clamorous—though there be no baſtile wherein to encage them till they have learnt not to trouble their ſuperiors with their idle and impertinent wrongs, yet there are other modes of reducing clamour to taciturnity equally effectual at hand. He, therefore, who ſets a value proportioned to its worth upon the ſyſtem of rights which his forefathers nobly wreſted from a tyrant's hand—who defies even power to wrong him till his peers have given it leave—who can neither be taxed nor judged but by his peers—who glories in a conſtitution to which the prince and the peaſant are equally amenable, will never think of bartering privileges like theſe for aught the Continent can give him. What matters it that I can purchaſe lands cheaply as above ſtated—that my huſbandmen toil for ten-pence per day—that proviſions are 50 per cent. lower than in Britain—that taxation is eaſy—church-rates and tythes gone to their own place—and the poor maintained as they ought to be—if I have no ſecurity from injury—if I dare not exert the privilege which the God of nature gave me—if the breath of a tyrant may annihilate my fortune in a moment—reduce me to beggary, confine me in a dungeon where my complaints cannot be heard, or ſend me acroſs the Atlantic to delve in the bogs and moraſſes of Cayenne?—All, all I poſſeſs beſides is nothing—it is ſecurity, the darling of my ſoul, which renders what I attain worth enjoying:—take from me my ſecurity, and you deprive me of that which *is more valuable* than my life—it is ſecurity which gives the ſpur to my induſtry—it is ſecurity which cheriſhes the adventurous ſpirit of commerce—it is ſecurity which enables me to look forward to old age with cheerfulneſs and hope—and if I muſt reſign my ſecurity I would as ſoon live in awe of the bow-ſtring as of the guillotine. What is it that has introduced ſo many valuable arts and manufactures into Britain?—Security. What is it even now which here gathers together as in one focus, men of ſcience and experiment from every civilized region of the earth?—Security. Why do they fix upon Britain rather than their native countries, for developing their diſcoveries?—Becauſe in Britain only can they reap in ſecurity the reward of their labours: and while ſecurity ſhall be extended as hitherto, to perſon and property—while fortune and life are held not of the capricious will of a deſpot, but of the will of a nation, generous and juſt, though ſometimes the dupe of accompliſhed craft, France will in vain endeavour to enter into competition with it.—It may ſpread abroad all its allurements—it may lay every poſſible reſtraint upon Britiſh merchandize, and endeavour to ſeduce its manufacturers

from

from the comfort and luxury in which they live—but in vain—till it offers them a government a-kin to the Britiſh—till the torpifying influence of deſpotiſm ceaſes to palſy and to affright exertion, it muſt be content to move on as it has done, and hold its ſceptre over a herd of impoveriſhed ſlaves! Britons will turn away from the gilded bait, nor ſacrifice the ſolid realities they poſſeſs to any Utopian viſions with which French philoſophy may endeavour to beguile them."

Mr. H. has ridiculouſly interlarded his narrative with ſcraps of French, evidently for no other purpoſe than that of diſplaying his knowledge of the language; unfortunately for him, however, they only ſerve to place his ignorance in a ſtronger point of view. For the rules of orthography and grammar he betrays as ſovereign a contempt, as for eſtabliſhments and creeds. Ex. Grat.—"*Aubugiſte*" (aubergiſte)—"*Captaine*" (Capitaine)—"*enquietude*" (inquietude)—"*bon bierre*" (bonne)—"*charetes*" (charettes)—"*St. Owen*" (St. Ouen)—"*Liſeux*" (Liſieux)—"*fabrequants*" (fabriquants)—"*chief d'ouvre*" (chef d'œuvre)—"*paulard*" (poulard)—"*roturieu*" (roturier)—"*reſtorateurs*" (reſtaurateurs).—We ſhall cloſe our notice of this contemptible work with two other inſtances of ignorance, of a different deſcription from the above.—P. 143 we are told, that a bill of fare with the prices annexed to each article is "a convenience which London cannot boaſt;" though it is to be found in almoſt every profeſſed eating-houſe in the metropolis. And in p. 159, we learn, for the firſt time, "that, at *Orleans*, the Britiſh name was tarniſhed with indelible diſgrace by the infamous deſtruction of the female enthuſiaſt, Joan of Arc, who, being taken priſoner, was burnt in the Market-place." We really thought that the Maid of Orleans had ſuffered death at *Rouen*, and that her ſtatue was erected in the *Marché aux Veaux* in that city, though as Mr. H. has given ſo minute a deſcription of the capital of Normandy, without noticing the circumſtance, we muſt ſuppoſe that our eyes deceived us, and that all former hiſtorians, Engliſh and French, were miſtaken in their narrative of that memorable fact.

Practical Sermons on ſeveral important Subjects. By the Rev. Theophilus St. John, L.L.B. 8vo. Vernor and Hood. 6s. 6d. boards. 1803.

THE preſs ſeems to be more employed in the printing of ſermons than of any other productions. Some men become authors through neceſſity, ſome through perſuaſion of friends, and many, no doubt, in the hope of thereby benefitting mankind. Thoſe who are influenced by the laſt motive, when they unite judgment with talents, are entitled to, and ſhall receive, our approbation. But ſuch an union is rare: we in vain look for it in the generality of the diſcourſes which come under our inſpection. When a clergyman ſits down to compoſe a ſermon, he ſhould be ſure that his ſubject is inſtructive

ſtructive and intereſting. He ſhould then ſelect ſuch arguments as will be beſt underſtood, and moſt readily applied; and ſhould, in the concluſion of his diſcourſe, impreſs them ſtrongly upon his hearers. Here he muſt be eloquent, if he would be uſeful. Turn to the compoſitions of Demoſthenes and Cicero, and you ſee, in their perorations, the higheſt exertions of genius. Look into the Engliſh ſermons, where you might expect (the ſubjects being of the laſt importance to the hearers) an addreſs to the affections as powerful, and an appeal to the hearers as perſuaſive, as are to be found either in the orations of the Grecian or Roman orators, and what do you diſcover?—The preacher, before he comes to this part of his diſcourſe, is generally exhauſted. He ſets before you, often with perſpicuity and force, his arguments in the illuſtration and ſupport of his ſubject, and then appears to think that his purpoſe is anſwered. But does he not deceive himſelf? The underſtandings of his hearers, if they have attended to his reaſoning, may be convinced; but it is more than probable, that their hearts remain all the while cold and unaffected.

We have been led into theſe reflections by a peruſal of the ſermons before us, in number twenty-ſix. The author modeſtly entreats his readers to conſider them "as ſermons calculated for a popular auditory, ſuch as a clergyman, ardently deſirous of doing good, would write for the uſe of his congregation, without an intention of their being ever read; and which, when they have been preached, are to be depoſited in his ſtudy. Having no motive but utility in their publication, he deprecates the ſeverity and ſolicits the candour of his readers."

"The eloquence of the pulpit," ſays Dr. Blair, in his admirable lecture on this ſubject, "muſt be popular eloquence. One of the firſt qualities of preaching is, in the true ſenſe of the word, to be popular; calculated to make impreſſion on the people, and to ſeize their hearts." The author of theſe valuable ſermons ſeems to have been actuated by this conviction. He has not conſidered *how much* he could ſay on every ſubject on which he expatiates, but only *what* he could ſay *moſt effectually*. In his hiſtorical diſcourſes, he is correct and intereſting; in his moral, practical and perſuaſive; in his doctrinal, where he ſhews himſelf ſincerely attached to the church, orthodox and convincing.

We might inſtance in all theſe caſes from the volume before us; but, for the ſake of brevity, we ſhall content ourſelves with producing a ſpecimen of our author's orthodoxy and argumentative powers, by an extract from the eleventh ſermon; in which he oppoſes his reaſonings to the falſe notions of certain enthuſiaſts on the doctrine of "Regeneration," and plainly ſhews that the words "Kingdom of God," in John iii. 3. do not mean a future ſtate of bliſs, but the ſtate of the Goſpel upon earth.

"The clergy," he ſays, "are very often, and I believe, in general, very unjuſtly, charged with delivering in the pulpit, doctrines different from

from thoſe contained in the Prayer Book. Look, I beſeech you, into the Office of Baptiſm, and convince yourſelves whether our Church, by the new birth, does not mean our admiſſion into the profeſſion of Chriſtianity. It is ſaid, ſurely not in a Chriſtian ſpirit, that the clergy, not having received the Holy Ghoſt, cannot judge rightly on the ſubject. So that it ſeems an ignorant machine is enabled, by the miniſtration of the ſpirit, to deliver doctrines diametrically oppoſite to thoſe revealed by our Lord and Saviour Jeſus Chriſt. But do you think [that] this divine law-giver would have acted with the wiſdom of a human legiſlator, if he had delivered a code of laws, and commanded us to read in order to underſtand them; when at the ſame time he had locked up our underſtandings ſo impenetrably, that they ſhould be no better to us than a ſealed book, unleſs he opened them with his Holy Spirit—a bleſſing not attending either ſevere ſtudy or upright conduct, but given in a manner equally whimſical and extravagant?

"But as we are ſaid 'to be led by the ſpirit, and that the ſpirit of God dwells in our hearts by faith,' it may be thought that ſomething more is meant than merely leading a new life: to which it may be anſwered, that every man who deſires the ſalvation of his ſoul will receive the aſſiſtance of the Spirit of God, and will daily qualify his heart more and more for the reception and abiding of God's Holy Spirit: he will pray, and his prayers will be heard and granted, that 'God will put a new ſpirit within him; that he will take the ſtony heart out of his fleſh, to the end that he may walk in God's ſtatutes, and keep his ordinances and do them; that he may be his child, and that God may be his God.' In deſcending into himſelf, if he find his diſpoſition to be perverſe, he immediately ſets himſelf to correct it; if he be obſtinate, peeviſh, ſullen, cenſorious, malicious, paſſionate, covetous, inflexible, he has the aſſurance of the Goſpel, that whilſt he indulges ſuch a temper, he cannot be a child of God, and that God cannot inhabit ſuch a polluted breaſt. He therefore 'brings forth the fruits of the ſpirit, love, joy, peace, long ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance.' Thus living under the influence of the Goſpel, a new turn is given to the current of his thoughts, new affections are raiſed in his mind, and the paſſions of his heart are determined and regulated in another and a better manner. Call ſuch an one, if you pleaſe, regenerate and born again, I only ſay, you uſe the terms improperly:—the Scriptures ſtyle Barnabas, who was 'full of the Holy Ghoſt, *a good man.*' And indeed there is a ſtrong objection againſt addreſſing individuals or aſſemblies under the titles of believers, ſaints, regenerate, the called; ſuch diſtinctions having a natural tendency to inſpire human nature with rigour, ſingularity, uncharitableneſs, and ſpiritual pride—the very vices [which] we are to renounce before we can derive any benefits from the diſpenſation of the Goſpel; or in the words of the text, before we can 'ſee the kingdom of God.' That you have the Spirit of God give this evidence—go on from one degree of excellence to another, and die daily unto ſin, and live unto righteouſneſs." Pp. 164—167.

But it is by exerting his powers of perſuaſion that this writer claims our particular notice and regard. The concluſion, which uſually conſiſts of a third of the diſcourſe, is vehement and energetic; after which he often adds a ſhort, but pious and impreſſive prayer.

That our readers may judge for themſelves, more eſpecially of the preacher's

preacher's excellence in his *perorations*, we will give an extract from the ſermon "on the devout obſervance of the Lord's day," which is perhaps, on the whole, the moſt uſeful, if not the moſt eloquent, compoſition.

"Let me appeal," ſays he, "to the man who ſometimes attends the ſervice of the church, and aſk him whether there is not more ſatisfaction in publicly confeſſing his ſins, and begging pardon for them—though he may not, and ſuch an one cannot feel a real vital ſpirit of piety—than in remaining at home in indolence, or wandering abroad 'ſeeking reſt and finding none,' or partaking of pleaſure which is attended with painfulneſs in the purſuit, with diſappointment in the poſſeſſion, and with remorſe in the reflection? Let me appeal to the man, who 'keeps not the ſabbath from polluting it,' and aſk him, if the Lord's day be an emblem of heaven, if it be deſigned to prepare him for the celebration of an everlaſting ſabbath, what pleaſure he is to expect in the unceaſing adoration of God, who cannot beſtow a few hours, on the return of every ſeventh day, upon his Maker and Redeemer? Or if he hath ſo much the appearance of religion as to attend public worſhip, yet cannot devote any part of the remainder of the day to ſerious meditation, private prayer, and the acquiſition of that knowledge which will make him wiſe unto ſalvation, but ſpends it either liſtleſs and indolent, or in the fatigues of buſineſs, or the amuſements of company? Could it be ſuppoſed that ſuch a man had received an expreſs command from God to 'eſteem the ſabbath a delight, the holy of the Lord, honourable, and to honour it by refraining to do his own ways, to find his own pleaſure, or to ſpeak his own words?' Could it be ſuppoſed that ſuch an one put in a claim to the happineſs of ſerving God for ever and ever? How natural it ſeems, that, on the return of every ſeventh day, the poor ſhould aſſemble at the houſe of God to beg his bleſſing and protection, to deplore their offences and tranſgreſſions, and to return thanks for the health, and ſtrength, and employment afforded them, by which they are enabled to ſupport themſelves and their families! that the remaining part of the day ſhould be employed in reflecting on their condition, and preparing for that ſtate where virtue will be triumphant, and piety ennobled; for that ſtate, where all diſtinctions, but thoſe of religion, ceaſe for ever! How natural that the rich ſhould teſtify their ſenſe of God's goodneſs, by aſſembling with thoſe to whom Providence hath denied ſo large a ſhare of worldly comforts, and that they ſhould not ſuffer their attendance on public worſhip to be interrupted, as we too frequently ſee, by an excurſion of pleaſure, an engagement of buſineſs, or a viſit of ceremony! Their example to ſociety, and gratitude to God demand of them a very different obſervance of the Lord's day. He who inſtituted it for his honour and our benefit, he it is to whom they are indebted for the means of pleaſure, the avocations of buſineſs, the diſtinctions of ceremony—and ought engagements, ſuch as theſe, to take place of his honour, and to ſuperſede his worſhip? 'Do ye thus requite the Lord?' How natural, that the opportunities of happineſs which are ſo kindly put into your hands ſhould be improved to your eternal ſalvation!'

"Let us all be perſuaded, my brethren, henceforth to 'hallow the ſabbath,' to ceaſe on that day from 'doing our own ways, ſeeking our own pleaſure, or ſpeaking our own words,' but let us delight ourſelves in the worſhip and ſervice of God; let us, on that day, particularly, 'call our ways

ways to remembrance,' examining with ſtrict impartiality, and ſevere attention, whether the day which was intended to promote, above all others, our future welfare, hath not often been converted to the purpoſes of torpid indolence, or licentious pleaſure. Let the many fatal examples of thoſe, whoſe career in wickedneſs was commenced by profaning the ſabbath, and terminated by an untimely death, warn every father and every maſter of a family, leſt the unhappy end of his children, or of any part of his houſehold, ſhould rack him with the reflection, that, either ſeduced by his example, or encouraged by his connivance to profane the Lord's day, the guilt they incur, the puniſhment they may ſuffer, ſhould be owing to himſelf. And let us often anticipate the awful hour when we ſhall lie on the bed of death, an inhabitant, [inhabitants] as it were, of both worlds; whether we ſhall be diſtracted with terror, warning, beſeeching, conjuring our aſſembled family, [families] not to ſpend the ſabbath in the manner we have ſpent it; or whether, looking upon death without affright and amazement, we can exhort them, as we have done, to 'do likewiſe;' expreſſing humble hopes, that, after having paſſed our ſabbaths in the congregations of men on earth, we ſhall ſoon be admitted, through the merits and ſatisfaction of Jeſus Chriſt, to celebrate an eternal ſabbath with ſaints and angels in heaven." P. 59, &c.

We are unwilling to cloſe this article without another excerpt, which ſhall be from the ſermon "on the loſs of the Soul."

"Let us bring the awful ſubject ſtill nearer; let us ſuppoſe that we who are here aſſembled are the only people upon earth; that this temple is the ſeat of judgment; that this day, I tremble whilſt I make the ſuppoſition! is the great day, 'in which God will judge the world in righteouſneſs;' that this is the laſt hour of our lives, and the conſummation of all things; that the heavens are opening over our heads, and that Jeſus Chriſt is appearing in all his majeſty with angels and archangels; that the laſt trumpet is now giving the alarming ſummons; and that we are attending to receive either the ſentence of approbation, or the doom of judgment: on what ſide ſhould we each of us be placed? on the right hand, or on the left? amongſt the ſheep, or the goats? How many of us would be called to join the choir of heaven? How many condemned to weeping and wailing in hell? How many would cry, 'Come, Lord Jeſus, come quickly?' How many more, I fear, would 'call on the mountains to fall on them, and the hills to cover them?' Repreſent frequently to yourſelves this awful, this intereſting ſcene, and you will feel the force of our Saviour's queſtion—'What is a man profited if he ſhall gain the whole world and loſe his own ſoul? or what ſhall a man give in exchange for his ſoul?'

"Lord of heaven and earth, impreſs on our imaginations the awful ſcene, at which we are not to be unconcerned ſpectators. Grant, we beſeech thee, gracious God, when the vivifying call of the laſt moſt awful ſolemnity ſhall awaken us from the ſleep of death; when the trumpet of the archangel ſhall ſummon the quick and dead of every nation, and age, and tongue, to give account of themſelves to God; when we ſhall be caught up in the air, and placed before the throne, that tremendous throne from which our final ſentence will be pronounced, [that] the voice of mercy, the gracious voice which in agonies unutterable prayed for the authors of them, may acquit, approve, reward us with the bliſs, for which at

at thy right hand he is now interceding, that where he is there we may be alſo!" Pp. 133, &c.

We ſtrongly recommend this volume, as well adapted to produce benefit in the family, and afford entertainment in the cloſet, by the taſte which is diſplayed in it, and the eloquence which it contains. It conſiſts not, as the author very properly remarks, of flimſy declamation; though he ſometimes, we think, is rather too *fond of verbiage:* but the piety and the zeal, which appear throughout, compenſate for thoſe little defects, which the ſternneſs of criticiſm might occaſionally diſcover, and be tempted to expoſe.

The Hiſtory of the Maroons, from their Origin to the Eſtabliſhment of their Chief Tribe at Sierra Leone: including the Expedition to Cuba, for the purpoſe of procuring Spaniſh Chaſſeurs; and the State of the Iſland of Jamaica for the laſt ten Years: with a Succinct Hiſtory of the Iſland previous to that Period. By R. C. Dallas, Eſq. 2 vol. 8vo. 1l. 1s. Longman and Rees. 1803.

HAVING been allured by this attractive title-page to an early peruſal of Mr. Dallas's work, we think it incumbent upon us not to delay our review of it, as the ſubjects are very intereſting to the public, and as whatever relates to the Weſt Indies at this important era of colonial hiſtory demands immediate attention. The effects of the revolutionary convulſions of Europe now continuing in horrid agitation in the iſland of St. Domingo, and the improved facilities of intercourſe with the regions beyond the Weſtern Ocean, in a manner approximate the extremes of the globe, and the mind is more engaged with the concerns and tranſactions of Trans-Atlantic iſlands, than formerly it uſed to be with the events of a diſtant country.

The oppoſition of a handful of men, inhabiting the interior of Jamaica, to a Britiſh force almoſt ten times their number, is, perhaps, one of the moſt extraordinary paſſages in the military hiſtory of Great Britain; and the removal of the whole tribe, men, women, and children, from their country, a tranſportation unparalleled in the annals of any nation. Till the year 1795 the name of Maroon had been little heard of. After the conqueſt of Jamaica in 1655, by Penn and Venables, bodies of the Spaniſh Negroes fled to the mountains: other fugitives followed the example, and in the courſe of time eſtabliſhed themſelves, by treaties with the government, in different parts of the iſland. Their freedom was acknowledged, and their connexion with the white inhabitants regulated by laws expreſsly enacted. Theſe occurrences took place nearly a century ago; the Maroons hunted the wild boar, made no progreſs in civilization, and were forgotten even in the iſland they inhabited, except as they occaſionally brought home runaway negroes, or aſſiſted in quelling rebellions among the ſlaves. In the year 1795 the alarming war, which

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the tribe of Trelawney Maroons waged againſt the government in Jamaica, awakened the attention of this country, and of the parliament. The juſtice of the war, and the nature of the warfare, became the ſubjects of converſation, and of parliamentary enquiry. It created a lively intereſt, but the more important events of that period riſing daily, cloſe upon our ſhores, engaged the public mind; the fate of Europe abſorbed the diſtant and petty concerns of the Trelawney mountains; the paſſions were all employed on the eaſt, and on the ſouth, and curioſity itſelf was ſated with the magnitude of its Gallic aliments. An obſervation that brings to our mind the opening of Mr. Dallas's preface, which ſo elegantly compreſſes into two pages ſome of the grandeſt features of the French revolution, that we cannot refrain from preſenting it to our readers as a beautiful paſſage.

" The magnitude of the objects which have engaged the attention of the world during the laſt thirteen years; the revolution of empires, the deſtruction of ſtates, the extinction of whole claſſes of men, the alteration of eſtabliſhed cuſtoms, the ſacrifice of millions of lives, the general convulſions throughout the earth, the terrific though unavailing ambition of groveling upſtarts, the unnatural policy and feeble efforts of the moſt powerful governments, the wonderful exploits of Britiſh arms in every quarter of the globe; the return of France to abſolute authority, and the extraordinary ſeats and good fortune of the man who, big with the intent of Cæſar croſſing the Rubicon at the head of the flower of the Roman armies, croſſed the Mediterranean without a ſoldier, and ſeized upon the empire; have accuſtomed the minds of men to gigantic contemplations. We have ſeen a pious and beneficent monarch periſh on a ſcaffold; another, virtuous, ardent, and heroic, publicly aſſaſſinated; a third, privately put to death; a fourth and fifth, chaſed from their capitals; and a ſovereign pontiff torn from St. Peter's chair, hurried into foreign lands, and dying in captivity; a Queen, bereft of her crown, thruſt in tatters into a common jail amongſt the vileſt of criminals, kept awhile alive on the ſorrieſt food, and at laſt, with an heroic firmneſs becoming a Queen, yielding her life to the public inſtrument of execution. We have ſeen a chain of oppoſed armies extending from the north to the ſouth of Europe; the navy of a ſmall iſland blockading all the ports of all the maritime powers; a Ruſſian iſſuing from his frozen region, chaſing victorious armies before him through Italy, and ſcowering the Alps; and an Engliſhman blowing up navies, one after the other, beneath the line and at the pole; in fine, we have ſeen all the paſſions in a tempeſt, and nature herſelf ſtruggling againſt the chaos which threatened her very exiſtence. But the contemplation of ſtupendous objects, far from diſqualifying the mind for the reliſh of leſs extenſive views, heightens its ſatisfaction in them, as the eye, after poring over the unbounded expanſe of the ocean, is relieved and delighted by a ſtreamlet and a dell."

It was not indeed wholly owing to the gigantic contemplations here ſketched, that the ſubject of the Maroon war was ſo ſuddenly and ſo readily dropped, but attention thus occupied was eaſily withdrawn from it. A haſty narrative was publiſhed at the time by Mr. Edwards,

Edwards, and the public might think that the whole had been before them; and were it not for the preſent work, this ſingular portion of hiſtory ſeemed doomed to oblivion. We congratulate our readers that it has been ſnatched from that fate by a pen able to give it its due intereſt, and which its guide in this inſtance, as well as on former occaſions, has employed in the cauſe of truth, virtue, and religion.

We find by the Preface, that the authorities for the facts and tranſactions, related by the author, are of the moſt indubitable kind, taken not only from the teſtimony of men who were perſonally engaged in them, but from the laws and legiſlative records of the country. Although the hiſtory of the Maroons is the chief ſubject, the ſcope of the work embraces all the topics relative to the iſland of Jamaica, and we ſhall give a ſhort analyſis of it before we proceed to obſervations on particular parts.

The origin, wars, and tranſportation of the Maroons occupy the greater part of the volumes; but to uſe the author's words; "the ſituation of Jamaica, at the breaking-out of the French revolution, its agriculture, commerce, population, force, and the ſtate of ſlavery at that period; a hiſtory of the Maroons from their origin to the expulſion of the greateſt part of them, their baniſhment to Nova Scotia, and ſubſequent removal to the coaſt of Africa; the ſituation of Jamaica at the concluſion of the war between Great Britain and France, and the conſideration of a plan for the future protection, ſecurity, and proſperity of the iſland," are the ſubjects treated in the work.—It is divided into letters, the author having rather prudiſhly obſerved in his preface, that "though his taſk was of an hiſtorical nature, he was ready to perſuade himſelf it was one that did not require all the dignity of hiſtory, and glad to take ſhelter under the eaſe and familiarity of epiſtolary writing." There are twenty-one letters: the firſt is introductory, and gives an account of the proſperity, agriculture, trade, population, and military force of Jamaica, and the ſtate of ſlavery in that iſland, at the commencement of the French revolution, with the relative affairs of St. Domingo. The ſecond and third recite the origin of the Maroons, their firſt wars, and the treaties entered into with them. The fourth letter contains the account of their towns, character, cuſtoms, manners, population, and the laws relative to them. The fifth, ſixth, ſeventh, and eighth letters give a circumſtantial hiſtory of the cauſes and progreſſive events of their laſt war, to the middle of December, 1795; and here the firſt volume concludes. The three firſt letters of the ſecond volume, being the 9th, 10th, and 11th of the ſeries, are devoted to the Cuba expedition, and in which the author relates the occurrences of a voyage to that iſland, undertaken to procure Spaniſh chaſſeurs and their dogs, and gives a deſcription of theſe. In letter 12th the narrative of the Maroon war is reſumed, and the events detailed to the termination of it, by a treaty entered into by General Walpole with the Maroons. The 13th letter relates the different opinions reſpecting

General Walpole's treaty, the proceedings of the Houſe of Aſſembly, on the concluſion of the war, and the departure of the Spaniſh chaſſeurs. The 14th, 15th, and 16th letters treat of the tranſportation of the Maroons, and concurrent ſubjects; their ſituation and conduct in Nova Scotia; the meaſures of the Aſſembly of Jamaica, and of the Britiſh government reſpecting them; their removal to Sierra Leone, and their preſent character. The remaining letters contain the account of Jamaica for the laſt ten years. The ſeries of political events is continued in the 17th. The 18th details improvements in agriculture and ſugar-making, and contains a propoſal for improving the navigation of the Gulf of Mexico. In the 19th we have an account of the modes of agency, and the conduct of agents. The 20th ſtates the opinions reſpecting the ſlave-trade, and the topics relating to it; the preſent ſtate of ſlavery in Jamaica; the defects of the colonial ſyſtem; and the ſubject of religion. In the laſt letter the ſubject of religion is continued, and plans for the further ſecurity of the iſland ſuggeſted.

Arrangement and perſpicuity are the leading properties of Mr. D.'s narration. The origin of the Maroons is traced with great preciſion, and a conſiderable degree of intereſt raiſed by the account of their firſt wars, but theſe are comparatively abſorbed when we are led on to conſider their late aſtoniſhing ſtruggle. Neglected by the government, guided by no efforts of the white inhabitants to the paths of civilization, and continuing to paſs their lives in a wild ſtate of exiſtence, it is not extraordinary that they ſhould not be able to reaſon with logical preciſion, or that their underſtanding ſhould be guided by their wiſhes. They had formed a very warm attachment for the ſuperintendant placed over them. He and his father had been time out of mind their rulers and friends, and they in a manner conceived the ſuperintendency fixed in the family, for his ſon alſo was looked up to by them. For ſome years the improvement of his private fortune had engroſſed the attention of this beloved ſuperintendant, and he was ſeldom with them. The conſequence of this was, fruitleſs complaints and inſubordination, and the government removed him and his ſon from their offices, appointing another ſuperintendant for Trelawney Maroon Town. This was not what the Maroons wanted; they wiſhed the reinſtatement of the man they loved, and being diſappointed in their deſire, broke out into exceſſes which at length proceeded to acts of rebellion: they firſt inſulted the new ſuperintendant, and at laſt turned him out of their town, threatening his life if he returned.

'This was the origin of the war; and we are not a little ſurpriſed that it ſhould have been withheld from the public at the time, when they were inclined to reprobate the war as unjuſt on the ſide of the government. In contemplating this cauſe it is evident that the conduct of the Maroons cannot be juſtified; for we agree with our author, that "the government might have inclined to gratify their prejudices

judices without being able to accompliſh their wiſh; it could not be expected that any man would, for life, devote himſelf excluſively to an office that interfered with the important intereſts of his family: it was therefore an unwarrantable hope, ſpringing from unregulated paſſions." Inſtead of juſtifying the proceedings of the Colonial government on this unanſwerable ground, an incident was laid hold of for its defence which was untenable, and which ſeems the only foundation on which the Maroons could ſupport a ſhadow of juſtification; and that was the whipping of two of their people in a workhouſe by the hand of a negro employed to whip the ſlaves ſent thither. This was ſtated to be the cauſe of the war, and the puniſhment of the Maroons was defended. The Maroons certainly made uſe of the circumſtance, but it ſhould have been ſhown to be, as it really was, a mere pretext to cover the injuſtice of their diſcontent, and diſorderly conduct. In the ſtatement of the turbulence of the Maroons to obtain an object on which they had unreaſonably ſet their mind, Mr. D. completely juſtifies the government in the determination of ſuppreſſing a ſpirit that might lead to the moſt fatal conſequences; but far from juſtifying the ſubſequent meaſures that were taken in the progreſs of this melancholy ſtruggle, the facts he ſtates give room to lament the ſingular fate of this unfortunate tribe. There is not a doubt that they had been of great ſervice to the country, and were highly valued by many of the planters, who were anxious to bring the affair to an amicable iſſue. The force drawn out againſt them, the advice of ſome temperate chiefs among them, and the arguments of their old ſuperintendant, who had gone up to their town, had brought them to reflexion, and from the moſt violent ecſtacies of wrath and determined vengeance, they fell into the contrary extreme of timidity and humiliation. They appointed ſix of their chief men to go up to the capital, to make in their perſons ſubmiſſion for the whole body; and nothing was heard of but reconciliation and peace. From this period the error appears evidently on the other ſide.—While the Maroon captains were on their way to town, the public mind was thrown into new agitation by the affairs of St. Domingo; a variety of reports reſpecting French plots was circulated; and among others ſome relating to the Maroons. In order to detain the troops, which were ready to be embarked for St. Domingo, a council of war was held, and martial law proclaimed. The detaining of the troops may be allowed to be prudent, but the meaſures that immediately followed cannot be ſaid to have been dictated by wiſdom. The ſix Maroon chiefs, with their paſſport in their hands, were ſeized on the road and thrown into irons; a proclamation was iſſued, offering a reward for the head of every Trelawney Maroon after the 12th of Auguſt, and thirty-ſeven of them, having ſurrendered previous to that day for the purpoſe of conciliation, were bound, their arms behind their backs, and ſent into confinement at Montego Bay. This conduct was drawing the ſword, and throwing away the ſcabbard; an

unaccountable precipitation, and by no means warranted by the documents that were adduced as proofs of a conſpiracy between the Maroons and the French. Theſe documents are inſerted in an appendix at the end of the firſt volume; and it is a very ſtriking circumſtance that they were not in exiſtence for ſome weeks after the declaring of martial law, and the execution of the above meaſures; and when examined, they prove at laſt to be "depoſitions, taken *ſubſequently*, of converſations and vague notions of different times *prior* to the departure of the ſix captains from Trelawney Town, or of expreſſions uſed, and acts committed *after* they were thrown into irons." Another event, which took place at the ſame time, concurred to rouſe the ſpirit of revenge among the Maroons, and to confirm the reſolution of reſiſting, rather than ſhare the fate to which ſuch of their people as had tried conciliatory plans had been doomed. Two men, who afterwards proved their boldeſt and ableſt leaders, and who had eſtabliſhed their families near ſome of the planters, in Weſtmoreland, had gone up to Trelawney Town to adviſe the Maroons, and it was by their advice that the thirty-ſeven ſurrendered in hopes of obtaining terms. While they were thus employed, their houſes were burnt, and their proviſion grounds laid waſte by a party of the Weſtmoreland Militia, who unfortunately ſuſpected that they were gone to join the other Maroons in a war againſt the white inhabitants. The door of reconciliation was thus ſhut, and a vengeful war begun, which for ſome months kept the iſland of Jamaica in conſtant danger of total deſtruction. The fact ſeems to be, that the Maroons were held in contempt as an enemy, and no doubt entertained of their being terrified into an unconditional ſurrender. A knowledge of their former wars would have prevented this miſtake. Mr. D., on the beſt authorities, has given a circumſtantial and intereſting detail of the ſucceſſive actions and events of the war. It would lead us into too great a length were we to follow him in theſe, and it is probable that the curioſity of moſt of our readers will induce them to peruſe them in the work itſelf, as it cannot but excite a general intereſt: we ſhall, however, ſelect the account of Colonel Fitch's death.

"About a mile and a quarter to the ſouthward of Colonel Fitch's poſition, there was an advanced poſt, conſiſting of ſome huts, ſurrounded by ſlight palliſadoes, occupied by thirty privates, two corporals, and a ſerjeant, under Captain Lee of the 83d, who, finding his ſituation by no means a ſafe one, as it was commanded by heights acceſſible to the Maroons, informed the commanding officer of the danger of it. Paying immediate attention to this information, Colonel Fitch, on the 12th of September, about nine o'clock, ſet out for Captain Lee's poſt, attended by Colonel Jackſon of the militia, Lieut. Brunt the adjutant of the 83d, Capt. Briſſet, Mr. Vaughan, and ſeveral other perſons, among whom were two Accompong Maroon captains, whoſe names were Reid and Badnage. It is to be obſerved that at this time the Accompongs had offered to ſerve againſt the Trelawney Maroons, and Colonel Walpole, who commanded in

in their district, had sent some of them to the seat of action. Previous to his departure from the Old Town, Colonel Fitch set his watch with Lieut. Dixon's of the Artillery, who a few days before had arrived at Head Quarters, with a detachment, two field-pieces, and a howitzer, desiring him to fire one of the field-pieces precisely at twelve o'clock. This was to ascertain the exact bearing of Lee's post, for which purpose a compass also was used; and I mention it to give some idea of a country, where, in so short a distance, the windings and intricacies of a track are such as to defy all certainty of its course or termination.

"Colonel Fitch, on his arrival at the post, being satisfied with the representation that had been made of it by Captain Lee, requested Mr. Vaughan to return to Head Quarters and desire the firing of the field piece to be delayed exactly half an hour longer than the hour first fixed. In the mean time adding to those who had accompanied him Captain Lee and sixteen of his men, he moved forward with the double intention of advancing the post, and of establishing it in a position less liable to be annoyed. As this party proceeded, the mountains seemed to rise higher and higher, and the valleys to sink; a better situation was sought in vain, none presented itself. Marching on, however, they came to a spot, where the Accompong captains, observing some recent traces of the Maroons, said it was better to advance no farther, as the rebels had just been there, and could not be far off. Being ridiculed for their timidity, they proved that they had good grounds for the advice they had given, by pointing out the tops of the wild coco or eddo that they had lately dug up, and other incontestible evidences.

"Proofs so unanswerable made an impression on Colonel Jackson, who immediately represented to Col. Fitch, that his life was too valuable to be unnecessarily risked, requesting permission to advance with Capt. Brisset a little farther to reconnoitre the ground, and declaring, that if the nature of it proved impracticable and unpromising, he would return, but if at all favourable, he would dispatch immediate information to him of it. The earnestness with which Jackson spoke made Col. Fitch smile.—'What, Jackson,' said he, 'in a point of duty do you think I should not be as forward as any other man?' Then in a placid manner, which was natural to him, he added: 'Well; go with Brisset; there is no keeping him back; but I shall expect to see you here again in ten minutes; for if no eligible position presents itself within a quarter of a mile, I must endeavour to secure Lee a little better.'

"Col. Jackson proposed to Capt. Brisset, that they should go alone, but the latter desired the two Accompong Captains, Reid and Badnage, to advance with them. They moved on accordingly, Col. Fitch and the party following slowly. When they had proceeded about a hundred yards, the path striking into two smaller ones of very abrupt descent, Jackson proposed taking the one, and Brisset preferred the other. After a moment's hesitation, Brisset, turning to the two Accompongs, said hastily,—'Come, take that way, and I will follow you.' These three had gone down about five yards, and Jackson, who had pushed in to examine the nature of the path he proposed, had returned and was just descending after the others, when a tremendous volley of small arms, which made the towering mountains, or rather immeasurable precipices that enclosed the scene of action, resound with thundering reverberations, was poured upon the whole party by the Maroons, from an elevation within ten paces of them. The soldiers me-

chanically diſcharged their pieces at the ſmoke made by the volley, but to little purpoſe; for, as uſual, the unſeen enemy were covered and protected by trees and rocks. On the fire of the Maroons, Briſſet, wounded, was ſeen ſtaggering to the right, and probably fell dead among the buſhes. Reid, the Accompong, gave a loud ſhriek and fell; Badnage, the other Accompong, fell dead without a ſtruggle or a groan. Jackſon eſcaped unhurt, and running back on ground lower than the path, came up to Col. Fitch, whom he found ſeated on an old fallen tree, his arm ſupported by a projecting ſtump, and his head reſting on his hand. His blood was trickling down from the middle of his waiſtcoat, and the ſhort red and brown ſtriped linen jacket which he wore, ſtuck out behind, appearing as if a rib had been broken. There could be no doubt that he was mortally wounded. Jackſon, taking him by the hand that hung motionleſs by his ſide, repeated his name to him. 'It is Jackſon, your friend Jackſon, look at me.' Saying this, he drew from his ſide a ſmall dagger, and holding it up to Col. Fitch, aſſured him that he ſhould not fall alive into the hands of the rebels while he could prevent it, declaring at the ſame time that he would die with him rather than leave him. No one who knew Jackſon could doubt that he would have executed this brave reſolution, had the occaſion required it. Fitch knew him capable of it, and turned his face with a benign look towards him as if to ſay ſomething kind; but by this time the Maroons had reloaded, and the clicking of their guns as they were cocked one after the other, giving notice of their being ready to fire, Col. Jackſon called out to the ſoldiers to lie down, which being obeyed in proper time, the ſecond volley did little miſchief. On hearing the order, Colonel Fitch turned his head towards the men, appearing to wiſh to ſpeak, while Jackſon at the ſame inſtant was endeavouring to pull him down under cover. This he reſiſted and again turned, ſeemingly to ſpeak to Capt. Lee or the men; but remaining in the ſituation I have deſcribed, he was too conſpicuous a mark, and Jackſon's efforts to remove him from it were ſucceeding when they were too well aided by a fatal ball, which penetrated Colonel Fitch's forehead juſt above the right eye, and he fell lifeleſs.

"Several of the party being killed, and many wounded, among whom were Captain Lee and Adjutant Brunt, the former mortally, Col. Jackſon thought it beſt to retreat as ſpeedily as poſſible; and with the remainder of the party effected his eſcape, returning, after meeting the men left at Lee's poſt, who had advanced on hearing the firing, to Col. Fitch's poſt, where one of the wounded ſoldiers died that night, and another the next morning: Capt. Lee ſurvived a few days longer. The loſs on this occaſion was eight killed and ſeven wounded. No man was ever more lamented than the gallant and amiable Col. Fitch. In his perſon he was tall and graceful. The manly beauty of his face expreſſing the liberality of his mind, rendered his countenance extremely intereſting and engaging. Eaſy and affable in his manners, he was never happier than when relieving the wants of his ſoldiers, or providing ſome comfort for the younger officers from his own ſtores. It was his cuſtom to lay in a ſtock of things for his men, which he occaſionally dealt out in preſents or rewards. His ſocial diſpoſition enlivened the tropic ſummits that were the ſeat of the Maroon campaign: his table was crowded by his friends, and, by method in his eſtabliſhment, he threw around his hut a certain elegance that beſpoke the gentleman. His activity in the field equalled his modeſty in company

company. He fell in the bloom of youth. He was brave, benevolent, and of a bewitching addreſs. He had talents, and energy to make them uſeful; he was therefore a great loſs to his country: and his private virtues endeared him to his friends, to whom his death was a deep wound."

General Walpole ſucceeded Col. Fitch in the command of the troops, on the 15th of September. His acknowledged talents availed him little at firſt, in a ſcene of action ſo uncommon, and in a warfare ſo novel; but by degrees he turned their own mode of fighting againſt the Maroons, and in the end of October he drove them from the Glen or Cockpit, at their famous defile, called Guthrie's.

"The rainy ſeaſon now abated, and Gen. Walpole began his offenſive operations. Having gained an accurate knowledge of the country, he determined, in the firſt place, to cut off the Maroons from all points of convenient rendezvous; and he particularly conſidered, that if he could deprive them of the reſource of water, he ſhould ſecure an advantage that muſt tend to a termination of the war. This, therefore, was one of his chief objects; and from the ſcarcity of that neceſſary of life in the ſurrounding mountains in dry weather, he had great hope of accompliſhing it. The poſition now held by the rebels ſupplied water in abundance, there being a ſpring called Petit River Bottom in the cockpit to which Guthrie's Defile led, and where they were encamped on a ſmall flat of ſeven acres. From ſuch a poſition it was abſolutely neceſſary to diſlodge them, and the General ſoon convinced them that it was not, as they had flattered themſelves, impoſſible. The hill above his quarters being now cleared, he ordered a howitzer to be mounted upon it, and ſhells to be thrown into the cockpit, from which they were ſoon driven, leaving it to their conqueror; who, upon their evacuating it, entered with his troops by the formidable defile. 'Damn dat little Buckra,' ſaid the Maroons on retiring, 'he cunning more dan dem toder. Dis here da new faſhion for fight; him fire him big ball a'ter you, and when big ball 'top, de damn ſunting fire a'ter you again. Come, boys, make we go take farer, and ſee wha he will do den.'—'Damn that little white man, he is more cunning than the others. This is a new mode of fighting: he fires a big ball among us, and when that ſeems to ſtop, the damned thing of itſelf fires again upon us. Come, my boys, let us be off, and ſee when we are at a diſtance what he will do."

But what were the ſucceſſes of this nature gained by Gen. Walpole, when an endleſs range of cockpits lay behind the enemy, who, on finding themſelves moleſted in one, might decamp to another by rugged paſſages, where they could not be followed by the troops? The following is an account of Johnſon, the Maroon chief, one of thoſe whoſe ſettlements in Weſtmoreland had been deſtroyed.

"The body of the Maroons againſt which theſe operations were carried on, conſiſted of their greateſt force, and were ſtill called old Montague's, though commanded by Capt. Charles Schaw; but the chief commander among them was Johnſon, who was generally at the head of a force inferior in number to thoſe with Schaw, but more active and enterpriſing.—Theſe were the men by whom the greateſt ravages had been committed: theſe, led by Johnſon, had burned the ſettlements in Weſtmoreland, and

afterwards Mocha, Catadupa, Lapland, Ginger Hill, Gowdeys, and other places. Johnſon ſurpriſed a convoy of proviſions guarded by ten ſoldiers, going to the poſts eſtabliſhed at Mocha and Auguſtus, and cut off the heads of the ſoldiers. He had no particular ſtation, but ſhifted from ground to ground, according to the enterpriſe he meditated. Though known to be at a certain place one day, he would the next ſurpriſe another place at the diſtance of twenty miles. He was not encumbered with women or children, and to his own party he had attached about forty ſlaves, whom he had armed. Theſe had cauſe to repent it; but having once joined they could not retract, and ſuffered themſelves to be perſuaded that when a peace took place, they would be included in the terms as Maroons. Some of them Johnſon flogged for not fighting, while he made others captains, whom he again broke or flogged if they deſerved it. This treatment was general; nor did he ſcruple to inflict the ſame puniſhment on his own ſons; and, Smith excepted, whoſe vigour and valour were equal to his own, he was a deſpot over his men; yet under his diſcipline they fought better than the reſt. On his ſurrender, he declared that he had never been ſurpriſed, but when the ſlaves were his out-ſentries; and that though ſeveral of theſe had been killed, he never loſt but two Maroons. He was, however, ſurpriſed on the 8th of November, by a very ſelect party from Weſtmoreland, conſiſting chiefly of people of colour under Mr. Williams and Ruſſell, and nothing but his uncommon valour ſaved him. Far from ſcreening himſelf during the engagement, he was loud in giving his orders, and was violent in the abuſe of Williams, whom he knew. Being wounded with a ball, he immediately cut it out with his knife, and continued exerting himſelf to the utmoſt to obtain the victory; but all his efforts proved fruitleſs, and after a hard ſtruggle, he was obliged to quit the field, which he managed to do with great addreſs."

Weary of the ſtruggle and fearful of the event, the planters became anxious for the termination of the war, and a council was held in which it was propoſed to ſend into the woods ſome of the Maroon chiefs, who had been confined in irons, *to perſuade the rebels to make peace.* This humiliating meaſure was ſtrenuouſly oppoſed by Gen. Walpole, and he urged the diſadvantages of it ſo forcibly, that it was unanimouſly relinquiſhed.

With this period of the war the firſt volume cloſes, and our limits compel us to poſtpone our review of the remainder of the work, which, however, we ſhall not delay pronouncing to be very intereſting and important in its nature, and maſterly in its execution.

This volume contains a ſuccinct hiſtory of the Iſland of Jamaica, previous to the time at which the work commences. It is compoſed with judgment and in pleaſing language, preſenting all that may be thought intereſting to readers whoſe connexion with that iſland is not ſuch as to have led them through the voluminous hiſtories of it. At the end of the volume is an Appendix, which furniſhes the reader with the Conſolidated Act, or *Code Noir* of Jamaica, and ſome of the proceedings of the Houſe of Aſſembly cited in the work. Two maps are given to illuſtrate the ſubject; the one, a general outline of the iſland of Jamaica; the other, the ſeat of the late Maroon war, on a

larger

larger ſcale, given, as we are informed in the preface, to the author by Mr. Robertſon, who, under the patronage of the Aſſembly, has taken a minute ſurvey of the iſland, and is about to publiſh four maps of it on a very extenſive ſcale. Each volume is embelliſhed with an appropriate engraving as a frontiſpiece: in the firſt is Old Cudjoe making peace, and in the ſecond a Spaniſh Chaſſeur of the Iſland of Cuba, with his dogs. Nothing ſeems to have been neglected that could render the work in every way acceptable to the public.

(To be continued.)

The Infidel Father; by the Author of "A Tale of the Times," "A Goſſip's Story," &c. 3 vols. 12mo. Pp. 998 Longman and Rees. 1802.

WE have had frequent occaſion to lament that the ſpecies of literary compoſition, unhappily moſt in vogue in the preſent degenerate times, and which has, therefore, been rendered by the ſceptical, ſchiſmatical, and diſaffected writers of the age, a vehicle for the promulgation of every falſe, bad, and vicious principle, that can corrupt the heart or contaminate the mind of the preſent and of the riſing generation, has not ſufficiently occupied the attention of authors who are both willing and able to counteract the pernicious effects of the mental poiſon thus copiouſly adminiſtered. Publications of a religious and moral tendency, unleſs extenſively read, by thoſe who ſtand moſt in need of the inſtruction which they contain, are productive of little advantage; and in order to be ſo read, they muſt, occaſionally, be moulded into that popular form, which moſt attracts the public attention. If the ſhelves of circulating libraries, which ſupply a very large proportion of the younger part, at leaſt, of the population of the country, with maxims, ideas, and principles; with topics of converſation, and even with rules of action, are loaded with pernicious books, which poiſon, while they amuſe, the mind, and pervert, while they profeſs to inform, the underſtanding, ſurely no ſmall portion of blame muſt attach to thoſe who, aware of the evil, and poſſeſſed of the means of correction, ſtill neglect to apply the only efficacious remedy. Mrs. Weſt, the author of this novel, is not to be claſſed among theſe ſilent and paſſive friends of religious and ſocial order; vigilant in obſervation, and active in exertion, ſhe openly braves their enemies; boldly throws down the gauntlet to the philoſophiſtical ſages, the Paines, the Godwins, the Woolſtonecrofts, the Williamſes, of the age; hurls defiance in the face of faſhionable vice, and holds up her unbluſhing votaries to obloquy and ſhame. Standing firm herſelf on the rock of religion, ſhe warns others that it is the only tenable ground which a Chriſtian can occupy, and proves to the ſceptic and the infidel, that the ſandy baſis, on which they have fooliſhly erected *their* gaudy ſuperſtructure, is unable to reſiſt

reſiſt the ſlighteſt breath of reaſon and of faith, but muſt fall before it, and involve its raſh and fooliſh tenants in irretrievable ruin.

"The particular deſign of the preſent work"—ſhe tells us—"is to ſhew the ſuperiority which religious principle poſſeſſes, when compared with a ſenſe of honour, moral fitneſs, or a love of general applauſe. The ſtory is confeſſedly ſubordinate to this aim; and thoſe who diſlike it will obſerve, that the *argumentative* part is not affected by the faults of the *narrative*.—The epiſodical characters have a uſe beſides relieving the ſombrous hue of the principal perſonages. I wiſh they may be conſidered as an *overcharged* picture of the vanity, extravagance, and ſelf-importance, that have for ſome years infected the middle claſſes of ſociety, threatning deſtruction to the ſound ſenſe, decent propriety, and manly virtues of this moſt *important* portion of the community."

The deſign is excellent, and the execution is equal to the conception. Sorry are we to ſay, that the characters are but too faithful repreſentations of nature, not, in the ſmalleſt degree, *overcharged*. The principal character, indeed, in high life, we mean that of the Marquis of Montolieu, is, if we may uſe the expreſſion, conſiderably *undercharged*; we could have ſupplied a few traits, taken from real life, which would have added very much to its infamy and guilt.—As we are among thoſe who have long thought that the habit which, of late years, the middle claſſes of ſociety have contracted, of aping the follies, the extravagancies, and the vices of their ſuperiors, is moſt fatally pernicious to the community, we cannot but give our hearty thanks to this lady for holding them up to the finger of ridicule, and to ſhew, that every attempt to change the order of the ſocial pyramid, whether by placing the bottom at the top, or the middle at the top, is alike abſurd and preſumptuous in itſelf, and ruinous in its conſequences, to its vain and fooliſh projectors.

The author, as an old acquaintance who has been ſome time abſent, juſtly thinks that her old friends and readers would wiſh to know ſomething of the preſent ſtate of her family affairs. She, therefore, tells us,

"My cat occupies the ſame corner of my fireſide which ſhe did many years ago, and Betty and I continue very well ſatisfied with each other. 'Tis true, her long waiſt, ſquare handkerchief, and clear muſlin apron, look very Gothic among the genteel dreſſes, long trains, and nodding plumes of the better ſort of Danbury Abigails, who I know have affirmed that ſhe is *desolate* of common ſenſe. I have, however, an high opinion of her underſtanding; for ſhe is conſtantly of my way of thinking, and whenever I declaim againſt the times, ſhe pronounces them "*worse and worse*."

None of our readers, we hope, will be ſo faſtidious as to quarrel with us for pronouncing this deſcription of *Betty* to be highly *intereſting*;—we can ſolemnly aſſure them it is ſo to *us*, and we will tell them *why*. We happen to have a *Betty* as well as our author, who exactly anſwers this deſcription, and who is endeared to us by exactly the

the ſame qualities, and the ſame coincidence of ſentiment and of language. Fatal as this confeſſion may be to a grave critic, we will not retract it, but even let it paſs, and conſign it, without apology, to the candour of our readers, only requeſting them to place the two *Bettys* among the jucunda oblivia vitæ.

We ſhall not attempt to analyze the ſtory of the Infidel Father, though, ſubordinate as it profeſſedly is, to the author's main deſign, it is certainly well managed, and neither deficient in ingenuity or intereſt; while the incidents are natural and the characters well preſerved. We wiſh our readers to peruſe the book itſelf, and therefore will not mar their curioſity by anticipation. We ſhall merely ſelect two or three paſſages, to ſhew that our opinion of its merits is not ill-founded. On the love of *novelty* the author's ſentiments are extremely *old-faſhioned.*

"Though the love of novelty, when combined with a pernicious contempt for eſtabliſhed uſages, and as pernicious a rage for raſh expedients, has produced moſt dreadful effects, not only in the great republic of Europe, but in the habits of private life; yet, like moſt of our natural deſires, if reſtrained within proper bounds, and directed to ſuitable objects, it may be lawfully indulged.

"For inſtance, propriety may ſuggeſt the want of a new garment, accommodation may hint the expediency of following a new faſhion, or laſſitude may indicate the utility of a change of occupation; in all theſe inſtances variety is lawful as well as charming. But let us not be craving for a new religion, a new government, a new ſyſtem of morals, or a new code of law. Some of thoſe things are in their nature *invariable*, and others are enhanced in value by that antiquity which has recorded their wiſdom and utility. Nor may the love of novelty extend to the deſire of a new huſband, or a new wife, while the old one remains to remind us of the permanence of a tie which was contracted for the term of our joint exiſtence. Inſtead of indulging factitious deſires, and faſtidious diſlikes, let us ſteadily examine the *real* value of what we poſſeſs; remembering, that nothing human can be perfect, that the failings which we are long accuſtomed to are become ſo familiar to our habits, that they may be borne; and the virtues which we have long proved are rendered ſo neceſſary to our comforts, that we cannot be deprived of them without experiencing a painful void. I might have extended theſe obſervations to old friends, old ſervants, and old cuſtoms, had I not recollected that the beginning of the chapter encouraged my readers to hope for a little novelty, and therefore my habitual proſing muſt ſeem unuſually unſeaſonable."

We ſhall juſt add that the lady might have included *old wine* in the liſt of her commendable antiquities. To the improvement of the preſent age in faſhionable accompliſhments our author bears ample teſtimony, in her brief delineation of the character of Lord Glanville, the *Infidel Father* of the *vieille cour.*

"Hypocriſy is termed the tribute that vice pays to virtue. It is, indeed, an acknowledgment of ſuperiority; and, though I deteſt deceit, I cannot think that manners are improved by the ſinner's not only proclaim-

ing

ing his crimes with unblushing effrontery, but even with inverted ambition aspiring to more infamy than he is justly heir to. Reputation was the idol that Lord Glanville worshipped; he wished to be considered as the first man of the age; but he was educated in that old school of manners which deprived the jockey, the brute, the boor, and the buffoon, of all hopes of attaining that enviable distinction. He had been taught, that if the morals of the man did not at least seem to regard decorum, an indelible shade would be thrown over his public character. He was, indeed, well assured that his lady's attachment to Major Mitford, to whom she had been formerly engaged, continued in full force; nay, that he visited her at her villa, doubtless to join in her regrets for her husband's absence. But his lordship certainly never reached the summit of connubial liberality; for he did not profess friendship to the man whom he suspected of supplanting him in the affections of his wedded partner. I am persuaded that he never drove the major in his phaeton; and, though they both ranked high in the beau monde, they were never seen arm in arm in Bond-street, nor lounging together at a fruiterer's. I question if the most spirited woman of high ton would have *dared*, even for a frolic, to have complimented the Glanvilles by inviting the major to meet them. Nay, I have been informed by unquestionable authority, that the countess had never courage enough to be seen in public with her supposed gallant. I think it my duty to be very explicit in stating these circumstances, as I am aware that the revolution which has taken place in vice within these last twenty years must make such of my young readers as are hackneyed in modern manners think that I sketch the portrait of a *civil* husband with very faint colours. They have heard of men who have gloried in the criminality of their consorts; of gentlemen who trade in adultery, and seek to repair a falling fortune with the spoils of female reputation; of concerted crimes, of convenient crim-cons, of useful absences, and all the diabolical et-ceteras that form the dreadful traffic of conjugal infidelity. But I must inform them, that before philosophism and infidelity systematized depravity, confounded names and natures, and termed criminal indulgences fulfilling the grand laws of our existence, guilt was contented with *impunity*, and did not ask for *fame*. The willing wittol did not then creep from his den of infamy, and bid justice tremble on its awful bench while he demanded a *reward* for being the most *contemptible* of mankind."

We heartily wish that some of our *fashionable* characters, in the different classes of society, would avail themselves of our author's hints, in order to trace effects to their true causes, and to pave the way for a *radical reform* in their own principles and conduct. But we must exhibit some other features of this infidel character,

"Lord Glanville's manners were formed in the school of Chesterfield, that is to say, they were corrected by the opinion of the world, and restrained by prudential and interested motives. He had imbibed many of his early opinions from Shaftsbury and Bolingbroke; his prejudices against religion received insuperable strength from the sarcasms of Voltaire; and in the varying sophisms of Rousseau he found convincing arguments against revelation. Yet, as his political creed led him to acknowlege the utility of religion as a state engine, he considered that it would be both indecorous and unwise for a member of the highest court of legislature to ridicule

ule publicly what was eſſential to the well-being of the community, and intimately interwoven with the principles of the conſtitution. Except, therefore, in the company of his moſt choſen intimates, Lord Glanville never indulged his ſecret rancour, farther than by a ſlight inuendo againſt the wiles of prieſtcraft, or a general invective on the evils of bigotry and ſuperſtition. He ever made it a rule to attend divine ſervice twice during his reſidence at his country ſeat; and, like Rouſſeau's exemplary Savoyard, with outward propriety, and inward incredulity, he mocked his Maker with the lip-homage of an unbelieving heart. I muſt allow, that Lord Glanville's deiſm was far ſhort of the candour and philoſophy of our preſent theophilanthropiſts; for he patronized charity-ſchools, and all other means of promoting religious knowledge among the lower claſſes. He even went ſo far as to inſiſt on a ſerious ſenſe of duty, among the requiſites that form the uſual inquiries in the choice of a ſervant; for he ſeemed to think infidelity a ſort of ariſtocratic privilege, and, like the myſteries of Ceres, improper to be diſcloſed to the profane. So far from wiſhing the whole human race to riſe in rebellion againſt their Creator, he would not have been diſpleaſed if only himſelf and a few choſen aſſociates had been releaſed from the thraldom of future reſponſibility. From theſe principles we may readily conceive what muſt be his ruling paſſion. Selfiſhneſs was the predominant quality in Lord Glanville's mind; and, indeed, we may call it a conſtituent part of every infidel. The unfortunate being whoſe hopes terminate on this ſide the grave muſt endeavour to make the beſt of his little all of exiſtence: for, as he denies reverſionary bleſſings, he cannot afford to part with a preſent good; and the well-ſounding ideas of moral fitneſs and general utility, when balanced againſt the cravings of appetite, will fly up 'and kick the beam.'

"I am aware that I continually lay myſelf open to the cenſure of illiberality, and upon the preſent occaſion I wiſh to ſpeak by the card. I by no means deny that deiſts have ſometimes performed great and generous actions; I only aſſert that they cannot feel benevolence and magnanimity. The mammon of unrighteouſneſs, like the falſe deities of paganiſm, varies its form, and different offerings muſt be prepared for its different altars.—It is not always the voluptuous Pan, the ſordid Plutus, or the ambitious Phaeton: it often wears a more decorous form, and paſſes for the goddeſs of worldly wiſdom. Lord Glanville's idol was the love of praiſe; and many ſpecious actions and much regard to appearance are required from thoſe who live upon the aërial food of adulation and popular applauſe. I much doubt whether a mind, in which this agitating paſſion prevails over principle and ſober reaſon, does not endure greater privations than thoſe of the anchoret. But this is not the only inſtance in which the ſlaves of ſin ſubmit to ſeverer bondage than religion ever requires from her ſincereſt votaries.

"The man who, rejecting the ſupremacy of Omniſcience, regulates his conduct by the conſideration of what the world will ſay of him, quits a ſure and laſting recompenſe for ſolicitude and diſappointment. Lord Glanville's hiſtory is deſigned to exemplify this obſervation; he purſued fame by indirect courſes, and he reaped diſappointment."

May ſimilar purſuits ever be productive of ſimilar diſappointments! It was natural enough that ſuch a philoſopher as Lord Glanville ſhould wiſh his daughter to be as great a philoſopher as himſelf.

"Lord

"Lord Glanville intended that his daughter, though feminine in her perſon, and attractive in her manners, ſhould poſſeſs a maſculine mind, and be in every reſpect ſuperior to the little vanities, weakneſſes, and terrors of her ſex. Her taſte was to be correct, her judgment unclouded by bigotry, her temper unruffled by any ſtrong paſſions, all her actions were to be guided by prudence, and virtue was to be the conſtant inhabitant of her boſom. Not that humble virtue, which, conſcious of human frailty, looks continually to divine ſupport, but virtue as exhibited in the beautiful viſions of Plato and other heathen moraliſts, ſtern, undeviating, ſelf-confident, unrelenting, virtue; a quality which, if it *ever* exiſted, is at leaſt not congenial to the nature of frail, dependent man.

"As to her behaviour to himſelf, he propoſed that ſhe ſhould comfort him for all his paſt diſappointments and ſorrows. She was to be his friend, his confidant, his conſtant companion. Her attachment to him was to be quite diſtinct from the ties of nature, becauſe ſhe was to be inſtructed that thoſe ties are merely the bond of prejudice. It was not to be the reſult of duty; becauſe duty implies obligation, and muſt therefore be unſuitable to the nature of an independent, reflecting being.—I ſhall get bewildered in this maze of metaphyſics if I proceed further; and as I really do not underſtand this ſcheme of filtering our feelings, I will only ſtate the effects of it. After Lady Caroline's regard for her father had been purified from the *ſcum* of natural affection, and the *droſs* of filial duty, common obſervers could not perceive that *any* was left."

Our readers will eaſily perceive that by following ſuch a pair as this through life; and obſerving cloſely the conduct naturally reſulting from the principles which they adopted, much uſeful inſtruction may be acquired. We lament that our limits preclude us from laying before them the whole of that chapter in the ſecond volume, in which the author "throws down the gauntlet of controverſy; or, in other words, defends what former ages conſidered as *moſt* valuable and *moſt* wiſe." It is replete with ſound, judicious, and moſt uſeful doctrine. The advice to her own ſex, contained in the following paſſage, will be regarded as an inſult by the female diſciples of the Godwinian ſchool, the philoſophiſtical aſſertors of the *rights*, and the proud avengers of the *wrongs*, of women.

"Projects are generally unfortunate things to young ladies. Indeed I have a general diſlike to them; and I have ſo often ſeen the quickneſs of female feeling betray the moſt profound ſcheme of female ſubtlety, that I have never regretted our excluſion from political rights, though ſome of my ſiſter authors have lamented it with pathetic and ſomewhat acrimonious ſuſceptibility. I am, indeed, convinced that a *female* parliament would not only (to uſe a quaint phraſe) be continually flying off in a tangent, but that a *female* adminiſtration would be ſo ſoon out-generalled by a *male* oppoſition, that it is not worth while to ſtruggle for a ſupremacy which we want circumſpection to render permanent. And, ſince unſucceſsful reſiſtance always incurs the odious name of rebellion, it is perhaps the wiſeſt courſe to conform to the long eſtabliſhed treaty which has ſubſiſted between us and our preſent governors (though ſome of the articles are certainly inconvenient), leſt we ſhould, by an ill-concerted inſurrection, give them a plea for ſtricter coercion. My fair readers may be aſſured that, though

though I make this free ſtatement of my opinion, I ſhall not omit to put in a ſaving clauſe in favour of our right to *remonstrate*, which is a very ancient branch of the female prerogative, and cannot be given up.

"To apply theſe obſervations to private life: I am ſo thoroughly convinced of the general unfitneſs of my ſex for any thing that wears the appearance of plot, chicanery, and deep deſign, that I would ſtrongly adviſe my fair readers never to have recourſe to ſuch ſurreptitious aſſiſtance, but to reſt their actions on the firm baſis of integrity, candour, and generous frankneſs; with this ſole reſervation, that they put theſe noble qualities under the guidance of diſcretion. An artful woman is a monſter, and generally a fool. I would particularly adviſe all *ſpinsters* under the age of five and twenty never to attempt to outwit a lover who is not fairly turned of his grand climacteric. If he be, I not only allow that amorous threeſcore and ten is fair game, but that it is eaſily caught, even by the ſimpliſity of eighteen, and generally without any aſſiſtance from the lady mother: it is, therefore, lawful to turn it to the beſt advantage."

The reflections in the laſt volume on the profligacy of modern huſbands, and on adultery in general, are ſuch as might be expected to flow from a mind formed on, and regulated by, true Chriſtian principles, unadulterated by any of the vicious refinements of the new morality. Speaking of the propoſed admiſſion to virtuous company of a woman who had committed adultery, and afterwards married the guilty object of her criminal paſſion, the author remarks: "It is an eminently proper, though I am told a peculiar trait in the character of Britiſh ladies, to diſtinguiſh between a *tarniſhed* and an *unſpotted* reputation, even when the ſtains on the former ſeem to have been waſhed away by the tears of true contrition. *We judge nothing ſo ſuitable for a penitent as a retired life, and domeſtic reſpectability.*"

Such indeed were *once* the virtuous ſentiments which diſtinguiſhed the females of this happy iſland; but, alas! with heartfelt ſorrow, we acknowledge the humiliating fact, that the moral principle of the female mind has, within the laſt ſeven years, been materially weakened. The nice ſenſe of religion and of honour, whence originated the plain and broad diſtinction between virtue and vice, has been eſſentially impaired. Propriety has been ſacrificed at the ſhrine of Vanity. An adultereſs, not penitent, but glorying in her ſin, and thus adding impudence to infamy, is a character *now* not merely *received* but *courted*. Nay, even the doors of the puritanic peer, who affects ſuperior purity of principle and of conduct, are thrown open to her, and courtly thouſands called to witneſs her triumph. The moral order of ſociety indeed ſeems, in this inſtance, to be inverted. Princely pomp not unfrequently diſtinguiſhes the brazen adultereſs, where the white ſheet alone ſhould mark the penitent proſtitute. Pride and puritaniſm are aſſociated to degrade the female character, by introducing guilt into the manſions of innocence; by encouraging diſobedience to the poſitive precepts of the Deity; by paying homage to Sin; and by utterly deſtroying all the value of reputation. When we daily witneſs this profligate ſcene, exhibited openly to the world; when

when we ſee Pride itſelf perſonified, making an adulterous arrangement with his bride for the ſyſtematic and unreſtrained commiſſion of double adultery, and when we find the preſs, which ought to be the guardian of public morals, either ſilent or worſe than ſilent on the ſubject, while thoſe whoſe bounden duty it is to mark all vicious courſes with abhorrence, ſhew encouragement inſtead of reprobation, we cannot but conceive this moral revolution to be the precurſor of ſome violent political convulſion that will ſhake the fair fabric of the Britiſh monarchy to its very baſis. The ſlave of diſſipation, or the victim of folly, can alone regard with indifference this fatal tendency to a general depravity of manners, to a general contempt of religious and moral principle. The day of retribution *muſt* come, and who will preſume to ſay, that the people who ſeem to have been ſelected as the ſcourge of Europe, will not be choſen as the inſtruments for inflicting a dreadful puniſhment on the ſins of this nation. On the eve of the dreadful conteſt in which we are about to embark, theſe reflections are at leaſt ſeaſonable, however unacceptable they may prove to many; feaſts ſhould now give way to faſts, pride to humiliation, and pomp to penitence. That *nothing is ſo ſuitable to a penitent as a retired life* is a truth that ought to be deeply impreſſed on the minds of penitents of both ſexes. On the attention of *one* of the male ſex we earneſtly preſs it; reminding him, that if he perſevere in his efforts to obtrude himſelf on the notice of a world, by which it is his intereſt to be forgotten, he will probably be noticed in ſuch a way as will make him wiſh for retirement as ſtrongly as he now courts notoriety.

In concluſion, we recommend this novel to our readers, as one which, though it may have been exceeded by many in ingenuity and wit, yields to none in good ſenſe, judicious obſervation, uſeful inſtruction, and ſound principle.

Gentz's *State of Europe before and after the French Revolution.*

(Concluded from Vol. XIV. p. 300.)

HAVING followed this able politician through two important heads of his Enquiry, in anſwer to the falſe ſtatements and ſcandalous perverſions of the conſular advocate, Citizen Hauterive, we now proceed to examine the concluſion of his argument, in which he diſcuſſes the queſtion, whether there exiſted at the beginning of the French revolution any public law in Europe? The conſideration of which leads him, laſtly, to take a juſt and comprehenſive view of the relative ſtate of the different powers of Europe, at that period.

"The author (Hauterive) is not ſatisfied with giving a decided negative to this queſtion. He goes farther, and draws a gloomy and depreſſing picture of the ſocial conſtitution of Europe, in the laſt years which preceded the revolution. 'It was impoſſible not to obſerve' (ſuch are the expreſſions he

he makes uſe of), 'that there had long ſince ceaſed to exiſt any maxims of government, any federal union, any fixed political principles in Europe; that an imaginary principle of aggrandizement, in fact nothing more than a forcible, unnatural, and deſtructive exertion, had fascinated all governments; that the powers of Europe were involved in general miſery; that bankruptcy ſtood at the door of every government; and that a ſingle nation, graſping at the riches of all the reſt, converted the misfortune of the whole to its own excluſive advantage: that the ſame cauſes which produced the diſorganization of ſociety in France, had ſown the ſeeds of political anarchy throughout the whole of Europe; that the law of nations no longer exiſted, except in appearance; and that the revolution was only a loud and formal annunciation of its long-determined diſſolution."

The fallacy of this monſtrous poſition is clearly demonſtrated by Mr. Gentz, in a maſterly expoſition of the views, reſources, and ſituation of the different potentates.

"I am convinced," he ſays, "and I truſt that all enlightened perſons will now agree with me, that the condition of Europe in the latter times preceding the revolution, was not ſo deſperate either in a ſocial, a domeſtic, or a federative point of view, as to lead immediately to violent convulſions, or to render ſuch convulſions deſirable; that the French revolution, though facilitated, and in that ſenſe prepared, by many ſocial and political diſcordances, was by no means a neceſſary or unavoidable conſequence of the ſtate of France, much leſs of Europe; that this event, with all its dreadful conſequences, was occaſioned by ſome obvious errors of the former French government—was continued and completed by the untimely zeal, the ill-adviſed activity, the inability, the preſumption, or the wickedneſs of thoſe who, in conſequence of theſe errors, were intruſted with the direction of the public affairs—and was converted into a principle of deſtruction for all Europe by the improvident meaſures of the ſurrounding nations; that, far from furthering the improvement of the condition of civil and political ſociety, this revolution, on the contrary, has interrupted and arreſted its progreſs at a moment when it appeared particularly promiſing; and that, when conſidered in a more extenſive point of view, the greateſt and moſt lamentable of the evils which accompanied it, was this: before the revolution there only needed a few wiſe reforms in the internal conſtitutions of ſtates, and ſome happy combinations for ameliorating and confirming the federal ſyſtem, to have raiſed Europe to a high degree of proſperity and happineſs; whereas now all the means of attaining to this deſired object muſt be ſought for amidſt a heap of ruins, and drawn forth, as it were, from chaos again."

This is unqueſtionably true. The boaſted regeneration of France has done more to injure the cauſe of real liberty, and to retard the progreſs of uſeful knowledge, in twelve years, than the moſt deſpotic conduct of the moſt abſolute ſovereign could have done in half a century. In a political and moral point of view the evils which it has produced are incalculable. Mr. Burke has been ridiculed by his enemies for having repreſented the ſpace which France formerly occupied in the map of Europe as a blank; but who will dare to deny that in the map of freedom it is a perfect blank; and had the *ability* of the tyrant which rules that devoted country been commen-

ſurate with his *will*, all Europe would, at this moment, exhibit the ſame mournful appearance.

Mr. G. aſcribes the dreadful ſtorms which convulſed the political world, at the cloſe of the 18th century, to a reſtleſs and ill-regulated ſpirit of innovation, ariſing out of encreaſed opulence and extended knowledge. His remarks on the ſtate of Poland, and on the circumſtances which led to the eraſure of its name from the liſt of independent ſtates, are too curious and important to be omitted here.

"It may, perhaps, at the firſt glance, look ſomewhat like temerity, to mention the unfortunate kingdom of POLAND, in an account of the progreſs and improvement of the different ſtates of Europe. But even in this retarded and neglected country, the dawn of a brighter day had begun, ſhortly before its diſſolution, to enlighten the horizon. No eſſential improvement was in this inſtance practicable without a thorough reform of the conſtitution; for the errors in the conſtitution were the real cauſes of the decay and weakneſs of the ſtate. This firſt object had, however, already occupied the attention of all thinking perſons; and the partition of 1772, with all its evil conſequences, had one beneficial effect for Poland; it pointed out, in the cleareſt and moſt impreſſive manner, the neceſſity of a great political regeneration. The patriotic zeal of the friends of a radical reform, and the general conviction of its neceſſity, firſt brought it forward as an object of public conſideration, at the diet in 1788. The reſult of this diet is well known: the conſtitution of 1791 was the preſage of a happier fortune, the beginning of a new ſtate of exiſtence, conformable to the ſpirit of the times, and the progreſs of civilization in the reſt of Europe. This is not the place to review the ſeries of events, by which this conſtitution was deſtroyed in the moment of its birth, and Poland for ever ſtruck out of the liſt of nations. But there is one obſervation which applies immediately to my argument, and will be ſubſcribed to without difficulty by every impartial reader acquainted with the hiſtory of modern times: had it not been for the French revolution, the conſtitution of 1791 would not have been deſtroyed, nor the political independence of Poland annihilated."

This was always our opinion upon that ſubject, and we are happy to ſee it confirmed by ſo competent a judge, and ſo attentive an obſerver as Mr. G. The partition of Poland, then, may be added as another proof of the injury done to rational freedom, by this horrible revolution. On the ſtate of France alſo, previous to the revolution, the author's obſervations are equally judicious and ſatisfactory.

"In order to complete this review of the ſtates of Europe, we muſt, in the laſt place, direct our attention to the central point of the revolution; the country out of which its ſplendid promiſes, and its dreadful devaſtations, have immediately proceeded. That the former government of FRANCE was ſuch as ſtood in need of the greateſt reforms; that the errors in its legiſlation, its adminiſtration, and its domeſtic conſtitution, were many and great, cannot for a moment be diſputed. Nobody will attempt to deny that the government of Lewis the XVth laid the foundation of a dangerous diſorganization. But was the reign of LEWIS XVI. from its commencement to its tragical end, a proof of the aſſertion, that there no longer exiſted any proper principles of government in Europe? Was it not rather marked throughout

throughout by the desire of beneficial reforms, the prevailing character of the times? Was not its only misfortune a misconception of its strength, which sank under the weight of its own undertakings? Was the monarch who placed TURGOT and MALESHERBES among the number of his ministers, who twice intrusted the fate of his kingdom to the hands of NECKER, was he a patron of abuses, a blind follower of former systems? Was the *convocation of the* NOTABLES, and the plan for which they were convened, the work of mean, contemptible, obscure, and common-place politics? Was the facility, or rather the levity with which this government consented to the assembling of the States, a proof of tenacious obstinacy, or of an imprudent spirit of concession? Was the edict of the 5th July 1788, which not only established the freedom of the press, but called upon every hand that could guide a pen to employ itself in publishing plans of general utility; —was that edict the measure of a court that trembled at every prospect of innovation? Was the decree of the council of state of the 27th December 1788, and the speech of the minister of finance of the 5th May 1789, and even the unfortunate declaration of the 23d May—were these the productions of a government far behind the wishes and opinions of its enlightened subjects? Is the revolution, in short, to be attributed to the want of system and principles; or, on the contrary, to the superfluity and abuse of them?"

Having thus shewn, in contradiction to Mr. Hauterive, that "Europe possessed, in every reasonable sense of the word, a federative constitution, a political balance, and a law of nations," Mr. G. thus proceeds.

"To explain these truths, it will not be necessary to descend to a minute and particular analysis of the political relations existing at that period. It is sufficient if we dwell upon the leading features of the picture. The fate of Europe depends upon the fortunes and political relations of the powers which preponderate in the general system. If the balance be preserved among these; if their political existence and internal organization be safely established; if, by their mutual action and reaction, they protect and secure the independence of the smaller states (so much, at least, as the weak can be secure in a community with the strong); if there is no dangerous preponderance to be perceived, which threatens to oppress the rest, or to involve them in endless war; we may rest satisfied with the federal constitution which fulfils these most essential points, notwithstanding many errors and defects. And such was the federal constitution of Europe before the French revolution."

Such indeed *was* the federal constitution of Europe at that period, but what is it *now?* The very reverse of this; for there "is a dangerous preponderance to be perceived which threatens to oppress the rest, or to involve them in endless war." And without the utter destruction of that preponderance, to effect which *all* the powers of Europe *ought* to combine, there will be neither peace nor safety for any of them. Mr. G concludes this head of his enquiry with a summary of the facts which he has proved in it.

"1st, That, during the period we have been speaking of, the political security of France was as great and as firmly established in every essential point, as could be desired or imagined: that her geographical situation, the

nature of her frontiers, the magnitude of her internal reſources, and even the general intereſts of ſurrounding nations, combined not only to ſupport that ſecurity, but to enſure it in the completeſt manner.

" 2dly, That the influence of France in the federal ſyſtem of Europe was fully adequate to her real, political importance; that it was diminiſhed ſince the time of Lewis XIV. by ſo much only has it had then been carried too far; and that it was owing to the temporary errors of a weak adminiſtration, not to any unfavourable change in the balance of power, nor to a poſitive decreaſe of this influence itſelf, that it failed in ſome particular inſtances to operate with energy and effect.

" 3dly, That France, till the commencement of the revolution, was feared by all the greater powers; while her friendſhip and favour were ſought and cultivated by moſt of the ſmaller; that her relations with Germany were more ſtable and advantageous than in any other period of modern hiſtory; that every apprehenſion Ruſſia might occaſion was ſufficiently counteracted by the ſituation of the other powers; that her alliances, her patronage, or her policy, enabled her to govern, excluſively or principally, in all the ſouthern ſtates of Europe; in Spain, in the greater part of Italy, in Switzerland, and in Conſtantinople; and that the loſs of influence ſuſtained by the partition of Poland in the year 1772, was repaired by a more ſolid and effective connexion with Sweden.

" 4thly and laſtly, That France, conſidered as a maritime ſtate, was more than once the ſucceſsful rival of the only nation ſhe had cauſe to fear; that her inferiority was never permanent; and that the laſt naval war in this period was the moſt ſucceſsful and honourable ſhe had ever waged againſt England."

In the third and laſt part of this ſyſtematic diſcuſſion, the author takes a view of the preſent relations between France and the other ſtates of Europe, in the courſe of which he fully juſtifies the Engliſh againſt the unjuſt charges preferred againſt them by the ſhameleſs pandars of the French government, on the ground of their *commercial tyranny*. It is no prejudice in favour of our own country, though in ſuch prejudice we certainly glory, which prompts us to aſſert, that in this branch of his enquiry the author proves himſelf a complete maſter of his ſubject, which he diſcuſſes with equal ability and judgment. It is impoſſible, however, for us to follow him through it; and we have leſs reaſon to lament this circumſtance as we are perſuaded the book itſelf will be, as it deſerves, generally read. The copious account which we have given of it ſufficiently ſhews our ſenſe of its merits; and we ſhall now cloſe that account with the author's concluding remark on the *object* of Hauterive's publication, which is alſo the favourite object of his maſter.

" Adhering to his falſe premiſes, he has mixed theſe propoſals with others more doubtful and equivocal. 'The commercial connexions of nations are to be founded upon better regulations;' 'Their rights and obligations are to be defined by better treaties.' Wherein theſe better treaties and wiſer combinations are to conſiſt, remains totally unexplained; but the ſecret aim and true character of his propoſals are betrayed, not only by numerous expreſſions in various parts of his work, and the general tendency of his politics, but by his explanation of what he himſelf calls the moſt

important

important article, which is an undefined recommendation of a new political ſyſtem of commercial relations. He thinks nothing more is requiſite than a 'ſingle ray of light, to ſhow to a few princes and their miniſters, the real cauſes of their political and commercial dependance, and the true principle of their deliverance;' and he adds, 'The preſent ſtate of things might be immediately changed by the energy of one great power, and that power is France.'

"From theſe declarations, it is evident he did not expect the improvement of European induſtry, the deliverance of commerce, the proſperity and independence of all nations, either entirely or principally from the reformation of interior adminiſtrations, the freedom of trade, the improvement of domeſtic polity, or the wiſdom of governments. Such truly beneficial cauſes operate ſlowly, and in regular progreſſion. The mere reſolution of a few princes, or the energy of a ſingle power, may inſtantly alter the courſe of things, and change the nature of all relations. It is evident that he looks to ſimple, bold, and deciſive political meaſures, for what he calls the deliverance of Europe; and that he ſeeks to exalt France, and Europe eventually with France, by weakening or deſtroying the foundation of Britain's greatneſs, by means of certain combinations, which he conceals for the preſent, though they are eaſily diſcovered. His favourite object therefore is, the immediate degradation of England; which, according to the principles above explained, is ſufficient to warrant his condemnation."

Regeneration ſtated and explained according to Scripture and Antiquity, in a Diſcourſe on Titus iii. 4, 5, 6. By Daniel Waterland, D. D. late Chaplain in Ordinary to his Majeſty. A new Edition. Rivingtons. 8vo. Pp. 61. 1s. 6d. 1802.

WE have to apologize to our readers for having ſo long delayed to announce to them, the republication of this admirable diſcourſe, to the peruſal of which we are perſuaded the name of Waterland will be ſo powerful an inducement, that our recommendation will be ſuperfluous; "its title," as the editors remark, "will ſufficiently account for its revival;" for, to adopt their language, "Regeneration is a hard word, and a very ſerious thing; and is now bandied about, rather indecently, by many *who neither know what they ſay nor whereof they affirm.*" We take leave, however, to remark, that the ſtrongeſt expreſſion which language can furniſh ſhould be ſubſtituted in the place of this very moderate one here uſed, to characterize the indecency complained of, an indecency, now, alas! not confined to the conventicle, but tolerated, nay *encouraged*, within the church, having been of late, in too many inſtances, rewarded with preferment.* We think the preſs, therefore, has ſcarcely ever produced

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* We allude to the circumſtance of Mr. Overton having been preſented, by the Lord High Chancellor of Great Britain, to two livings in York, at

duced a more ſeaſonable publication than that now before us.——— The plan purſued by the author, in treating of this important ſubject, is thus laid down by himſelf,

"1ſt. To explain the name and notion of '*regeneration*;' ſhewing what it is, and what it contains; as alſo what concern it has with Chriſtian baptiſm, called the '*laver*' or fountain of it.

"2dly. To conſider what the '*renewing*,' mentioned in the text, means; and how it differs from or agrees with '*regeneration*,' and what connection both of them have with *baptism* here, and with *ſalvation* hereafter.

"3dly. To draw ſome proper *inferences* from the whole, for preventing miſtakes in theſe high matters, and for our better improvement in Chriſtian knowledge and practice."

It will at once be perceived how very comprehenſive is our author's deſign, and how very perſpicuous is his arrangement. The ſame perſpicuity prevails throughout, and much as he promiſes, his performance exceeds the expectation raiſed; he ſeems to have contemplated his ſubject in every poſſible light in which it could be placed, and not only ſupports his own hypotheſis with great ſtrength and variety of reaſoning, but obviates, as he proceeds, every objection likely to be urged againſt it.

Thus he accounts for the introduction of the term regeneration into the Goſpel.

"The name or notion probably was not altogether *new* in our Lord's time: for the *Jews* had been uſed to admit converts from heatheniſm into the Jewiſh church by a *baptism* of their own, and they called the admiſſion or reception of ſuch converts by the name of regeneration, as it was ſomewhat like the bringing them into a *new world*. Such *proſelytes* were conſidered as *dead* to their former ſtate of darkneſs, and *born anew* to light, liberty, and privileges among the children of *Iſrael*, and within the church of God. The figure was eaſy, natural and affecting, and therefore our Lord was pleaſed in his conference with Nicodemus to adopt the ſame kind of language, applying it to the caſe of admitting converts both from *Judaism* and *Paganism* into Chriſtianity; transferring and ſanctifying the rite, the figure, and the name, to higher and nobler, but ſtill *ſimilar*, purpoſes. Indeed he *improved* the notion by the addition of the *ſpirit*, and he *enlarged* the uſe of the rite, by ordering that *every one*, every convert to Chriſtianity, ſhould be baptiſed."

The origin of the term is here very clearly traced out, and, in the ſumming up of the firſt head of the diſcourſe, its import is thus no leſs ſatisfactorily ſtated.

"*Regeneration complete* ſtands in two things, which are, as it were, its two *integral* parts; the *grant* made over to the perſon, and the *reception* of

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the requeſt of Mr. *Wilberforce!!!* On this ſubject, however, we mean to addreſs a letter to his lordſhip fully expreſſive of our ſentiments of an act, which we cannot but conſider as an act of eccleſiaſtical ſuicide.

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that grant. The grant once made *continues* always the ſame; but the reception may *vary*, becauſe it depends upon the condition of the recipient."

We beg to recommend this extract to very particular attention, as it diſſolves that ſpell of our modern puritans by which they faſcinate ſo many into thoſe ſtrong deluſions which their cunning craftineſs hath contrived, and ſo inebriate them with ſpiritual pride, that it is almoſt hopeleſs to attempt to recover them from their ſtate of intoxication.

The diſtinction between regeneration and renovation, "the waſhing of regeneration, and the renewing of the Holy Ghoſt," is, in the next place, admirably laid down by this perſpicuous and moſt accurate divine; who has illuſtrated this part of his ſubject, in particular, in a more ſatisfactory manner, than any other writer we have met with. Theſe terms are frequently, nay, almoſt always, confounded, by thoſe who contend for the inefficacy of the ſacrament of baptiſm, and the neceſſity of a converſion, after baptiſm, from a ſtate of nature to a ſtate of grace. With *them*, regeneration and renovation appear to be one and the ſame thing, and, conſequently, all thoſe paſſages in Holy Writ, which ſpeak of the neceſſity of being renewed, transformed, and the like, *they* ſeem to conſider as ſtrictly *ſynonymous* with being born of the ſpirit, &c.; whereas, Dr. W. clearly ſhows, that the term regeneration relates excluſively to *baptiſm*, being expreſſive "of the *ſpiritual ſtate*, conſidered *at large*," wherein we are placed by baptiſm; while renovation denotes either the ſubſequent *renewal* of the inner man, when decayed by actual ſin, or elſe the "capacity and qualification in adults who are yet unbaptized, for receiving regeneration by baptiſm." Accordingly it is remarked, that "though we find no ſcripture exhortations made to *Chriſtians* (for Nicodemus was a *Jew*) to become *regenerated*, yet we meet with ſeveral exhortations to them to be again and again *renewed*." This is further ſhewn to be doctrine entirely conformable with the language of the Church of England, in whoſe Liturgy we pray, "that we, being *regenerate*, and made God's children by adoption and grace, may daily be *renewed* by his Holy Spirit." Nothing can more clearly ſhew that theſe are terms of perfectly diſtinct ſignification according to the uſage of Scripture and the Liturgy of our Church; and that regeneration has reference ſolely to the work of the ſpirit in baptiſm, while renovation refers to the work of the ſame ſpirit, ſubſequent or preparatory to that holy ſacrament, by which alone man is born again and made an heir of everlaſting ſalvation. Many other diſtinctions are pointed out between theſe two words, upon a right underſtanding of which conſiderably depends a clear apprehenſion of the nature of the baptiſmal covenant. Our author ſets it, however, in the cleareſt light, by applying his remarks to four ſpecial caſes.—"1. The caſe of *grown* perſons coming to baptiſm in their *integrity*, and ſo continuing afterwards. 2. The caſe of *infants* brought in their *innocency*, and 'leading the reſt of their lives according to that

beginning.' 3. The case of such grown persons or infants so baptized, but falling off afterwards. 4. The case of grown persons coming to baptism in *hypocrisy* or *impenitency*; but repenting afterwards and turning to God."—From all these it appears, that faith and repentance (which constitute *renovation*) do not *regenerate* men without *baptism*; that baptism alone regenerates once for all, so that "a person once savingly regenerated, and afterwards losing all the *salutary* use of it, will not want *to be regenerated* again, or *born anew*, but to be *reformed* only;" and, in short, that "perfect regeneration is to the *spiritual* life, what *perfect health* is to the *natural*; and the *recoveries* of the spiritual health, time after time, are not a *new* regeneration, but a restoring or improving of the *old*."

This learned and sound expositor of God's word then proceeds to his proposed *inference* from the two preceding heads of his discourse; applying them in a most edifying and impressive manner, by way of antidote to the prevailing errors of enthusiasts, upon these favourite topics of their crude and fanciful declamation. He notices the mistakes "arising from the misinterpreting some texts, (as John iii. 5. and also Tit. iii. 5.) which plainly import a *water-baptism*, of an inward baptism of the *spirit* only; whence, by degrees, *outward* baptism came to be thrown out of the idea of *regeneration*." He thus censures also a very common, though *improper* and *mischievous*, practice, "telling the common people, that they ought now to be *regenerated*, which few will rightly understand, instead of telling them plainly, that they ought, with the help of God's grace, speedily to *repent* and *amend*, (which is all the meaning, if it has any good meaning) is giving them only a *dark* lesson, instead of a *clear* one, and throwing mists before their eyes in a most momentous article nearly affecting Christian practice, and the spiritual life." Again; he notices the danger of spiritual pride, and the manner in which it too readily insinuates itself into the minds of even well-disposed persons. "If none but *hypocrites* or *ill-designing* men were to be drawn into this snare, the temptation would be *coarsely* laid, and be the less apt to deceive: but the *well-meaning* pretenders to the *spirit*, who through a secret unperceived *self-flattery*, or a complexional melancholy, first deceive *themselves*, *they* are, of all men, the fittest to deceive *others*." As a caution against being misled by any supposed impulse of the Holy Spirit, he lays down a plain rule for judging "whether it comes from *Satan*, (if it be really *supernatural*) or from the *Spirit of God*. If *God in the soul* (as some term it) commands any thing contrary to *God in the Bible*; as, for instance, to be *disobedient* to lawful superiors in things good and lawful, to break comely *order* and *regularity*," &c. &c. "then may we be assured, that it is not the God of heaven that does it, but the *God of this world*, (if any) which sometimes *blinds the minds of them that believe not, lest the glorious gospel of Christ* (the *sovereign* rule of Christian faith and conduct) *should shine upon them*." One more remark only we shall quote, of the same excellent

cellent tendency, and which well deſerves to be attended to by many of the preſumptuous railers of the preſent day. "He that is *led* by the ſpirit, and *walks* by the *written* rules of the ſpirit, he, and he only, can upon ſure grounds ſay, that he *has the ſpirit*. And when he can ſay it, let him ſay it to *himſelf*, and to *God* (whom he ought to thank for ſo ineſtimable a bleſſing); and let him not raſhly *boaſt* of it before the world, nor cenſoriouſly *judge* or *deſpiſe* others; for that would be directly copying after the *proud Phariſee*, and would infallibly *quench the ſpirit.*"

We have already extended this article ſo much beyond the uſual length of reviewing a ſingle ſermon, that we muſt forbear indulging ourſelves with further extracts. But it were an injuſtice to this eminently uſeful performance, not to notice the very copious and learned *references*, which it contains, to ancient and modern authors of the moſt deſerved reputation. The ſtudent in theology who ſhall purſue the courſe of reading here pointed out to him, will find his labours amply rewarded, by the rich ſtores of piety and wiſdom that will be laid open to his view; and he can hardly fail of being completely armed againſt the errors of the times, which are indeed ſo often blended with truth, or veiled under the moſt inſidious ſophiſtry, that it requires no common degree of learning, ſolidity, and penetration, to be able to diſcern and expoſe their fallacy.

Upon theſe grounds, we eſteem ourſelves greatly obliged to the editors, for their judicious and ſeaſonable republication of this maſterly performance; and we rejoice to hear of the probability, through the ſame channel, of other tracts of ſimilar merit and tendency being ſhortly reprinted.

REVIEWERS REVIEWED.

The Satires of Decimus Junius Juvenalis, translated into Engliſh Verſe. By Wm. Gifford, Eſq. Quarto. Pp. 486. Nicol. 1802.

CANONS OF CANDID CRITICISM.—If you have a mind to depreciate a work of acknowledged excellence out of pique to the author, either becauſe he is a friend to ſocial order and legal government, or becauſe he has dared to chaſtiſe a man whoſe every word is a libel, and every action a crime, the following rules are recommended, as the moſt efficacious means to accompliſh the deſign.

First, beſtow every general abuſe poſſible on the conduct of the work, and of the character and perſon of the author; ſeaſoned with a plentiful ſprinkling of the groſſeſt epithets the Engliſh language affords.

Secondly, by way of ſhewing your candour, ſelect ſome quotations which you ſay have merit, though among the numerous faults of the work they are

Rari nantes in gurgite vaſta;

but be ſure they are ſome of the weakeſt parts of the poem: by which you will ſhew how ready you are to praiſe, and how deſerving a poem muſt be of cenſure, when ſuch are the only parts which ſo much candour can find

find worthy of approbation: and if in these quotations there should happen to be what *are*, or what you imagine to *be*, incorrect rhymes, or colloquial phrases, point them out to your readers by printing them in Italicks.

Thirdly, search with the eye of a lynx for all the passages, many of which must occur in a work of such length, and which it is beyond the power of human genius and human diligence to avoid; bring them all together before the reader, and assure him they are fair and just specimens of the execution of the whole.

And *fourthly*, if the author throughout his whole body of notes has shown a real regard for rational liberty, and an abhorrence for the tyranny of those monsters who wore the Roman purple, do not call him a republican or a democrat, for that would be considered as a high panegyrick by the generality of your readers, but boldly assert at once, without producing any proof, that he is a hireling of government, and a friend to despotism, which are of course synonimous terms.

All these modes are exemplified in the critique on Gifford's Juvenal, in the Critical Review. The Reviewer has not selected one passage of excellence; and in those passages he does cite as such, he points out in Italicks what he conceives to be vulgar expression, and (following the school of Gilbert Wakefield in correct rhymes) never recollecting that Juvenal, though very spirited and often sublime, is himself a coarse writer, and does not affect elegance of expression; and that there is not one rhyme objected to which may not be found in Pope, who certainly carried the versification of the English language to the greatest extent of refinement it could bear, without weakening its energy and loading it with the shackles which have degraded the verse of France from the rank of poetry; and whom even this critic allows, in his concluding sentence, to be "a distinguished master of the British lyre."

The reviewer is very witty on Mr. Gifford in this passage. "Mr. Gifford follows preceding translators" (every one, by the way, must follow those who precede them) "principally in faults. We exemplify by an amusing specimen;

"Lectus erat Codro Procula miror. Juv. iii. 203.

"Juvenal remarks only that 'the bed of Codrus was too short for Procula.' This translator, imitating Holyday, measures the lady also, and adds that Codrus had no other bed:

"Codrus had but one bed, and that too short
"For his short wife.

"Dryden is still more *delicately* sportive;

"Codrus had but one bed,—so short to boot,
"That his short wife's short legs hung dangling out."

Now it appears to us that Mr. Gifford here has exactly given the sense of Juvenal without running into the *delicate* sportiveness of Dryden. The passage might be a good joke to contemporaries, who knew the size of Procula, but required explanation to us; and to make the sense of a translation depend on reference to a note is like the sign painter who was obliged to write under his figure "this is the red lion," to explain what it was meant to represent. The one bed is plainly implied in the original.

Let us take a while a more pleasing task, and quote some of those passages which give this translation the merited epithet of excellent.

Can any lines be more spirited and yet more faithful to the original, than these in the tenth satire.

"The

" The ſpoils of War; the trunk in triumph placed,
And with the gleanings of the battle graced,
Cruſh'd helms, and batter'd ſhields; and ſtreamers borne
From vanquiſh'd fleets, and beams from chariots torn,
And captives rang'd around in mournful ſtate,
Are priz'd as bleſſings ſcarcely known to fate;
Fir'd with the love of theſe, what countleſs ſwarms,
Barbarians, Romans, Greeks, have ruſh'd to arms,
All danger ſlighted, and all toil defied,
And madly conquer'd, or as madly died!
So much the raging thirſt of fame exceeds
The generous warmth which prompts to worthy deeds,
That none confeſs fair Virtue's genuine power,
Or woo her to their breaſt, without a dower.
Yet has this wild deſire, in other days,
This boundleſs avarice of a few for praiſe,
This frantic rage for names to grace a tomb,
Involv'd their country in one general doom;
Vain rage! the roots of the wild fig-tree riſe,
Strike through the marble, and—their memory dies;
For, like their moulder'ring tenants, tombs decay,
And with the duſt they hide, are ſwept away."

Or than this concluding paſſage of the ſame ſection:

" O Thou, who ſee'ſt the wants of human kind,
Grant me all health of body, health of mind;
A ſoul prepar'd to meet the frowns of fate,
And look undaunted on a future ſtate;
That reckons death a bleſſing, yet can bear
Exiſtence nobly, with its weight of care;
That anger and deſire alike reſtrains,
And counts Alcides' toils and cruel pains,
Superior to the feaſts, the wanton ſport,
And morbid ſoftneſs of the Aſſyrian court.
" This, thou to give thyſelf may'ſt well ſuffice:—
The only path to peace through virtue lies.
O Fortune, Fortune! all thy boaſted powers
Would ſhrink to nothing, were but prudence ours:
But man, fond man, exalts thee to the ſpheres,
And clothes thee in the attributes he fears!"

We have ſelected theſe examples from the tenth Satire, becauſe an invidious comparison is drawn by the reviewer between the imitation of Johnſon and the tranſlation of Gifford.

In the third Satire this ſplendidly ſevere paſſage in the original,

" Da teſtem Romæ———
ridiculos homines facit"——Sat. III. V. 137—153,

thus admirably tranſlated by Gifford, is, except the concluding ſentence, totally omitted by Johnſon.

" Produce at Rome your witneſs; let him boaſt
The ſanctity of Cybele's fam'd hoſt,
Of Numa, or of Him whoſe zeal divine
Snatch'd pale Minerva from her blazing ſhrine;
Firſt to explore his wealth the judges haſte,
His honour, and his honeſty, the laſt—

What

'What does his table coſt him; can you gueſs?
'What ſervants, what demeſnes does he poſſeſs?'
Theſe weighty matters known, his faith they rate,
And ſquare his probity to his eſtate.
The poor may ſwear by all the Immortal Powers,
By the great Samothracian gods, and ours,
Their oaths are falſe, they cry; the knaves deſpiſe
Almighty juſtice, and contemn the ſkies;
Almighty juſtice knows they lie for bread,
And bids its thunders ſpare each venial head!—
Add, that the wretch is ſtill the theme of ſcorn,
If the ſoil'd veſt be rent, or over-worn,
If the bare foot through the burſt-ſhoe appear,
Or the coarſe botch betray ſome recent ſear.
O Poverty! thy thouſand ills combin'd,
Sink not ſo deep into the generous mind;
As the contempt and laughter of mankind."

We have already mentioned Mr. G. Wakefield's faſtidious criticiſm on the rhymes of Pope: and throughout his notes on Pope's Homer he is laviſh of cenſure on this ſplendid work. To candour that gentleman has (or rather had) no pretenſion. In his general obſervations on Homer and his tranſlator, prefixed to the Odyſſey, he imputes every fault to Pope that a tranſlator can poſſibly be guilty of. But yet his concluding confeſſion is ſo different from the dark and rooted malignity of this anonymous critic, that we think we cannot end this article better than by an inſertion of it. "I muſt adverti ſe the reader that to notice imperfections was more conſonant to my duty than to expatiate on excellence. The numberleſs elegancies of Pope's tranſlation would in this caſe have reduced me to the neceſſity of perpetual exclamation only with no great deference to the taſte and ſagacity of the reader: Pulchrè, benè, rectè! muſt have been the wearieſome and monſtrous burthen of every paragraph. The gay profuſion of poetic flowers through this Paradiſe of the Muſes, beams with a bloom of beauty and breathes with a gale of fragrance which muſt create vibrations of pleaſure on the dull ſenſorium even of the moſt inanimate obſerver, and will charm the more delicate ſenſations of ſympathetic ſouls with inexpreſſible and eternal rapture."

Letter to the Electors of Nottingham. By John Cartwright, Eſq. 8vo. Pp. 67. Printed by Wilſon and Co. Oriental Preſs. *No Publisher's name:* 1803.

A Letter to Mr. Robert Davison, Worsted Spinner, Arnold. By Mr. Alexander Foxcroft, Attorney at Law, Nottingham; with the Reply of the former thereto. 8vo. Pp. 31. Nottingham printed; Jordan, London. 1803.

A Postscript to Thoughts on the late General Election, as demonstrative of the Progress of Jacobinism. 8vo. Pp. 27. Rivingtons. 1803.

WE have claſſed theſe three publications together (in the order in which they appeared) becauſe they relate to the ſame ſubject, and the ſame arguments will apply to them all. And we have placed them in this

this department of our work, in order to exhibit the conduct of the *Monthly Reviewers* in its proper light; since these gentlemen, whom for some time past we have purposely forborne to notice, seem once more disposed to throw off the mask, and openly to avow their real principles and sentiments, which, for a time, we made it their interest to conceal.

In our review of Mr. Davison's former pamphlets,* we proved, from his own words, that this spinner of worsted, who proclaimed himself to be a staunch whig, would, had he lived in the days of our first Charles, and had acted consistently with his principles, have been a *rebel* and a *regicide*. That he and all his Nottingham worthies who associated in the same cause, are true *whigs*, we are not permitted to doubt, since the fact has since been declared, in the House of Commons, by their champion Mr. Fox, who is a whig himself; and afterwards by the dissenting conductors of the Monthly Review, who assure their readers, that "Mr. Davison is a manly, clear-headed whig."† Thus, what we have said of Mr. Davison, clearly applies to the whole body of modern whigs, who, thinking, or professing to think, that Charles the First was a *tyrant* who, by his *tyranny*, was *justly* brought to the block, are evidently to be considered in the same light.—We have now the creed of modern whiggism explained, and happy are we that the worthy gentlemen have spoken out upon the subject. Before then, we proceed to notice the three pamphlets before us, we will just contrast the sentiments of these illustrious whigs with those of all true members of the Church of England, as explained in the Liturgy of that Church.

Horne Tooke, the bosom friend of *Sir Francis Burdett*, the gentleman who would go no farther on the road to Windsor, on a *patriotic* errand, than *Hounslow*, probably because the Heath beyond exhibits a most uncomfortable *memento mori* for patriots engaged in such a business; and a leading member of the *Whig Club*, declared, as our readers must recollect, on a memorable occasion, that had he lived in the reign of our first Charles, he would have been the first man to plunge a dagger into the heart of his sovereign. We cannot pretend to say whether the *Worsted Whig of Arnold* would have taken so active a part in that patriotic work of regicide, but he certainly would have applauded the *Wimbledon Hero* for his patriotism, as he has told us of "that tyranny which *justly* brought Charles to the block." And *Mr. Fox* and the *Monthly Reviewers*, having adopted this sentiment, would certainly have been either principals in, or accessaries to, the murder of their Prince. Now let us hear what the Liturgy, speaking the language of that Church, of which every *Member of Parliament* and every *Magistrate of Nottingham*, must, unless he be guilty of *perjury*, be a member, declares on the subject of that assassination. Prefixed to the prayers for the anniversary of what these whigs call the *just* execution of King Charles, is the following order of the Church: "A Form of Prayer with *Fasting*, to be used yearly upon the thirtieth of January, being the day of the MARTYRDOM of the *blessed* KING CHARLES I. to implore the mercy of God, that neither the *guilt* of that *sacred* and *innocent* blood, nor those other sins, by which God was provoked to deliver up both us and our king into the hands of cruel and unreasonable men, may at any time hereafter be visited

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* See ANTI-JACOBIN Review, Vol. XIV. p. 177, et seq.

† MONTHLY REVIEW for February last, p. 213.

upon

upon us or our posterity." In the prayers appointed for this solemn day of national expiation and repentance we find the following expressions:—"O most mighty God, who didst suffer the life of our gracious Sovereign King Charles the First to be, as this day, taken away by the hands of *cruel* and *bloody* men; lay not the guilt of this *innocent blood*—to the charge of the people of this land." In another prayer he is called "our martyred Sovereign," who, by the grace of God, "was enabled so cheerfully to follow the steps of his blessed Master and Saviour, in a constant meek suffering of all his barbarous indignities, and at last resisting unto blood, and even then, according to the same pattern, praying for his *murderers*." We could make other quotations to the same effect, but these will suffice to put the Church at issue with the whigs, and possibly to induce the author to look, for once, into so old-fashioned a book, as the *Prayer Book*.—So much for the loyalty of the whigs, including the patriotic recluse of St. Anne's Hill, the worsted spinner of Arnold, and the Monthly Reviewers, who boldly assert that Mr. Davison "has defended his character and political principles with great spirit and ability"—certainly with the spirit of a *whig* and the ability of a *poissarde*. We shall now turn to another notable whig, John Cartwright, Esq.

The *temper* of Mr. Cartwright's publications might be conjectured from this circumstance alone; that he can find no bookseller bold enough to publish them; hence the author is obliged to be his own publisher. The object of the present pamphlet is to recommend Mr. Cartwright as a proper representative for Nottingham, and to say the truth, if, as he contends, the Members of the House of Commons be merely the trustees of the persons by whom they are elected, and if all the electors of Nottingham were such "manly, clear-headed whigs" as Mr. R. Davison, the worsted-spinner, they could not chuse a more suitable representative than this *ci-devant* major.

The greater part of this stupid and prolix dissertation is a senseless jargon about *constitution* and *popular representation*, scarcely intelligible, we should think, to any but the sages of the *London Corresponding Society*. Before he tells us what he *does* mean, he deems it expedient to tell us what he does *not* mean, (which appears to be much the easiest part of the task) and also with whom he does *not* agree. He does not agree with *Mr. Reeves* in his definition of the constitution; this is natural, because *Mr. Reeves* is a lawyer and understands the constitution, whereas he, Mr. C., evidently knows nothing about it. Nor yet does he agree with *Mr. Arthur Young*; nor with *Lord Grenville*; nor with *Mr. Windham*; nor with *Mr. Dundas*, nor with *Mr. Pitt*. Having adopted this train of argument, it might naturally be expected that having told us with whom he does *not* agree, he would next inform us with whom he *does* agree. But that would not have been perfectly consistent with prudence. The deficiency, however, is easily supplied; for, as far as we can understand him, he agrees with *Thomas Paine*, with *Horne Tooke, Joel Barlow, Hardy the shoemaker, O'Coigley*, and Sir Francis Burdett's worthy friend, *Arthur O'Connor*. His dissent from *Mr. Windham* he thus explains.

"With the learned advocate for bull-baiting, with the vindictive champion of 'a vigour beyond the law,' who 'deprecates even peace if reform be to follow,' and who 'locks up in military prisons an English soldiery, to wean them from the feelings, and to render them' deaf 'to the complaints of an injured English people' (of Despard and his associates for instance)

ſtance) 'I cannot agree; for in truth I cannot behold the barrack-badges of my country's degradation from the dignity of freedom. I cannot witneſs this bayonet profanation of our ſacred conſtitution without ſhame and indignation."

It muſt be confeſſed, that a military defence is a terrible obſtacle to the aſſertion of the *ſacred right of inſurrection*, and that *barracks* are awkward impediments to that facility of communication which is neceſſary for giving full effect to *patriotic* admonitions. Mr. C. of courſe agrees with Mr. Daviſon in his opinion of the late adminiſtration, of whom, with equal regard to decency and truth, he aſſerts, that they were "men whoſe deſpotiſm in its cruelty rivalled the inquiſition; and whoſe miniſtry, to the indelible diſhonour of our age and nation, and for which every Engliſhman owes them perſonal reſentment, was diſgraced by the brutality of TORTURE." What he means by this he has not condeſcended to explain. He concludes his *tirade* by calling them, "tyrannical, unjuſt, and inhuman."

In explaining what he *does* mean by the conſtitution, Mr. C. aſſures us that the very ſoul of it is *repreſentation* and *political liberty*, which are "convertible terms;" they are indeed *convertible*, for of late years they have been converted, by whigs, into *anarchy and rebellion*. But the *liberty* which he means is not to be found, he tells us, in this country, at preſent; nor yet the *political repreſentation* to which he adverts; ſo that it follows, as a neceſſary inference from his premiſes, that the conſtitution no longer exiſts, in ſhort, that we have no ſuch thing as a conſtitution; and, indeed, all his arguments, like thoſe of that arch-rebel Thomas Paine, tend to eſtabliſh this fact. As far as we can collect his meaning from his declamation, he means to aſſert that there is no liberty in this country, without *univerſal ſuffrage* and *annual parliaments*, nor even then, unleſs the repreſentatives ſo choſen act as the mere delegates of their conſtituents, conſtantly ſubject to their orders and revocable at their pleaſure. One other condition too, he affirms, is indiſpenſably requiſite to the exiſtence of political liberty; that the people ſhould all bear arms, and that there ſhould be no *hireling* ſoldiers. And this he has the folly and the effrontery to maintain, is the real conſtitution of England! Were we to aſk him where we are to look for this conſtitution, he probably might refer us to the archives of the London Correſponding Society, or to the records of the Whig Club. Certainly not to the Statute Book, not to the laws of England, to which alone any rational man would refer for it. And this chimera of his own brain, which never did, which never can exiſt, in a MONARCHY, he calls on the people to adopt, urging them, in pretty plain terms, to employ both their hearts and their hands, in enforcing the adoption of it by the nation. "Taxation, without repreſentation" ſuch as prevails in England, he ſays, "even in the ſlighteſt degree, ought to create univerſal alarm, and beget *univerſal oppoſition*; but when experienced in an extreme—when amounting to a national calamity, as heavy as univerſal, every boſom ought to glow with a ſenſe of the common duty; every hand ought to bear its teſtimony againſt the wrong; every voice ought to be raiſed to demand redreſs."—And that there may be no *miſtake* as to his ſentiments on this ſubject, he reminds his ſovereign, that it was nothing but "taxation without repreſentation that coſt King Charles the Firſt his crown and his life;" and was one of the prominent features in "the deſpotic meaſures for which King James was *driven* from the throne." Now when we conſider the perfect uniformity of ſentiment between this writer, and his fellow-labourer, Mr. Robert

Robert Davison; when we find the latter declaring that King Charles *justly* lost his head on the block, and the former imputing his death solely to taxation without representation, such as he declares now prevails in this country, and which he says is "*to rule and to rob*," warning his sovereign of the fate of that prince, calling upon his countrymen to resist the present system of government, telling them, "opposition is vain, redress must be given," and calling it "a system so degrading,—a system so flagitious,—a system which is no other than despotism and pillage combined, I trust in God the English nation will rather perish than endure;" there is but one inference that can be drawn from his arguments, both as to his motives and his object.

To remind such a *patriot*, that if every man had a vote, and no man was free who was not represented, in every contested election, the *minority* would be left in a state of *slavery*, because, they would have no delegate to speak their sentiments and to receive their orders;—that if a representative so chosen was subject to the directions of his constituents on every public question, the year for which he was elected would be devoted to the sole purpose of consulting them, and the public business could not possibly be transacted;—that if liberty consisted in having no *paid* troops, and every man bore arms; one of two things must follow, that either the whole body must act, and the necessary occupations of life be neglected; or a part only must act, and they be supplied with the means of subsistence by those who remained inactive; and then the whole system would fall to the ground, for the former would be as much *hirelings* as our present army.—To remind such a patriot as Mr. C., we say, of these *trifling* objections to his notable plan of *reform*, or, to speak more correctly, of *subversion*, would be a vain and fruitless task; for his self-confidence is as determined as his ignorance is incorrigible.

When Mr. Reeves asserted a plain fact respecting the parliamentary constitution of this country, a former House of Commons, to their eternal infamy be it recorded, determined that the father of the loyal associations should be prosecuted; but what will the present House of Commons say to a man who has the audacity to ask this question?—"*Can such a House of Commons possess the right of taxation?*" If the House do not possess this right, they have, indeed, been guilty of usurpation and robbery; but we suspect they will tell this furious whig a different story.—He proceeds, however, to state, that the question respecting the assertion of this right, on the part of the House, "is neither more nor less than whether the PROPERTY of the whole nation shall in future belong to its right owners, or through the well-paid agency of a reptile faction, to the crown. On the decision of this question must depend, whether we shall henceforth be a nation of free-men, or a herd of crouching slaves;—and slaves fleeced of their property to rivet their chains. And, can this reptile faction, can this crew of traffickers in voting stones, and invisible corporations, believe, that an intelligent, a proud, and high-spirited people, who, for attempting TAXATION WITHOUT REPRESENTATION, hurled from the throne their ancient kings, will endure Taxation without Representation from their mean and polluted hands! Shall it be endured, that a faction so contemptible, shall consider themselves as lords of all property, and as talk-masters of the whole people; property to be given on demand in such proportions as *they* please; and the people, to toil for *their* profit, on the terms *they* shall impose! Shall this corrupt company of political traders,—shall these

these copartners in iniquity,—these buyers and sellers of human liberty and human blood,—these babbling echoes of 'Peace, peace, peace; war, war, war;' without a motive but sordid gain;—shall a faction of men such as these, be suffered to survey this fair land as *their own?*"

Of the *government* of this country he entertains the same exalted idea as of the House of Commons. After stating that there can be no *liberty* where there is no *equal* representation; and asserting that there is no such representation in England; he says, "by the security of *liberty* and *property*, or *the contrary*, it is precisely determined, whether a government be GOOD or BAD; valuable or worthless; a blessing or a curse. Where both liberty and property are *not* safe the government is vicious and oppressive." It is evident, therefore, that, in his estimation, the government of Great Britain is bad, worthless, a curse, vicious and oppressive!!

But though he wishes to destroy the parliament and to resist the government, he pays homage to the *people*. "I must not plead for a mere equality of claims on the part of the people, whose rights are inherent, original, and paramount; while peers, king, and constitution itself, all derived from them, are the mere creatures of *their* political creation." The *Liturgy* and the *Whig-Creed* are again at variance, for the former (which, we suppose, is no authority with Mr. Cartwright) teaches us to consider our king as "the chosen servant," the "minister" of the Lord, and as having the "authority" of the Lord; not of the *people*. But, says Mr. C. "the only *underived* and absolute sovereignty, is the sovereignty inherent in the people; none but the people can *change the constitution*,"—a pretty broad hint truly!—"A people *free* and not *sovereign*, is a contradiction in terms." This execrable nonsense of the *sovereignty* of *subjects*, were it not for the lamentable consequences which it has already produced in France, and had it not a direct tendency to promote rebellion and regicide wherever it is promulgated, would be a subject of laughter and contempt.

After the specimens which we have exhibited of Mr. Cartwright's principles there can be little difference of opinion respecting the species of *reform* which he is anxious to produce in this country; when he calls upon the people to exercise that voice which "has been already heard at *Nottingham* and at *Norwich*; in *Norfolk*, *Kent*, and *Middlesex*;" telling them, at the same time, that "the present decayed and perverted state of our representation, and the corrupt system of government engrafted thereupon, MUST lead either to *settled despotism*, or to *civil war*, unless averted by REFORM." Yet, though speaking so plainly, he does not hesitate to assert, "that the cause of reform has an advocate in THE HEIR TO THE THRONE, we have reason to know."—"So, for such an alliance" (between the crown and the people) "so evidenced" (by an equal representation through universal suffrage) "and so guaranteed" ("by the arms of a million of free men") "and at no distant period, we may confidently look." Were there the smallest foundation for this audacious assertion, what dreadful apprehensions would it excite in the mind of every friend to the British monarchy. But it must be a gross libel on the illustrious personage to whom the author alludes. The *Monthly Reviewers;* however, adopt all the sentiments of this Nottinghamshire patriot, and sound forth his praises *con amore*. "Undauntedly"—say they, in their number for February—"he continues to maintain the necessity of a parliamentary reform. In a strain of bold, nervous, and animated eloquence, he attacks that which is termed the borough-faction, and reprobates with indignation the despotic principle

of taxation without repreſentation. To *true whigs*, including we truſt the *ſancta cohors comitum*" the whole corps of *Monthly Reviewers* we ſuppoſe, "many of Major Cartwright's periods will be highly reliſhing, while to thoſe of an oppoſite caſt they will be 'wormwood."——The murder of a King (Charles) and the ſovereignty of the people, are, no doubt, "*reliſhing*" morſels, *tit-bits*, for a herd of diſſenting critics. But we thank theſe gentlemen for once more *ſpeaking out*; we are now at iſſue with them again; and will either drive them from the field, or be driven from it ourſelves.

Next in order are Mr. Foxcroft's letter to Mr. Daviſon, and the anſwer of the latter. The letter occupies but *three pages and a half*; the anſwer *twenty-four*. The former we ſhall extract, as being ſhort, and as explaining the ground of the diſpute.

"*To Mr. Robert Daviſon, Worſted Spinner, Arnold.*

"Sir,—The ſame regard which you profeſs to have for your own character, as being the cauſe of your late correſpondence with a gentleman of this town on the ſubject of an aſſertion which you have charged him with making to your prejudice, ought to have made you cautious that you did not fall into the culpable ſituation of which you complain.

"By a late publication of your letters, I obſerve you have in one of them aſſerted that the manner of acquiring the ſignatures to the petition of the burgeſſes lately preſented to the Houſe of Commons againſt the late election, will reflect an everlaſting diſgrace on thoſe concerned in it, and will be an eternal monument of their being ready to do any thing for emolument; and you ſay, the deceit and falſehood uſed in procuring the major part of thoſe ſignatures, and the coercion exerciſed to prevent the manly and ingenuous recantations of thoſe ſo impoſed upon, ſhall be fully expoſed at a proper ſeaſon.

"Now, Sir, your fiery temper cannot wait that ſeaſon, you knew I was the perſon profeſſionally employed to ſee the petition ſigned, and therefore muſt know, that you was charging me with deceit, falſehood, and fraud; wantonly, unprovokedly, and in a private correſpondence with which theſe petitions had no manner of connexion. You have trumpeted your charge in print to the public, to enable them to prejudge the caſe,—and as far as it was in your power, to injure my character; ſo that notwithſtanding all your boaſted liberality, you are feelingly alive for your own character, but can impudently trample upon another man's.

"I ſhould have hoped that the abuſe you have ſo liberally beſtowed on others, for what you are pleaſed to term *falſehood*, would have given you the hint not to have fallen into the ſame ſituation yourſelf—that you would not have attempted to bolſter up the proceedings at the late Election, but that you would have ſuffered them to ſtand or fall on their own merits or demerits at the approaching trial.

"However I may prize my own character, I ſhould have fairly reſted it with the public even upon the credit of your own aſſertions (for the man that can aſſert the late Election to have been the moſt peaceable of any conteſted one that is in remembrance in this town, will not gain much credit for veracity with an impartial public), but as my ſilence to theſe charges might be deemed an acquieſcence in their truth by ſome, and (what weighs more with me) might tend to injure the cauſe of my employer, I take the liberty of telling you thus publicly—that theſe aſſertions are *falſe, infamous*, and *ſcandalous*. In obtaining theſe petitions I deceived no man, I was

guilty

guilty of no falſehood, I uſed no coercion, threats, or intimidation: but if you want to know who did—bridle your temper and wait a month, and that period will ſhew you who uſed all theſe to obtain a counter petition, by which wretched means only fifteen out of between five and ſix hundred were induced to ſay, that they did not mean to injure the Magiſtrates by ſigning Mr. Coke's petition, and ſeveral of thoſe are now ſorry that they ever ſigned ſuch counter petition at all.

"I am no ſtranger to the violence of your temper, I tremble not at its fierceſt blaſts; I love my country and its conſtitution, and though poor, emolument was no cauſe for my engaging in holding up to public view the more than infamous proceeds at this *peaceable* Election; and the ſwarm of libels which have been ſince let looſe upon the public, by wretches hired to diſtribute them almoſt every night, and by every ſecret means poſſible. If you are ambitious to appear as an author, and ſerious in your attack upon calumny, you may find ample ſubjects to employ yourſelf upon; for almoſt every good and virtuous character in this town has been vilely traduced: but the time is approaching when a general reckoning will be called, and I have no doubt but juſtice will be done to all---let you and I wait that time with patience.

"Be aſſured I wiſhed not to have appeared in print, it is yourſelf, that by aſſerting a barefaced falſehood, has impelled me to it; I have put my aſſertion againſt yours---we are upon our country, and that country will ſoon be able to judge between us by the event I allude to.

I am yours, &c. ALEX. FOXCROFT.

"*Nottingham*, 15*th January*, 1803."

"P. S. At this moment three perſons are going round the town, threatening the Burgeſſes who ſigned Mr. Coke's petition, that unleſs they ſign a recantation they will be proſecuted:---I hope theſe men will be treated by every man of ſpirit with a H*******p."

By all the rules of argument, Mr. Daviſon having made an aſſertion which Mr. Foxcroft denies, the weight of proof lays upon the former. But inſtead of attempting to *prove* what he had advanced, the worſted ſpinner, whoſe tongue, if it be like his pen, muſt be more intolerable than the clack of his own mills, pours out a torrent of additional abuſe and invective, heaps aſſertion upon aſſertion, and treats with equal contempt both reaſon and facts. He repeats his charge, but though he affirms that "of its truth" he poſſeſſes "confirmation ſtrong as proofs of holy writ," he does not exhibit a ſingle proof, but contents himſelf with ridiculouſly calling on Mr. F. to "prove" his "falſhood." Prove a negative! Well done, worſted ſpinner, you improve in argument moſt wonderfully! This is the way in which Mr. R. D. ſhews his reverence for the cauſe "of truth, and genuine conſtitutional whiggiſm." He lays about him moſt luſtily, and with as great an air of confidence, as if he were haranguing his apprentices in his own manufactory, or exhorting them in his own meeting-houſe, under the ſame roof. He accuſes Mr. Coke of having ſigned a petition which he knew to contain falſhoods againſt the late Mayor and Sheriff. A tolerable ſtretch of impudence. But he goes farther, and renews his aſſertion, that "the late election was the moſt peaceable of any conteſted one which is in remembrance at Nottingham." But gently, good Sir, you ſaid ſomething more than this in your former pamphlet. Your expreſſion to Mr. Maddocks was---"You know that Nottingham never beheld ſuch a

concourſe of people aſſembled, nor did its inhabitants ever witneſs the termination of a conteſted election, with ſuch peace and order." So that ſuch peace and order never were known, in that moſt peaceable and orderly town, at any time, when ſuch a concourſe of people was aſſembled, not merely, at an election, but at a fair, or on any other public occaſion. And you here again aſſert, that "this is a *fact*, and acknowledged to be ſo too," even by the warm friends of Mr. Coke. But, fortunately for that cauſe of truth which you profeſs ſo ſtrongly to *revere*, though not quite ſo fortunately for the cauſe of "genuine, conſtitutional whiggiſm," you have *now* not only to contend with Meſſrs. Maddocks and Foxcroft, but with the Committee of the Houſe of Commons. Yes, Sir, that tribunal, to which you and your adverſaries appealed, has, at length, by the mouth of its chairman, given the lye direct to your aſſertion thus qualified, and thus renewed, by an unequivocal declaration, that the proceedings at Nottingham, during the election, amounted to *a groſs violation of the freedom of election, by outrages, diſturbance, and perſonal violence; by repreſenting them as compelling a candidate, after repeated inſolence and violence, to leave the town which he ſought to repreſent, and to which he could not afterwards venture to return*, and as *involving the miſconduct of the magiſtrates, whoſe indiſpenſable duty it was to prevent ſuch proceedings!* Here then is the true character of the *peace and order* of the Nottingham whigs, eſtabliſhed by a deciſion from which you, Robert Daviſon, whig and worſted ſpinner, with all your confidence, dare not appeal! Alas! poor Robert, how art thou chop-fallen! Where are now thy gibes and jokes?

Mr. Daviſon having been charged with uſing undue influence, to make his workmen vote for the *whig* candidate, denies the aſſertion; and here brings forward *proofs* of his own diſintereſted conduct. One man whom he had given orders to diſmiſs he retained in his ſervice, *becauſe*, ſays he, "he polled againſt me." Did this worſted ſpinner never hear of a man deſtroying his own credit, or injuring his own cauſe, by *proving too much*. If he never ſaw a man of this deſcription, let him look in the glaſs. His other proof is a man who had told him that he was reſolved to give a ſingle vote to Mr. Birch. But Mr. D. very conſcientiouſly adviſed him not to give offence to his friends by ſo voting. The man, however, as Mr. D. probably foreſaw, and as, unqueſtionably, he had a right to expect, adhered firmly to his reſolution, and gave Mr. Birch *a plumper*. Theſe are very convincive proofs indeed. Mr. D. underſtands ſpinning, no doubt, better than writing, if he did not indeed, it muſt be a loſing concern to him; for a more miſerable compoſition than this letter, compoſed with the ability of a ploughman, and the temper of a Billingſgate, we have ſeldom peruſed; and, therefore, we give him the friendly advice, notwithſtanding the encouragement he has received from his diſſenting brethren, the Monthly Reviewers,* to

* "A Continuation of the Nottingham Election Controverſy, Parchment *verſus* Worſted Stockings; in which Parchment rattles moſt luſtily, but Worſted Stockings gives him ſuch a hard dry rub in reply, that he ſhrinks vanquiſhed from the field. Indeed, the Worſted-ſtocking conceals a two-edged ſword of no common keenneſs and temper, by which the parchment is cut to atoms, and made the ſport of the winds." M. R. for February, p. 219. We exhibit this as a ſpecimen of elegant criticiſm, and a ſample of whig honeſty.

ſtick

ſtick to his trade. Ne ſutor ultra crepidam—which we tranſlate, for the country whigs, eſpecially thoſe of Nottingham;—Spinner, ſtick to your Jenny.

We, at length, turn our eyes to a publication of a very different deſcription from the two we have reviewed; to one written by a gentleman who underſtands the conſtitution of his country, and who venerates it becauſe he underſtands it.

Mr. Bowles begins his Poſtſcript, by informing his readers, that having been called upon by a trio of Nottingham whigs, viz. John Daviſon, late mayor; (brother, we preſume, to the worſted ſpinner of Arnold) Thomas Oldknow and Joſeph Oldknow, aldermen; to retract his aſſertion reſpecting the Goddeſs of Reaſon, which "did not contain one ſyllable of truth," he felt it to be his duty, to inſtitute a farther inquiry into this ſtrange buſineſs, which, he tells us, "has had the effect, not only of *ſubſtantially* confirming, by evidence the moſt concluſive, his general ſtatement, but of bringing to light ſome additional circumſtances, which, he is ſorry to ſay, prove that ſtatement to have been ſhort of the truth." So much for the veracity of theſe Nottingham patriots, and particularly of Mr. Robert Daviſon, the worſted ſpinner, who had, with a boldneſs peculiar to himſelf, roundly aſſerted—"*It is falſe*, that any tree or bough, denominated the tree of liberty, was carried in the proceſſion.—*It is falſe*, that any revolutionary airs were ſung or played.—*It is falſe* that any expreſſion was uſed during the proceſſion, which indicated the ſmalleſt diſreſpect, much leſs a total abhorrence of kings." In oppoſition to this direct denial, Mr. Bowles, after due and deliberate enquiry, ſolemnly affirms—

"It is now an hiſtorical fact, that in a populous town, in the very heart of Great Britain, amidſt thouſands and tens of thouſands of ſpectators, a ſcene has taken place, the very deſcription of which tranſports the mind inſtantaneouſly to the worſt periods of the French revolution; a ſcene in which a tree of liberty,† a republican tri-coloured ſtandard, and French national cockades, were publicly exhibited—in which Revolutionary airs were played and ſung—in which a Goddeſs of Reaſon walked in ſolemn proceſſion; and which was crowned by a well known ceremony at Nottingham, that of planting the Tree of Liberty, around which the Jacobinical mob exultingly danced, vociferating, 'We'll down with all Kings, and Millions be free.' Nor was this all. The French revolutionary character of the proceſſion was not left to depend upon mere ſymbols, however characteriſtic and unequivocal. The day on which the proceſſion took place, happened to be the 14th of July; a day rendered memorable by the deſtruction of the Baſtile, and made the epoch from which the French revolution took its date. This circumſtance was not forgotten. The mob were expreſsly reminded of the day, the deſtruction of the Baſtile was mentioned to them as a cauſe for joy and exultation. That day and that event were deſcanted upon with *unqualified* praiſe. No lamentation was uttered on account of the ſanguinary ferocity, by which the people of Paris diſ-

† It has been inſinuated that what has been called a tree of liberty was only the bough of a Birch tree, procured in honour of the ſucceſsful candidate. It muſt be left to the initiated in Revolutionary myſteries to decide whether a Birch tree may not make as good a tree of liberty as any tree of the foreſt."

graced human nature on that occaſion. No regret was expreſſed for the atrocious murder of De Launay and Fleſſelles, who then fell victims to the moſt ſavage barbarity which a civilized people had ever diſplayed; no complaint was uttered for the numberleſs crimes, the horrors, the maſſacres, which, during the years of anarchy that are computed from the above day, have rendered France an Aceldama and a charnel houſe. All this was paſſed over in profound ſilence; and the day which is rendered for ever infamous by ſuch tranſactions, and ſuch conſequences, was announced, as if it had ſhed a luſtre and beſtowed a dignity on *that* which was then paſſing; and had rendered the caſual coincidence, in the calendar, between the triumph at Paris over legitimate government, and that at Nottingham over the rights of election, a ſubject of congratulation."

Mr. B. obſerves, that "after the evidence which has really been adduced before a Committee of the Houſe of Commons, an unqualified denial of the exhibition of a French proceſſion at Nottingham will ſcarcely be made." But he thinks it probable that attempts will be made "to ſoften down proceedings" which can no longer be denied. Adverting to the proceedings before the Committee of the Houſe, he remarks, that to eſtabliſh the facts of the proceſſion formed no part of the Petitioner's caſe, though Capt. Johnſon's evidence "ſtamped it indelibly with a gallic revolutionary character;" but, if it had, abundant proofs of all the facts advanced by him would have been produced.

"Many reſpectable perſons, in and about Nottingham, were eye-witneſſes of the facts alluded to; though many more withdrew, in grief and in terror, from ſo ſhocking a ſpectacle. Nay, the very female who perſonated the Goddeſs of Reaſon, has ſince acknowledged that ſhe appeared in the above character; and one of the forty-two women who followed her has vouched the ſame fact, with the additional circumſtances that the perſon of the former was moſt indecently expoſed, and that ſhe was in a ſtate of intoxication. In ſhort, the moſt abundant proof of the deſcription of the proceſſion, which is contained in page 3 of this work, is ready to be produced, if thoſe, who have threatened the Author with a proſecution for his charges againſt the *loyal* town of Nottingham, will realize their threats. For this mode of intimidation has been attempted, in order to obtain from him an abandonment of his charges. He does not, indeed, claim any extraordinary degree of hardihood, for not having been intimidated by menaces, which he conſidered merely as *brutum fulmen*, and which, after the ſevere and juſt chaſtiſement that the Corporation of Nottingham has undergone, and is likely ſtill further to undergo, cannot be expected any longer to fulminate. But, although he may not have an opportunity afforded him of ſubſtantiating his charges, by the forms of legal teſtimony, he relies with the utmoſt confidence on the validity of the ancient maxim, *magna eſt veritas et prævalebit*; a maxim which involves the order, the virtue, and the ſafety of civil ſociety; and he doubts not, that the beams of truth will ſhine with increaſing refulgence, until they diſperſe the thick and baleful miſts of diſaffection and falſehood, by which in this, as in many other inſtances, they have been for a while obſcured.

"It has been already noticed (ſee page 3.) that the deſcription of entire nudity, which was applied by the author to the Goddeſs of Reaſon, originated in the expreſſion—"*à la nude*;" by which the appearance of the woman, who perſonated the above character, was immediately deſcribed by a reſpectable eye-witneſs of the proceſſion, and by which her appearance

was

was diſtinguiſhed from that of the women who followed her, and whoſe perſons were ſtated, by the ſame eye-witneſs, to have been moſt indecently expoſed. In juſtification of the uſe of ſo remarkable an expreſſion, one of the laſt-mentioned women has ſince declared, that the one who preceded, and who was called the Goddeſs of Reaſon, was dreſſed in *buff colour*. Unleſs for the purpoſe of conveying an idea of nudity, why was this woman attired differently from the reſt? Why was ſhe not, like the others, dreſſed in white? It would have been well, indeed, if her dreſs had conſtituted the worſt part of her appearance; but that part of her perſon, which was moſt conſpicuous in a crowd, was quite uncovered; a circumſtance well calculated to favour the ſuppoſition, that the reſt, attired as it was, was intended to exhibit a repreſentation of nudity."

We, who have long known the "temper and ſpirit" of the Nottingham whigs, are not ſurpriſed at theſe moſt infamous proceedings; we are only ſurpriſed at the anxiety diſplayed to diſavow thoſe principles, and thoſe actions which have ſo long conſtituted the theme of their exultation. It is paltry, pitiful hypocriſy, unworthy ſuch illuſtrious candidates for *patriotic* fame. Mr. Bowles, however, reflecting, no doubt, on the old adage, *nemo repente fuit turpiſſimus*, has directed his inquiry into the origin and progreſs of theſe revolutionary ſymptoms,

"It is natural to enquire, whether ſo malignant and deleterious a diſeaſe has ſuddenly burſt forth in the very heart of the kingdom, or whether it had previouſly diſplayed itſelf by any congenial ſymptoms. To this enquiry the hiſtory of Nottingham, for a conſiderable time back, furniſhes a melancholy reply. In that town a ſpirit of riot, outrage, diſaffection, and impiety, has, for ſome years, and particularly ſince the French revolution, diſplayed itſelf, to the terror and annoyance of the peaceful and loyal part of the inhabitants; moſt of the public houſes in that town, of which there are about 140, have been ſeminaries of diſloyalty and jacobiniſm, where the maxims of revolutionary France have been inculcated into the young and the unwary, and whence clubs of jacobins have been accuſtomed to iſſue, at the dead of night, roaring through the ſtreets the republican ſongs, which had been learned and practiſed at their abominable orgies. The conſtables have been, in general, diſaffected characters, and of courſe, unwilling to exert themſelves in ſuppreſſing jacobinical tumults; and ſome time ſince ten *loyal men*, in that important ſtation, were diſmiſſed in one day, for no other apparent reaſon than becauſe they were *loyal*. In the year 1796, the jacobinical mob trampled upon a flag, on which was inſcribed the motto "King and Conſtitution." The ſame mob have repeatedly inſulted the volunteers, both cavalry and infantry, in the groſſeſt manner, and have thereby, and by threats of private injury, induced many of theſe valuable, but unprotected men, reſiding in the out-parts of the town, to reſign. The buſineſs of the aſſizes has been repeatedly interrupted by riot and outrage, and even the Judges have been perſonally inſulted. But ſcenes, alas! ſtill more ſhocking than any of theſe remain to be deſcribed. In the year 1801, an election of a Churchwarden took place, a poll-booth was erected in the Church, and there the mob fully diſplayed their jacobinical and impious character. They not only wore their hats in the Church, but obliged others, who had more decency, to be covered, and they played at foot-ball with the hats of thoſe who came to vote againſt their favourite candidate; they even tore their clothes from the backs of many perſons of the latter deſcription, and thereby, and by other acts of violence, put an end to all oppoſition; and

meeting with no reſiſtance, either from Magiſtrates or Conſtables, carried the election, as they have lately done upon another occaſion, by *terror*. [Even ſome of the Magiſtrates, when prevailed upon at length to appear, walked about in the Church with their hats on. One of the mob ſat on an elevated ſeat, during four or five hours, holding a ſmall loaf, ſuſpended by a ſtring, and wrapped round with black crape, and repeatedly called out, that *the Church being made ſo fine, was the cauſe that the loaves were ſo ſmall.* Several pie-men came into the Church, and there diſpoſed o' their pies and buns, for which they gambled with the mob, by toſſing up money for them. The mob were heard to declare, that they would ſoon get the better of the Church People, and make them pay to the Meetings; nay, that they would even pull down the Church. Some of the mob were heard to aſk, what the Font was for? and being told, they ſaid, let us fetch a dog and baptize him. This, however, was not all; they wantonly dirted the newly lined pews, and otherwiſe *indecently* as well as impiouſly, defiled the holy place in which they were aſſembled.

"In the ſame year the jacobinical mob took occaſion, from the ſacred ſolemnity of a confirmation, to inſult, not only the Church, to which they are taught to be decidedly hoſtile, but even Religion itſelf, in a manner almoſt too groſs to bear a deſcription. During the ſacred ſervice they filled the cemetery, got up to the windows of the Church, attempted to force open its doors, and by their hootings and yellings, did all they could to diſturb the ſolemn ceremony: they behaved with the greateſt indecency to the young women who came from being confirmed, and even aſſaulted their perſons, inſomuch that many of them fainted, and it was with the utmoſt difficulty that they could be conducted to the County-hall, though diſtant only ſixty yards from the Church. From the conſtables, the peace officers of their King, theſe young women received no protection! and at length it became neceſſary to call in ſome dragoons to diſperſe the mob.

"The occurrence of ſuch ſcenes as theſe is a ſtill more awful ſymptom, than even the diſgraceful and jacobinical proceedings, which occurred at and after the late election. Of all the ſentiments of which the human heart is ſuſceptible, that which ought to be cultivated with the greateſt care, and cheriſhed with the moſt conſtant attention, is a profound reverence for the Sovereign of the Univerſe; for that great and gracious Being, to whom we are indebted for our exiſtence, on whom we inceſſantly depend for our preſervation, and to whom we muſt one day render an account of the whole conduct of our lives. This ſentiment is the firſt principle of Religion, and of courſe it is indiſpenſable to the very exiſtence of civil ſociety, which, without Religion, never was, and never can be maintained. This ſentiment is always the laſt to be extinguiſhed in vitiated minds; it ſurvives all the inferior ſentiments which incite to the performance of moral duties; and its extinction is juſtly conſidered as the laſt ſtage of depravity and profligacy. What then muſt be the atrocity of that guilt, what the wickedneſs and miſchief of that heart, which can openly inſult the univerſal Creator, Governor, and Judge! It ſeems, indeed, impoſſible that any human heart can be guilty of ſuch daring impiety. It ſeems impoſſible for any rational being to be capable of ſuch inconceivable infatuation, as thus to outrage and defy a Power, to the gracious forbearance of which he muſt be indebted for a momentary delay of that vengeance, the immediate infliction of which would plunge him at once into everlaſting and inexpreſſible miſery. Such wickedneſs, and ſuch infatuation have, however,

however, been openly diſplayed, under the countenance of Magiſtracy, at Nottingham, where the Moſt High has been inſulted in the very Temples dedicated to His ſervice; where His Houſe has been moſt ſacriligiouſly profaned and defiled: where His worſhippers have been treated with violence and outrage, *because* they were engaged in one of the moſt ſolemn ceremonies of Religion!"

And are men who can be guilty of ſuch abominations worthy to be intruſted with the Elective Franchiſe? Let juſtice and common ſenſe anſwer. But, alas! appeals from the deciſions of juſtice and common ſenſe to *philanthropic* tribunals of *Liberality* and *Candour* are too prevalent and too ſucceſsful, in theſe times, to juſtify a hope of obtaining a fair and final verdict from *them*.

"The main ſource," ſays Mr. B. "of the depraved and diſorderly ſtate of this town, is a cuſtom which has there obtained (and which it is to be feared, is not peculiar to Nottingham) of excluding from the Corporation the only perſons who are entitled to be admitted into it. For, in defiance of the Laws and Conſtitution, to be a Member of the Church of England, which, legally and conſtitutionally, is a neceſſary qualification, operates, at Nottingham, as a diſqualification for the Offices of Magiſtracy: inſomuch, that thoſe offices are altogether in the hands of perſons who diſſent from the Eſtabliſhed Church, and who take care to exclude from their body all whoſe religious and political ſentiments do not accord with their own. A ſpirit of oppoſition, ripened by ſucceſs into actual animoſity againſt our religious eſtabliſhment, has naturally produced a diſpoſition equally unfavourable to our civil eſtabliſhment; and the virulence of this double hoſtility to Church and State has been viſibly progreſſive, during the period of a Revolution, which founded a general attack upon all eſtabliſhments, religious and civil. During that period, a cuſtom which had before prevailed on the part of the Corporation, of attending Divine Service once a year at each of the pariſh churches in the town of Nottingham, and of making a donation of 20*l.* to each of the three rectors, has been diſcontinued. During that period, the outrageous, and, in this country, unexampled profanation of a facred edifice, which have been here recited, took place; and, during that period, the tree of liberty, and all the other ſymbols of jacobiniſm have been introduced, and publicly exhibited."

This is one of the *happy* reſults of that *anomaly in legislation*, an annual indemnity bill, which certainly operates as a direct encouragement to a breach of the laws, and in fact to render thoſe laws nugatory and of no effect! What with acts of *indemnity* and acts of *toleration*, nothing ſhort of divine protection can prevent the eſtabliſhed church from being ſubdued by the conventicle. We cannot but think the ſufferance of ſuch abuſes a proof of criminal neglect in thoſe who have the means, and whoſe duty it is, to correct them. As a proof of the incorrigible diſpoſition of the corporation of Nottingham, even while the rod is hanging over them, "the public papers of that town announce, that *Good Friday* is the day ſelected for convening a Common Hall, for the purpoſe of making burgeſſes!"—Such an open and daring contempt of religion is a diſgrace to a *Chriſtian* country.

Mr. Bowles concludes with ſome juſt reflections on the Middleſex election, and on the delay which has taken place in deciding on the merits of the petitioning candidate. We here tread upon tender ground. But the ſubject is important and we will fairly declare our opinion upon it. It is, then, our decided conviction, that a *law* ſhould paſs to compel the members

bers of the Houſe of Commons to decide on the merits of every petition for undue returns, in the firſt ſeſſion, and before any prorogation of the Houſe. For where the petitions are numerous, a man who, by the perjury of a returning officer, or by his own profligate arts—we allude to no *exiſting*, but merely to a *poſſible* caſe—may retain his ſeat for two years, though he have no more right to it than his footboy. And during this period, the people will not only not be *repreſented*, but groſsly *miſrepreſented*; while ſome of their lawful repreſentatives are deprived of their privileges, and put to an enormous expence; to ſay nothing of minor inconveniencies favourable to the cauſe of uſurpation and injuſtice.—This is a conſideration of great *conſtitutional* importance, and, we truſt, therefore, that it will attract the ſerious attention of the legiſlature.

Dr. Darwin and the Monthly Magazine.

TO THE EDITOR.

Sir,

THE biographer of Dr. Darwin, in the Monthly Magazine, gives the following account of his religion, or rather of his *no* religion.

"There are reaſons for ſuſpecting that Dr. Darwin was not a believer in divine revelation: but belief is a matter of neceſſity, not of choice.—The religion of a man is a private affair between himſelf and his Maker: we have nothing to do with it. A few days before his death, a gentleman to whom we are indebted for the materials of a conſiderable portion of theſe memoirs, endeavoured to diſcover whether he entertained a belief and expectation of a future ſtate of exiſtence: the doctor was obſerved to ſpeak with a conſiderable degree of ſedateneſs on the ſubject; and remarked that it was natural to extend our wiſhes and views beyond the preſent ſcene, and that it was right to purſue ſuch meaſures as are likely to ſecure our happineſs in another world, but he added "let us not hear any thing about Hell." June 1802, p. 46.

A very few remarks will ſuffice. We are told that "belief is a matter of neceſſity, not of choice." The neceſſity of the philoſopher and the predeſtination of the Calviniſt are equally abominable, are equally made to ſerve the purpoſes of vice, to blind the judgment, and to ſtupify the conſcience. I maintain that belief is a matter of choice; and the grand reaſon that men do not believe is, that their will is wrong, the choice is perverſe; *they love darkneſs rather than light:* they do not want evidence, but inclination: their heads would ſoon admit the light of truth, could their hearts but give up the love of ſin. This is the ſecret charm, the grand hold of infidelity. This is the citadel which will not ſurrender. Faith then is more a matter of choice than any other part of man's conduct; but if men's deeds are evil, they will love darkneſs rather than light.

We are told, with equal modeſty and truth, that "a man's religion is a *private affair between him and his Maker*; with which we have nothing to do." With the gentlemen of this ſchool it is very doubtful whether we have a Maker; but ſuppoſing it for the argument's ſake, have we nothing to do with a man's religion? Did not He who formed ſociety, form religion alſo? Is not the public profeſſion of religion a debt due to ſocial beings?

beings? Is not the profeſſion required, and is it not one of the ſtrongeſt ties and ſafeguards of ſociety? Every man may be legally called upon to take an oath, but what will this oath prove if I know the man has no religion; if I know that he doubts or denies the being of a GOD: his oath will be no more reſtraint upon him than a wiſp of burnt ſtraw. Have we nothing to do with a man's character? and religion is a leading feature of the character. You would not truſt a lawyer with your property, unleſs you had an opinion of his legal ſkill; nor a phyſician with the care of your health, unleſs you had an opinion of his medical ſkill. In every tranſaction of buſineſs you inquire into a man's character and act accordingly: would you not do the ſame in his religious and moral character? therefore *we have ſomething to do with it.*

Dr. Darwin had no objection to hear about a future ſtate; probably he meant no more than the fame of his writings after his deceaſe; or he might have ſome ſecret miſgivings, ſome unſubdued fears, as ſhould there be another world; ſhould there be a place of puniſhment; have I any thing to apprehend for myſelf? have I made a due and wiſe preparation for that world ſhould it chance to exiſt? has my *moral* conduct, my regard to marriage as a *civil contract* been, ſuch as to entitle me to reward, and to ſecure my happineſs ſhould I chance to live beyond the grave—*Let me not hear any thing about hell*; but why not, good doctor; if your faith was a matter of neceſſity, why not your actions too? Shall any man then be puniſhed for what he cannot help? But why does a philoſopher trouble himſelf with theſe things: hell may affright children and old women, but a *philoſophical* mind ſhould be above theſe things.

I believe there are but few *confirmed* infidels. Men may boaſt as if they were; but there are moments of ſolitude and reflection, there are ſome ſecret miſgivings; ſome whiſpers of conſcience which will be heard, ſome lingering, longing hope of immortality, which will ſpeak out. Man is naturally a religious being: he almoſt involuntarily thanks GOD for his bleſſings: he flies to him for comfort in affliction. The man then who confirms himſelf in atheiſm muſt do violence to his own nature: he blunts the beſt feelings and beſt expectations of a rational being. He muſt retain the human form in his body, while he loſes it as far as he poſſibly can in his mind.

OBSERVATOR.

ANTINOMIANISM OF THE CHRISTIAN OBSERVER.

TO THE EDITOR.

SIR,

THE Chriſtian Obſerver when commenting on the Biſhop of Durham's Charge, and where his Lordſhip cautions his clergy againſt Antinomianiſm, inſerts this apology. "We cannot forbear expreſſing a hope that good peop'e may have ſometimes miſunderſtood one another, when diſcuſſing this ſubject, and that the uſe of phraſes ill defined and of indeterminate expreſſions have a tendency to widen the breach, and to animate the ſpirit of controverſy." P. 30. Latet Anguis in herba.—Let us examine the meaning of theſe gentle expreſſions. The Chriſtian Obſerver cannot deny that there are Antinomians in the world; does he mean theſe by his *good people?* if not, the remark does not apply.

The author knows as well as the writer of this, that there are thoſe who boaſt

boaſt of free redeeming grace, of ſovereign mercy, who degrade and vilify the moral law; who treat it as a beggarly element; an intolerable yoke, a *brutum fulmen* to the elect; a man of ſtraw to frighten children and to be deſpiſed by men.

As a full proof I could refer to a hundred quotations from Dr. Criſpe's Chriſt Exalted; a book moſt ſtrongly recommended by moſt of the Calviniſtic divines, as containing the very marrow of the Goſpel; to various paſſages in the writings of the late Mr. Romaine, who was eſteemed as an oracle by a particular party. As for living authors or preachers, I will not name any, but quote ſome of their favourite expreſſions:—"The believer has no more to do with the law than the man in the moon." The believer has nothing to do with repentance, ſelf-denial and ſelf-examination; they are all legal works. He does not work *for* life, but *from* life. "The believer has three great enemies, Sin, the Devil, and Moſes; but that raſcal old Moſes" (or, the law of the LORD, which is holy, juſt, and good) "is the greateſt enemy of all."*

So much for the expreſſions of thoſe whom I call *Antinomians*, though the Chriſtian Obſerver calls them *good people* ſometimes *miſunderſtood*; but I aſk is there any ſenſe in language? Why then keep up a deluſion by ſpeaking ſmooth things, by prophecying deceits. What ſaith the ſcripture? "The LAW of the Lord is an undefiled law converting the ſoul. Whoſoever ſhall break one of the leaſt COMMANDMENTS, and ſhall teach men ſo, he ſhall be called the leaſt in the kingdom of Heaven." But with the Antinomian to ſlight and break the law is one of the high privileges of the children of God.

Bad principles lead to bad practices. Let us then now obſerve the *moral* tendency of theſe principles. Man as a fallen being, as placed in a world of temptations, requires every reſtraint to keep him from ſin, and every motive to excite him to goodneſs and to preſerve him in holineſs: what then is to be expected from principles which ſing a ſweet lullaby to the ſleeping conſcience; which ſuppreſs all rational fear, and juſt apprehenſions; which combine a life of ſinful indulgence with the aſſured favour of Heaven; which diſcard repentance, humiliation, ſelf-denial and amendment, as weak and beggarly elements; as childiſh fears, and legal workings: which pretend to exalt the goſpel of free grace by deſtroying holineſs of life? Some upright men will make a good uſe even of bad principles: they do not uſe the liberty, or rather licentiouſneſs, which is

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* In a church near the Royal Exchange I once heard the lecturer, a regularly bred young man of the Univerſity of Oxford, commenting on theſe words—"Baptiſm doth now ſave us; not the waſhing of water, but the anſwer of a good conſcience towards God." He triumphantly aſked, who ever had the anſwer of a good conſcience? he anſwered that no one ever had or ever could have; therefore, that the only meaning of St. Peter in this text was the "imputed righteouſneſs of Chriſt; this was the believer's anſwer of a good conſcience; this would ſatisfy all demands, and make his conſcience eaſy." Some may ſuppoſe that I was miſtaken; but like moſt extemporary preachers, the ſame ideas are repeated again and again: a little ſenſe is to fill up a long ſpace, an hour or more: abundance of ſound muſt often conceal deficiency of ſenſe.

given;

given; their judgments may be miſtaken, but their affections are not perverted. But this is not the caſe with all: ſome are Antinomians in life as well as in theory. They confirm themſelves in evil practices on their own principles. A decent exterior is preſerved: a certain reſpect muſt be paid to the world, but many deſtructive vices are practiſed in ſecret, and even juſtified on principle. Do not ſeveral high Calviniſts live in known adultery, and if a friend argue with them on the ſcandal of ſuch a conduct, do they not reject the advice as proceeding from one who is ignorant of the perfect law of liberty? Are theſe then to be called "*good men*," who *are ſometimes miſunderſtood*; are theſe "*phraſes ill defined*," and "*the expreſſions indeterminate?*" Can any caſe be clearer? They reject the Law of God as a rule of life: by their traditions they make void the law. This deluſion is moſt fatal to man; moſt diſgraceful to the Goſpel.

CLERICUS.

MISCELLANEOUS.

DEFENCE OF THE EPISCOPAL CHURCH OF SCOTLAND, AGAINST THE ATTACKS OF THE LATE DR. CAMPBELL.

TO THE EDITOR.

SIR, *Edinburgh, April 6*, 1803.

AS your excellent miſcellany was originally intended to propagate good principles through the nation, both religious and political, and has accordingly been frequently employed in defence of the Church of England and our moſt excellent Conſtitution, I therefore cannot doubt, but that as the Epiſcopal Church of Scotland, though poor and unfortunate, is a pure part of Chriſt's flock, you will have the goodneſs to indulge me with a few pages to repel a very rude attack upon my venerable mother, by one of the ableſt adverſaries that ever engaged in any controverſy. An attack, rude indeed, almoſt beyond imagination; and, (what will aſtoniſh you, when you hear that it was made by no leſs a man than the late Rev. Dr. George Campbell, Profeſſor of Divinity in, and principal of, the Mariſhal College of Aberdeen) weak, beyond conception! a man of uncommon acuteneſs and ability, and of great learning; generally believed alſo, to be extremely good-natured, moderate in his opinions, and liberal in his ſentiments! I am ſorry, however, to obſerve that, in the Eccleſiaſtical Lectures, which he framed for the inſtruction of his pupils, he appears quite the reverſe of all this; at leaſt, when ſpeaking of the poor remains of the Scottiſh Epiſcopalians, friends to peace, order, and good government, and to pure and undefiled religion: A Church too, whoſe faith, worſhip, and form of government, have repeatedly been proved to be conformable to the pure and primitive Church of Chriſt. I ſay, that in ſpeaking of this Church, the Doctor appears to be neither moderate in his opinions, nor liberal in his ſentiments; nor to write like a learned, or an able man. For in reſentment of ſome remarks made more than *thirty* years ago, upon a ſermon of his preached before the Synod of Aberdeen, in which he *ridiculed* the notion of

of deriving a divine commiſſion for preaching the goſpel, *through the Apoſtles:* in reſentment, I ſay, of thoſe remarks, which, by the way, did great juſtice to his learning and abilities, and treated him with much civility and reſpect, hath this *good-natured Profeſſor,* ſpoken of our ſtill venerable, and, I truſt, not yet contemptible ſociety, in the moſt vilifying language his tongue could utter, or his pen write. He denies that the Scottiſh Epiſcopal Clergy have even "*proper Preſbyterial Ordination*;" or any orders but what they derive from *Biſhops* "*merely nominal,*" and he impiouſly calls the conſecrations of our poſt-revolution Biſhops, "*farcical conſecrations,*" ludicrouſly adding that, "they were ſolemnly made depoſitories of no depoſit, commanded to be diligent in doing *no work,* vigilant in the overſight of *no flock*; aſſiduous in teaching and governing *no people,* and preſiding in *no church.*" Nay, although he acknowledges that theſe, our before mentioned Biſhops (who "came under the hands of Biſhop Roſe of Edinburgh," and he ſhould in juſtice have added, becauſe he knew it to be a truth, under the hands of Archbiſhop Paterſon of Glaſgow, and Biſhop Douglaſs of Dunblane alſo), "were regularly admitted miniſters or preſbyters in particular congregations before the revolution," yet he goes on, "let no true ſon of our Church be offended that I acknowledge our nonjurors to have a SORT of preſbyterian ordination, for I would by no means be underſtood as equalizing *theirs* to that which obtains with *us.* Whoever is ordained among us, is ordained a *Biſhop,* by a *Claſs of Biſhops:* Whereas the ordination of our nonjurors, proceeds from preſbyters to whom a *part* only of the miniſterial power was committed, and from whom was *withheld* the right of tranſmitting orders to others." He afterwards ſtiles our Scottiſh preſbyters "a ſort of *ſubordinate* miniſters, who are not *authorized to ordain,* and who on Hammond's hypotheſis, as well as ours, were not originally in the church." Vol. I. Pp. 354, 5, 6, 7.

Such ſcurrilous abuſe as this, is, certainly, beneath notice, and the little argument that is in it, unworthy of an anſwer, nor ſhould it have received one from me, were it not for the celebrity of the Doctor's name, which, with ſome people, would ſtamp a value even upon nonſenſe; and did it not at the ſame time afford an opportunity of defending Epiſcopacy after a new mode, viz. by arguing on the learned Lecturer's and his brethren's own principles, and conſequently of effectually expoſing the weakneſs of the Preſbyterian cauſe, beyond the poſſibility of a reply. For theſe reaſons I ſay, I have once more taken up the pen againſt my old and long eſteemed acquaintance Dr. Campbell, and cannot but regret that, by language and reaſoning ſo unworthy of himſelf, he has obliged me more than to doubt, even to *believe,* that what he has written of the Scottiſh Church, is not the effect of *conviction,* but every word of it in contradiction to the dictates of his own mind. This cenſure, though ſevere, cannot fairly be conſidered as uncharitable, becauſe the juſtice of it is as viſible as light at noon day. For is it poſſible, that one of Dr. Campbell's abilities, who derived his own orders from *preſbyters,* could believe, that the Scottiſh Epiſcopal Clergy, have not *proper preſbyterial ordination,* when he acknowledges that the gentlemen who ordained them, were "regularly admitted *preſbyters* in particular congregations before the Revolution?" Surely not. Or ſince he knew that Meſſ. Sage and Fullarton, the Scottiſh Preſbyters he alluded to, "came under the hands;" that is, were conſecrated by three lawful Biſhops, Archbiſhop Paterſon of Glaſgow, Biſhop Roſe of Edinburgh, and Biſhop Douglas of Dunblain, is it poſſible he could *believe* that they were only *nominal,* and not

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trul Biſhops? No; for, had the conſecration been performed in England, he would not have called their epiſcopal authority into queſtion; nor have preſumed to ſpeak ſo rudely of Lord Biſhops. But did it make any odds that the ceremony was celebrated on this ſide the Tweed, and by Biſhops who had been irregularly deprived of their temporal honour? Moſt certainly it did not. It was performed in a place of worſhip in Edinburgh, and probably in the chapel of Biſhop Roſe: a gentleman, of ſuch piety and gravity, that to ſuppoſe a conſecration *farcical*, in which he was concerned, was moſt indecent and uncivil. Indeed, the cauſe of our learned Lecturer's ridicule, is as ſenſeleſs, as it was rude; and came from a Preſbyterian with a very bad grace, as they are not in general, very attentive to decency in their religious ceremonies, and it will be proved immediately that, their ordinations can confer no power. On which account, if defect of authority makes ordinations farcical, we are, it ſeems, to imagine, none could be more farcical than his own. I ſay this, becauſe the learned Profeſſor's reaſon for calling the conſecration of our firſt poſt revolution Biſhops *farcical* was, on account of their not being made *diocesan* Biſhops! from which he inferred that they had not the full powers of the epiſcopate conferred upon them: than which there can be no greater miſtake. For although their conſecrators did not think it proper to fill the vacant Sees, becauſe to do *that*, was the province of the civil power, they inveſted them notwithſtanding with the plenitude of epiſcopal authority, having conſecrated for the expreſs purpoſe of ſupporting the ſucceſſion of Biſhops in Scotland, as their deeds of conſecration ſtill extant, clearly ſhew. And accordingly Biſhop Sage concurred with Biſhops Roſe and Douglas in the conſecration of Biſhop Falconer, at Dundee, Anno 1709; as did Biſhop Fullarton, with Roſe and Falconer in the conſecration of Biſhop Millar, in Edinburgh, October 22, 1718. Beſides, both Mr. Sage and Mr. Fullarton, having the charge of congregations when they were conſecrated, they became upon the death of Biſhop Roſe, ipſo facto, Biſhops of their reſpective flocks. And, notwithſtanding what our inconſiſtent Lecturer has ſaid of farcical conſecrations, they were upon his principles, more proper Biſhops than any dioceſan is, or can be; becauſe they had but *one* pariſh, *one* congregation, *one* church, or place of worſhip, and *one* altar, as was the caſe of the firſt Biſhops, if we may believe the Doctor. Indeed, with ſubmiſſion to the learned Profeſſor, his reaſoning againſt the epiſcopacy of the Scottiſh Church, is ſo weak, nonſenſical, and falſe, that even a ſenſible ſchool-boy would be aſhamed of it; on which account when one looks into the preliminary diſſertations to the new tranſlation of the Goſpels, or into the Eſſay on Miracles, or the Philoſophy of Rhetorick, and perceives, not only how juſtly, but how ably, Dr. Campbell could reaſon, one cannot but lament the *baſe* and yet *wilful* miſemployment of ſuch great talents.

Having now proved, I hope to the ſatisfaction of every impartial reader, that the Church of Scotland, has not merely Preſbyterial, but true and proper *Epiſcopal Ordination*, I will take the liberty to inquire into our learned *Adverſary's miſſion*; who, ſpeaking of his own Church, ſays, "whoever is ordained among us, is ordained a *Biſhop*, by a *claſs of Biſhops*." This is ſaid upon the ſuppoſition which his predeceſſors went upon, as his cotemporaries ſtill do, that Biſhop and Preſbyter, were in the Apoſtles' time, two names for the ſame office, which, although I truſt I ſhall ſay enough by and by to ſhew that it is not true, I ſhall take for granted at preſent, the more effectually to overturn the hypotheſis, and to confound our adverſaries. For, if I have any ſkill in logic, by adopting this doctrine, they have ruined their cauſe,

cauſe, as it clearly follows from hence, that no Preſbyterian Miniſter has a divine commiſſion (which not only the holy ſcripture, Matth. xxviii. 19, 20, but the confeſſion of faith requires, Larger catechiſm, Q. 176), to preach the goſpel or diſpenſe its ſacraments. To ſhorten the diſpute as much as poſſible, we ſhall not take time to enquire, whether the body of the Clergy in every church (who the Doctor tells us lived in a collegiate manner with a temporary moderator at their head), *resigned* the power of ordination to a favourite brother from henceforth to be denominated Biſhop, which is our learned Lecturer's opinion; or, whether the Biſhops, through art or intereſt, got that power appropriated to themſelves, againſt the will of the Preſbyters, as the generality of Preſbyterians ſuppoſe; becauſe, whether it was the one way, or the other, makes no odds. For we ſhall build our ſuperſtructure upon three facts, which are equally undeniable upon either ſuppoſition. The firſt, which Dr. Campbell maintains, Eccl. Lectures, p. 221, and which no other honeſt and ſenſible Preſbyterian will refuſe, that in the 3d century the Biſhops made laws or canons, prohibiting preſbyters to ordain, and reſtricting that power to their own order. The ſecond, which the hiſtory of the Church equally eſtabliſhes, that all the preſbyters in the world (Acrius and Colluthus, and perhaps one or two more excepted, who were depoſed as heretics), ſubmitted to thoſe canons, and acted under them, from that date down to the Reformation, a ſpace of more than 1200 years; and agreeable thereunto accepted of the office of Preſbyterate, in every country and church *without* the power of *ordination*, which the learned principal acknowledges, p. 355, "was ever reckoned the moſt *ſacred and important part* of the Epiſcopal office." Now, as it is a fact equally certain with the two former, that the power of ordination was never reſtored to the preſbyters in any part of Chriſtendom, and particularly not to Mr. Melville or any of the Scottiſh Reformers, hence it follows, without the poſſibility of doubt, that, none of the Scotch Reformers had the power of ordination, becauſe "that moſt ſacred and important part of the epiſcopal function was *withheld from them*" when they were appointed Miniſters. From which it follows again, that, by exerciſing that power which they had not received, they dared to uſurp an office to which they were not called by God, and therefore could not convey to others. In ſhort, it follows, that to the Scottiſh Reformers, "a *part* only of the miniſterial authority was committed," to ſpeak in Dr. Campbell's language, and that too the loweſt and leaſt important part, the right of *transmitting orders to others* not being given to them;—or what the learned Lecturer ſoon after falſely ſays of our Clergy, is true of his own, that, the Scotch Reformers, by accepting the office of the preſbyters *without* the power of ordination annexed to it, which the firſt Chriſtian Preſbyters were poſſeſſed of, became, ipſo facto, "a ſort of *ſubordinate* or inferior Miniſters" to thoſe firſt Preſbyters, and, therefore, were not like them, authorized to ordain; but according to Dr. Hammond's and Dr. Campbell's hypotheſis, "a kind of Miniſters who were not originally in the Church." Eccl. Lect. Vol. I. p. 357.

This reaſoning, though not of the ſame kind with mathematical demonſtration, is equally convincing, and ſeems incapable of receiving any ſolid anſwer. For what can the Preſbyterians urge againſt it? Will they ſay that the preſbyters of the 2d or 3d century, could not lawfully either *reſign* their power of ordination, nor ſubmit to have it taken from them; and therefore that their ſucceſſors at the Reformation might with propriety *reſume* it? By no means. This does not follow. The unlawfulneſs of the act

act would have juſtified the reſumption of their former power, had the *reſigners themſelves* repented of the guilty deed; but that they never did; and the reformers lived at the diſtance of more than 1200 years from them, and accepted of the preſbyterate in the ſame imperfect ſtate that they left it, without that moſt ſacred and moſt important part of the epiſcopal office, the power of tranſmitting orders to others, and therefore could not reſume what they were never in poſſeſſion of. For which reaſon, their aſſumption of that ſupreme part of the epiſcopal office was, as juſt now obſerved, a *daring uſurpation*, and made them guilty of the dreadful crime of Corah, who periſhed for it by a moſt tremendous judgement, Numbers ch. xvi. For, as Corah, though only a Levite, preſumed to offer up incenſe, which was a part of the prieſt's office, in oppoſition to Aaron, God's appointed High Prieſt under the law; ſo the Scottiſh reformers dared to tranſmit orders to *others*, notwithſtanding that no ſuch power was committed to them; and that, too, in oppoſition to the Biſhops, God's appointed High Prieſts under the Goſpel.

Theſe facts, which unavoidably follow from our learned Lecturer, and his brethren's principles, clearly root up the very foundation of Preſbyterian orders; but, God be praiſed, do not in the ſmalleſt degree affect the miſſion of our Epiſcopal Churches; becauſe we derive our orders from thoſe, who in the ſecond century, were peculiarly called *Biſhops*; with whom, all the eccleſiaſtical powers which were committed by Chriſt to his Apoſtles, were continued; and who in no age, country, or church, were ever denied the power of ordination.

Meantime, although we have hitherto argued upon our learned Profeſſor's principles, his brother, Principal Robertſon's, (as mentioned in his hiſtory of Charles V.), Blondel, and in general of all the Preſbyterians, the more effectually to confute them, yet nothing is more certain than that their doctrine on the ſubject of church government is falſe. This has been unanſwerably proved by many able caſuiſts long ago; Archbiſhop Potter, Dr. Maurice, Mr. Slater, &c. &c. and of late by ſome of your correſpondents, in the Anti-Jacobin Review and Magazine, for February, March, April, May, June, July, and September, 1801. And therefore I need only make this general obſervation, that, as there was no general council in the 2d or 3d centuries to authorize a change in the miniſtry, nor any Chriſtian King to compel it by his power, and as the Diſciples of our Lord were by that time diſperſed over the whole known world, and the correſpondence between diſtant churches was very difficult, and very expenſive, hence it is obvious that there was no cauſe exiſting in the Church at that early period, adequate to produce ſo great an effect, as (according to the Preſbyterian doctrine) then took place, viz. the ſubverſion of Chriſt's Miniſtry in every part of the earth. It could not poſſibly have been done without great noiſe, unleſs the whole body of the clergy had every where concurred; and nothing is more incredible, than that in their circumſtances, either of the parties ſhould have concurred. Not thoſe who were to become Biſhops, becauſe, in thoſe days of perſecution, being always expoſed to the front of the battle, and the firſt that ſuffered, and living daily in expectation of martyrdom, had they accepted of additional honour or power by the reſignation of their equal brethren, they would have made themſelves Lords over God's heritage, contrary to a divine command, and thereby would have fruſtrated their reward in heaven; and not the preſbyters, becauſe they could neither have *reſigned* the moſt important part, nor any

part indeed of the epiſcopal office, nor have ſuffered it to be *taken* from them, without degrading their own characters, contrary to the principles of human nature, and (which would have been a greater bar to good men), without betraying the truſt their Lord and Maſter had committed to them. What makes this the more improbable is, that not only the moſt pious, but, if we may judge from their exalted ſtation, the abler too, of the clergy at that time, were moſt remarkably tenacious even of apoſtolical *traditions*. Witneſs the diſpute between Pope Anicetus and St. Polycarp about keeping Eaſter; and can we then believe that *ſuch* men would have dared to alter their *Saviour's Inſtitutions?* moſt aſſuredly not. They would have been petrified at the thought, and trembled in every nerve. I may add, that had both biſhops and prieſts been capable of ſuch folly and wickedneſs, as the form of church government is an object of *ſenſe*, the alteration muſt have been *viſible* to the eyes of all men. Particularly, as our learned Lecturer informs us, that the change was little more than *begun* about the time of Juſtin Martyr, and was not quite finiſhed when Tertullian had arrived at manhood; both theſe Fathers muſt have ſeen many churches governed by a College of Preſbyters, with a temporary moderator at their head, had that been the primitive model, as Dr. Campbell tells us, and many other churches governed by a ſingle Biſhop, after the *new faſhion*, had that form of government been *then new*. But no ſuch alteration, nor any difference in the government of different churches, is taken notice of by either of them; which could not poſſibly have eſcaped the notice of ſuch able and inquiſitive men. On the contrary, it appears clearly from Tertullian's writings, that, in his judgement, all the churches in the world had, from the beginning, been governed by *ſingle perſons*. For, he calls upon the ſectaries to deduce the ſucceſſion of their paſtors from the *Apoſtles*, as the Catholic Church could. "Edant ergo, originem eccleſiarum ſuarum (ſays that able writer), evolvant ordinum Epiſcoporum ſuorum, ita per ſucceſſiones ab initio decurrentem, ut primus ille Epiſcopus, aliquem ex Apoſtolis, vel Apoſtolicis viris, qui tamen cum Apoſtolis perſeveraverit, habuerit auctorem et anteceſſorem. Hoc enim modo, eccleſiæ apoſtolicæ cenſus ſuos deferunt, ſicut Smyrnæorum eccleſiæ habens Polycarpum ab Joanne contocatum."

Now as this Father's credibility as a witneſs has never been called in queſtion, notwithſtanding of his montaniſm, his teſtimony is deciſive of the cauſe. Becauſe, had there been *any* churches then governed by a College of Preſbyters, or had it been then believed, that the church was originally ſo governed, it is impoſſible that any man but a fool would have uſed ſuch language, ſeeing all his acquaintances could have expoſed him to the world, and given him the lie direct. Indeed, had not the Apoſtles, and the other founders of churches cotemporary with them, eſtabliſhed epiſcopacy *every where*, it could not have obtained ſo early, and ſo univerſally in the world, as in fact it did. And had not thoſe who ſucceeded them, acted under an authority which they durſt neither gainſay nor reſiſt, a different form of church government muſt have been eſtabliſhed in various parts of the globe, had it been only to pleaſe the taſte of ſome of the founders themſelves, or to gratify the humours of the people among whom they laboured. But no ſuch difference in any age was ever ſeen until the reformation; or in any country, from the coaſt of Malabar to the North of Scotland: church government, therefore, is not an *arbitrary, fluctuating* thing, as our learned Lecturer, Sir Richard Hill, and other Latitudinarians, tell us; but is a queſtion, or matter, of the *greateſt conſequence*, becauſe it is eſſentially connected

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with the adminiſtration of the Chriſtian ſacraments in the judgement even of the Eſtabliſhed Church, and by conſequence, is intimately connected with the ſalvation of mankind. "The ſpiritual part of both ſacraments, ſays the Larger Catechiſm, Q. 176, is Chriſt's and his benefits: both are ſeals of the ſame covenant; are to be diſpenſed *by Miniſters of the Goſpel, and none others*, and to be continued in the Church of Chriſt until his ſecond coming." Yet, our learned Profeſſor of Divinity, and Inſtructor of Candidates for Holy Orders, although he owns that "a certain model of church government *muſt* have been *orginally* adopted, by infinite wiſdom, for the more effectual preſervation of the evangelical inſtitution in its native purity, and for the careful tranſmiſſion of it to after ages," yet he gives it as his opinion that it is a *circumſtance only* not *connected with Chriſtianity*, and not a queſtion of ſo great conſequence, but made ſo by the intemperate zeal of ſome warm diſputants! Eccl. Lectures, 86, 87, "and therefore may be overturned by human authority, and another erected in its ſtead!" How aſtoniſhing ſuch wild doctrine, in ſo intelligent, and ſeemingly ſo pious a divine. May this, and his other raſh and dangerous dogmas, have been forgiven him, before he went hence, and was no more ſeen; and may all Preſbyterians of every denomination ſeriouſly conſider the important truth here diſcuſſed, embrace it in time, and be mindful of the other things which belong to their eternal peace before they be hid from their eyes.

So prays moſt ſincerely, Sir,

Your conſtant Reader and moſt humble Servant,

WM. ABERNETHY DRUMMOND, Biſhop.

P.S. It deſerves to be remarked that, although the learned Lecturer has very naturally condemned the ſeveral ſeceſſions from his own church, p. 187, he has found no fault with the *Preſbyterian* ſeparations from our Epiſcopal Churches, notwithſtanding he acknowledges that Epiſcopacy may be lawfully ſubmitted to, and was not originally *uſurped* by the firſt Biſhops, but had it voluntarily yielded to them by their brethren, becauſe of their ſuperior virtues or abilities: and notwithſtanding he owns alſo that a "preſumptuous encroachment on a divine inſtitution, eſpecially when it tends to wound charity, and to promote ſtrife, is juſtly reprehenſible," p. 87. Notwithſtanding I ſay of all this, our learned principal finds no fault with the Preſbyterians for ſeparating at the Reformation, the Revolution, or which was ſtill more extraordinary, at the Synod of Glaſgow, anno 1638, when the inferior clergy *depoſed* their *Biſhops*, to whom they had ſolemnly promiſed canonical obedience, even without convicting them of any crime!!! Audacious men! tell it not in Gath, publiſh it not in the ſtreets of Aſkelon!! Yet, as Epiſcopacy *was* eſtabliſhed in the 3d century, (according to Dr. Campbell), an inſtitution of near 1300 years ſtanding, I think I may ſay, (after what has been proved), that, a *divine inſtitution of more than 1500 years ſtanding* was then "preſumptuouſly encroached upon" by that atrocious deed, and that charity alſo was thereby more mortally wounded, and ſtrife more promoted than by the ſeceſſion of the Erſkencies from the Scottiſh Eſtabliſhment, anno 1733, or by any ſeparation from the Kirk, or among the ſeceders ever ſince! Now, as it cannot be denied, after what has been proved, that by theſe preſbyterian ſeparations from the Epiſcopal Churches, Chriſt's inſtitutions were encroached upon, and peace and love very much deſtroyed in Scotland at thoſe different periods, our learned Profeſſor, to render the miſchiefs which thoſe diviſions had occaſioned, ſo far as he was

able, inſtead of vindicating the ſchiſm of the Preſbyterians, was in juſtice bound to return himſelf, and to exhort his brethren alſo to return, to the Epiſcopal reformed Churches from which they had ſtrayed; for, ſince Epiſcopacy may lawfully be ſubmitted to, and the Articles of the Church of England are far more unexceptionable, and more eaſily defenſible, than thoſe of the confeſſion of Faith, even where they ſeem to agree, therefore there could be no ſufficient cauſe for the ſeparation at any of thoſe periods; and of conſequence the ſchiſm was wilful and highly criminal.

I know that this is an age of free thinking, as well as free acting in many different reſpects: and it is much to be regretted that Dr. Campbell did not, and that his brethren do not yet ſee, the *danger* and *guilt* of rending the myſtical body of Chriſt in pieces, as our Lord, his apoſtles, St. Ignatius, and the other primitive fathers ſaw it: becauſe, in that caſe, we ſhould have had more peace in Sion, and more love and friendſhip in the world than there now is. But from the whole tenor of the doctor's lectures, and alſo of his ſermon on the ſpirit of the Goſpel, preached in the preſence of, and approved by, the ſynod of Aberdeen, Anno 1771, it is evident, that he laid nō ſtreſs on Church government, nor on Chriſtian unity, but thought it juſt as ſafe to be a ſeceder as a preſbyterian; or an epiſcopalian, as either. In ſhort, it is evident that the doctor ſaw not the *neceſſity* of Chriſtians being of *one communion*, as the firſt diſciples of our Lord moſt certainly were, Luke ii. 42.; and as our Bleſſed Saviour as certainly intended, they ſhould *always be*. John xvii. 20. 21. It is true, we ought not to judge unfavourably of any man's ſate becauſe of his ſect, provided that he is ſober, decent, and religious in his own way; but, while we take care to be members of a pure part of Chriſt's flock ourſelves, ſhould leave him to be judged by God, whoſe mercy is over all his works, and who knows how to make allowances for the errors and treſpaſſes of his frail creatures. And although it be alſo true, that no man will be ſaved by the purity of his church, unleſs his belief be ſound, and his life moral; becauſe, without *faith* it is impoſſible to pleaſe God, and without holineſs no man ſhall ſee the Lord, yet, this notwithſtanding, to maintain that *oppoſite communions* are *equally ſafe*, or that the church may be lawfully *divided*, when no ſinful term of communion is required, although it is by many in theſe days, conſidered as a charitable and *liberal* ſentiment, it is directly contradictory to our Bleſſed Saviour's doctrine, and to the general tenor of the New Teſtament. Indeed, if the church may be *cauſeleſsly* divided, and unity in communion is not neceſſary, why are we forbidden to neglect the aſſembling of ourſelves together as the manner of ſome is? why are they who ſeparated from the Apoſtles, ſaid to go *out* from the Apoſtles, and to be no longer members of the church? John ii. 19. Why are both the inferior prieſts and people commanded to obey them that have the rule over them, and to ſubmit themſelves becauſe they watch for their ſouls? Heb. xiii. 17. Why are we ſo earneſtly exhorted, Rom. xvi. 16. to *mark* them who cauſe *diviſions*, and avoid them? Why were the Corinthians, and in them, all Chriſtians, ſo pathetically called upon, in the name of our Lord Jeſus Chriſt, *all* to ſpeak the *ſame thing*, and that there be no *diviſions*, literally no *ſchiſms* among them, but to be *perfectly joined together in the ſame mind, and in the ſame judgement?* 1 Cor. i. 10.; with many ſuch like texts. But, above all, why did our Bleſſed Saviour pray four times, for *unity* to his church, in the courſe of a few ſentences, among the laſt moments of his life? John xvii. 20, 21.; and that too, to be a proof of his di-

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vinity and of his being the true Meſſiah. "Neither pray I for theſe *alone*, (meaning his Apoſtles), but for *them alſo, who ſhall believe in me through their word* (that is, his whole church), *that they all may be one, as Thou Father art in me, and I in Thee, that they alſo may be one in us; that the world may believe that Thou haſt ſent me?*" That this prayer may imply a petition for the aſſiſtance of the Holy Spirit, to direct the firſt diſciples, as Dr. Whitby ſuppoſes, I ſhall not diſpute; but that it is a prayer for peace, unity and concord among them alſo, and that the general intention of it is to point out the danger of diſcord and diviſion in the church, is, in my judgment, certain; becauſe it is the moſt natural and obvious meaning of the words: and what is the moſt natural and obvious meaning of any text, when agreeable to the analogy of faith, we may juſtly conclude to be the *true* and *real meaning* of the Holy Spirit. Our Bleſſed Lord foreſaw, that if his diſciples ſhould ſplit into factions, inſtead of continuing united in one great and ſacred body, the wicked world, his enemies, heathens, faithleſs Jews, Mahometans, deiſts, &c. would, in every age, take occaſion to blaſpheme his holy name; would deny him to be a divine perſon, and ſay, that God his Father had not ſent him, becauſe he had not preſerved his church united, as he anxiouſly wiſhed to do. To prevent this reproach, and becauſe he knew that diviſions would engender ſtriſe, and deſtroy peace and love, the badge of his divine religion, therefore did he ſo earneſtly and frequently pray, that his diſciples might continue in one holy ſociety, and in one mind, and the ſame judgment, even as he and his Father are one. Wherefore ſeeing our unhappy diviſions operate ſo dreadfully againſt the eternal Son of God, that they cauſe him to be reviled, and treated as an impoſtor, can there be a crime greater than ſchiſm is? No: it is impoſſible for the greateſt genius that ever lived, a Bacon, or a Newton, to conceive any thing more criminal, than deliberately to cauſe the Saviour of the world to be blaſphemed, and the wicked world to ſay that his Divine Father did not ſend him. I am willing to believe, that few who commit this ſin ſee the ſad conſequences of their conduct, and *deliberately* tranſgreſs: but whatever they may either *perceive* or *intend*, all who cauſeleſsly divide any pure part of Chriſt's flock, actually do the *thing*; and although they ſhould mean *well*, which ſeditious people rarely do, the beſt intention will no more vindicate them, than it did Saul when he perſecuted our Lord's diſciples. Indeed, ſince the conſequences of ſchiſm are ſo baneful, what wonder that St. Paul, Gal. v. 20. ranks διχοστασιας *ſeditions* (which ought to be rendered *diviſions* as it is Rom. xvi. 16,) in the black catalogue which excludes from the kingdom of Heaven? what wonder that St. Cyprian hath ſaid, "He cannot have *God* for his Father, who hath not the *Church* for his mother, and that the Church of England teaches all her children to pray—"From hereſy and ſchiſm, Good Lord, deliver us!" If it ſeem ſtrange that ſchiſm ſhould be ſo great a crime, when it may be committed without departing from the *faith*, or the breach of what is commonly reckoned the rules of morality, let it be conſidered, that it is the *bare act of ſeparating* from the church, which Chriſt himſelf tells us, cauſeth his name to be blaſphemed, and which gives the wicked world a handle to ſay, that he is not *a divine perſon*, becauſe he either wanted wiſdom to deviſe a proper plan, or power to carry it into effect, for keeping his followers united, and then all wonder muſt ceaſe, and the great guilt of *diviſion* immediately appear. Wherefore, ſince we learn from St. Jude that the ſin of Corah may be committed under the Goſpel, as well as under the law, and we

also must be sensible, that because his punishment was dreadful, Numb. xvi. 32. his guilt must have been great, let all denominations of Christians anxiously enquire, whether by dividing the Church of God when no sinful term of communion was required, they are not involved in that enormous crime; and if they are, as alas! too many, if their inquiry is fair, will find they are, let them for God's sake and their own, immediately return into the true sheepfold, that they may find rest to their souls. And let those who on good ground shall be convinced that they have not wandered from Christ's flock, thank God for his mercy, and earnestly pray, that from heresy, and schism, and every evil work, their good Lord may continue to deliver and preserve them!

W. A. D.

Comments on Mr. Hardcastle's Defence of the Missionary Society.

TO THE EDITOR.

Sir,

When I first determined, as far as laid in my little power, to exert my mental faculties in defence of our highly respected Constitution, I certainly had no intention to commit myself in controversy with such *great men* as the conductors of the Missionary Society: but when assertions are advanced which I know to be false, I should deem myself extremely culpable if I should hesitate for one moment in adopting that line of conduct which duty most evidently points out: for though religion ought certainly to be held sacred by us all, yet it has already been made the mask to conceal so many flagitious designs that whenever we meet with any thing *suspicious* either in the doctrines themselves; their mode of propagation; or the characters of their propagators; I do hold that we are bound in the most sacred obligation to God; in justice to ourselves, and in duty to our fellow-subjects, to scrutinize them with all our discriminating powers under the full conviction that the truth, or genuine Christianity, will lose nothing by the discussion. A gentleman who professes himself to have been a director of the Missionary Society from its first rise, and an attender at all its meetings, asserts, as his first fact in defence of that society in your No. for February, "that he has never once heard a political subject introduced." I feel myself extremely unwilling to give this gentleman the *retort courteous* which every utterer of a premeditated falsehood certainly deserves, and I therefore think myself lucky in this instance that Mr. Cockin, in his sermon preached before the society, takes most completely the unpleasant task from my shoulders, for this sermon is *highly political*. The second fact adduced by Mr. Hardcastle is, "that the direct tendency of *all* their proceedings, both in the *distribution* of *Tracts* and Village-preaching, and in Sunday-schools, is to call off the attention of the lower orders of the people from *political subjects*; and this effect has been produced in a very remarkable and extensive degree." Upon the first part of this assertion I beg leave to remark, that Mr. Crabtree, the old dissenting Minister at Bradford, was the gentleman who *collected my contribution* for the Missionary Society; and that the same old dissenting Minister was, to his everlasting disgrace, the *distributor* of that *small tract*, before frequently noticed by the inquirer in his writings, which

which contains as much *political poiſon* as was, perhaps, ever condenſed into ſo ſmall a compaſs: with reſpect to the latter clauſe in this ſweeping aſſertion, the Inquirer begs leave to declare that in the circle of his obſervation which has been pretty extenſive, exactly the reverſe has taken place, and that he has known only one ſingle inſtance, and that occurred in the Methodiſt connexion not the Miſſionary, where Mr. Hardcaſtle's aſſertion has been verified. This gentleman ventures, however, to obſerve further, "that he is well perſuaded one cauſe of the *tranquillity* of the poor which diſtinguiſhes the *preſent* from thoſe ſcenes of diſorder and principles of diſorganiſation which prevailed ſeven years ago, is to be traced to the exertions to which he has referred." But, Sir, does, does not every man in the kingdom know that the tranquillity of the poor has been regularly *diminiſhing* from the era he mentions; and that the principles of diſorganization have as regularly increaſed, till information was laid before Government, no longer ſince than laſt year, of conſpirators ſworn to the amount of thouſands to overturn the Conſtitution, in conſequence of which Deſpard and his diſſenting methodiſtic friends have been ſent into eternity; and are conſidered by ſome as martyrs to the cauſe of *freedom* and *religion?* The next allegation that claims our notice is, "ſhould it happen that any one of the teachers ſhould ever ſo far forget his duty as to introduce political ſubjects, he would immediately be diſmiſſed by the ſociety with which he is connected." I do indeed, Sir, feel myſelf intitled to aſk after peruſing this, if the *upright* Mr. Crabtree, though long ago convicted of doing this, if Dr. Haweis reeking at this moment under the laſh of Dean Milman, and the Anti-Jacobin Reviewers for doing this: I do beg leave to aſk if Mr. Cockin, condemned by his own ſermon and the reprehenſions of the Magiſtrate, under whoſe eye he had the audacity to offend in this inſtance; I do beg leave to aſk if all or any of theſe gentlemen have been *diſmiſſed* from the *Miſſionary Society* for their evil deeds? I believe, Sir, it will be ſcarcely requiſite to notice the ſtale diſſenting trick to which this gentleman deſcends, when he can find neither truth nor argument ſufficient in the barren wilds of ſchiſm to attach our credence to his aſſertions; for I have no doubt but you have already paid it ſufficient attention: permit me, however, to obſerve, that there is no little lack of *integrity* in firſt denominating the well *ſupported complaints* againſt itinerants *calumny*, and then modeſtly aſſerting that this calumny is faſt dying away, when it is a notorious fact, that the laſt champion who appeared in the cauſe, as pompous as his Holineſs was at the outſet, has ſlunk away from the conflict, and left upon the public mind the full conviction that his poſitions are altogether untenable.

I have the honour to remain, Sir,

Your moſt obedient humble Servant,

Bradford, April 15, 1803. THE INQUIRER.

Attorney-General's Pledge to bring forward a New Adultery Bill.

TO THE EDITOR.

SIR,

I WAS exceedingly pleaſed with your criticiſm on Dr. Booker's Poem, CALISTA, at p. 180, &c. of your Review for Feb. 1803. I perfectly accord with your great and juſt ſeverity on the crime of ADULTERY, which

you tell us the above mentioned poem diſcuſſes; as well as your pointed animadverſions on ſome very exalted male and female votaries thereof, who by their conduct have outraged common decency, broken down the barriers which ſhould ever be preſerved inviolate between *virtue* and *vice*, and proceeded very far in the deep laid conſpiracy of laughing Chriſtian morality out of countenance, and baniſhing decorum from the face of the earth.

Moſt cordially do I ſubſcribe to the truth of Doctor Booker's remark, which you have quoted with approbation, that "the *indifference* of many females" (even in the higheſt ranks of ſociety) "to the culpable and vicious conduct of thoſe with whom they aſſociate, is *a very copious ſource of the national depravity*." You have moſt courageouſly pointed the finger of obſervation to the conduct of an individual whom you diſtinguiſh by the epithet of "*the proudeſt peer in his Majeſty's dominions*," and his very immoral and ſhameful protection of an ADULTERESS, who, inſtead of being driven with juſt contempt and indignation from the ſociety of all thoſe who have the ſmalleſt pretenſions to the character of modeſty, hath been countenanced and viſited by numbers of the *moſt faſhionable* perſonages of the kingdom, and, as you emphatically expreſs it, "hath been received with open arms by perſons of high" (it may be added, of the *higheſt*) "rank." What ſhall we think of a paragraph appearing in the public newſpapers, *very lately*, which announces that THE MOST FASHIONABLE IMPURE in the united kingdom, on the occaſion of ſome ASSEMBLIES which ſhe gave on three diſtinct nights, had "five hundred people of the *firſt faſhion* each of the *three* nights!!!" Is VICE then become ſo *faſhionable* that it vaunts itſelf thus publicly in defiance of decency and common propriety? And ſhall *the very exalted ſtation* of thoſe who practice, or of them who uphold and countenance it, tie up the tongues or reſtrain the pens of the friends of VIRTUE? No! thank heaven, we are not yet ſo totally ſunk in the whirlpool of vice and degeneracy as to be *afraid* of ſpeaking the language of truth, of holding up the deteſtable form of vice to the public ſcorn and indignation, and of guarding the true friends of virtue from her deceitful allurements, whenever the preſſing neceſſities of the times imperiouſly demand it.

To the invitation you have held out to the friends of morality and virtue at p. 181 of your Magazine for Feb. 1803, I moſt readily attend, and ſtep forward a ready and willing volunteer in the glorious cauſe you have undertaken to defend; under your banners with great cheerfulneſs do I enliſt myſelf, and with ardour and ſincerity am ready to contribute my mite, ſmall and inconſiderable though it be, to the ſupport of decency and the advancement of religion amongſt the ſons of men. Let the friends of religion bravely rally round her ſtandard—let thoſe to whom decency and morality are yet dear, unanimouſly and heartily join their exertions, and the fall of this our country (*rich, luxurious*, and *corrupted* though indeed it is) may for ſome conſiderable time be *retarded*. Fall indeed it of neceſſity muſt, when the whole maſs of fluids which circulate through the body politic become entirely corrupted; when the heart becomes ſick, and the whole conſtitution thoroughly tainted with the contagion of vice; but as yet let us hope there are many times "ten righteous perſons" to be found whoſe virtues may plead loudly at the throne of grace and mercy to prevent the awful downfall of our ſtate. May the endeavours of theſe good and righteous perſons be ſucceſsfully exerted to ſtem the torrent of licentiouſneſs

flouſneſs by which we are overwhelmed, and to correct the moral evils which now abound amongſt us!!

Should you approve of the ſpecimen here preſented to you of the principles of your correſpondent, and deem them worthy of a place in your Magazine, you will encourage me to ſend you very ſpeedily a critique on two very popular plays, the production of a celebrated German dramatiſt, the evident deſign of which was moſt undoubtedly to "ſtrip Vice of her deformity, familiarize Innocence with Crime, and render ADULTERY an object of courteous contemplation; and thereby deſtroy thoſe limits which have hitherto ſeparated" (and ought ever to ſeparate) "the bad from the good."

No one can deplore more ſincerely than myſelf the obſtacles (for ſuch we muſt in all fair conſtruction and charity ſuppoſe there have been) which have oppoſed themſelves to the publicly declared intention of his Majeſty's Attorney General to bring into Parliament a new ADULTERY BILL, for which, as you juſtly obſerve, "he ſtands ſolemnly pledged to the public," and for the hitherto non-performance of which I feel diſpoſed to give him credit for being able ſatisfactorily to account. The virtuous part of the community have by no means loſt ſight of this intereſting ſubject, which every well-diſpoſed perſon muſt, with a glance of thought, perceive to be indiſpenſibly neceſſary in the preſent corrupted ſtate of manners amongſt that exalted claſs of the community who upon every conſideration ought to ſet a very different example to the inferior orders of their fellow ſubjects. Allow me, in particular, to ſay that in common with yourſelf I have conſtantly looked for, and ardently deſired the production of this long expected Bill, and have to lament that my hopes on this head have been hitherto diſappointed. Still, however, do I cheriſh the hope that ere long the Attorney General will take care that his "pledge ſhall be redeemed"—that he will produce a Bill efficacious in its operation—that a puniſhment commenſurate to the heinouſneſs of the offence * will be inflicted on thoſe who

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* I very greatly approve of the extract which you have given to your readers, at p. 183, of your laſt February Magazine, from Sibbett's "*Diſſertation on the Influence of Luxury*," concerning the mode of puniſhment for the abovementioned crime; allow me to preſent you with an extract from a very ſenſible and well-written little tract, publiſhed anonymouſly in the year 1799, by *Meſſrs. Rivingtons*, intituled "*Thoughts on Marriage and Criminal Converſation, &c. &c.*" wherein the grounds and reaſons of the puniſhment which the writer recommends are ſet forth in a very judicious manner, in the following words:

"To looſe the graſp of faſhion—to check the vanity of aſpirers to profligate diſtinction—and to turn the reſtleſsneſs of oſtentation to ſome leſs noxious channel, it is evident that a remedy muſt be ſought which will include in its *severity* as much of *mortification* and *public shame* as may be conſiſtent with *juſtice*. No one indeed can queſtion how difficult, if not impoſſible, it is to induce the ſenſe of ſhame on a mind already callous to ſocial affection; but VANITY may be mortified, PRIDE may be humbled, and the wretch who would gladly ſacrifice the world to thoſe deſtructive paſſions, may, by the force of laws, be placed in ſuch a ſituation as to re-

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who are guilty of it—and that thoſe, who cannot be prevailed on by a ſenſe of religion, duty, or common honeſty, to abſtain from it, will however in ſome meaſure be reſtrained by thoſe *temporal pains* and *penalties* which it is to be apprehended the framers of the Bill will find abſolutely neceſſary to attach to it.

I am, Sir, your very humble ſervant,

Φιλαρετης.

THE BLAGDON CONTROVERSY.

TO THE EDITOR.

SIR,

ONE of your correſpondents, in your Magazine for February, 1803, who ſigns himſelf SENEX, and dates his letter from *Briſtol*, hath in a very temperate and modeſt manner, endeavoured to ſet you right in regard "to the account you have given of the Rev. T. Drewitt, Curate of Cheddar," &c. and in that and other circumſtances relating to this controverſy ſuppoſes "you have been impoſed upon by the movers and abettors of it." Give me leave to ſay, Sir, that in this ſentiment myſelf and many others perfectly agree, and that we are extremely ſorry to perceive that you have taken ſo very decided a part *on one ſide* of the queſtion, as in the opinion of many impartial men to ſcarcely give fair play to the *other*. Perhaps you may not be ſenſible of this, but it is notwithſtanding very certainly the opinion of many of your readers, who, in general, highly approve of "your zeal in ſupport of our eſtabliſhment in Church and State."

Mr. Editor, I am a clergyman of the eſtabliſhed Church, and as warm an advocate for it as yourſelf can poſſibly be, and alſo an equal enemy to the *enthuſiaſtic hypocriſy* of the people called METHODISTS, from a frequent and attentive obſervation of the ſerious miſchiefs which their tenets have produced, and are daily producing, in ſociety: and if I could feel perſuaded that this leaven exiſted in the alarming manner which the BLAGDON CURATE has aſſerted it does in ſeveral perſons whom he mentions in his pamphlets, ſhould think more favourably of his cauſe (though not of the *manner* in which he hath ſuſtained it) than I now do. But in ſome in-

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verſe his wiſh, and make him deſirous of ſacrificing his paſſions to the world. To effect this purpoſe the expedient here propoſed is, that for every proved offence of ſeduction the offender ſhould ſuffer, either with or without pecuniary mulct, *a confinement for a limited time in Newgate, or any other public jail in the kingdom.* The reaſon for what is here ſtated is obvious. It may fairly be preſumed, that how looſe ſoever our manners may be, we are not yet arrived at ſuch a pitch of hardihood that any man ſhould find a ſubject of gratification to *vanity* in declaring that *he had been for ſo many months confined in the cells of Newgate*; were there ſuch men, the PILLORY (and, permit me to add, *corporal punishment)* might be a proper addition to their ſentence." See "Thoughts," &c. p. 54.

If to the abovementioned puniſhments Mr. Sibbett's plan of *ſolitary confinement* were added, my word for it, this crime would be ſpeedily and effectually checked!!

ſtances

ſtances I know he has miſtated and exaggerated facts, and therefore am inclined to think he has done ſo in others. I think it neceſſary to ſtate my principles in the clear and expreſs manner I have done above, that you may not imagine that what follows proceeds from any affection to METHODISTS, or their cauſe. It is my misfortune, Mr. Editor, not to ſee the conduct of the principal parties implicated in the above Controverſy in the ſame light as you do; in particular, I do not think the conduct of the BLAGDON RECTOR ſo very culpable as you appear to do, or that of the BLAGDON CURATE ſo commendable.

The productions which have iſſued from the pen of the BLAGDON CURATE, and which have come before the public eye through the medium of the preſs, ſeem to me to breathe in every ſentence a ſpirit ſo diametrically oppoſite to that of the goſpel of the crucified Saviour of mankind, that from the moment of my ſeeing his firſt production on this ſubject my mind, I confeſs, was irreſiſtibly alienated from him and his cauſe. PRIDE and SELF-SUFFICIENCY appear to me very prominent features in moſt of the productions of the BLAGDON CURATE during this Controverſy; and thoſe frequent inſtances of *miſrepreſentation* and *untruth*, both reſpecting himſelf and his RECTOR, which ſo frequently appear in them, very greatly detract from the merits of his cauſe. The only inſtance of judgment which, in my humble opinion, the CURATE hath exhibited in this long protracted controverſy, is that of ſeizing the ſubject of METHODISM, againſt which the tide of your remarks and of other periodical conſtitutional writers is juſt now directed, as an handle and pretext to advance the object (that of his own aggrandizement or preferment) which he appears to have had conſtantly in view.

The BLAGDON RECTOR has been greatly miſrepreſented by his CURATE throughout the Controverſy, and for this reaſon may have appeared to you to have been guilty of unhandſome conduct. By partially ſtating ſome facts relating to the leaſe of the living of BLAGDON, and inſidiouſly ſuppreſſing others, the CURATE hath made his RECTOR's conduct appear culpable, but if the CURATE's arts in the above affair were fully developed, a very different opinion would prevail. As to the SCHOOLMASTER's bias to *Methodism*, the oſtenſible, though not real cauſe of this Controverſy, the CURATE in the ſtrongeſt poſſible terms had ſome years before recommended him to his RECTOR's notice, as a man peculiarly well qualified to undertake the care of a *Sunday-ſchool*; and becauſe an inquiry was inſtituted into the quantum of this *Methodiſtical taint*, the indignation of the CURATE was excited in the indecent manner which to his diſgrace is before the public. The BLAGDON RECTOR you may depend upon it is no more tainted with the enthuſiaſtic madneſs of *Methodism*, than is your very humble ſervant,

April 22, 1803. VERITAS.

P. S. I hope your love of CANDOUR and TRUTH will induce you to give a place to the above letter in your valuable Miſcellany.

Having ſuffered *Veritas* to ſpeak for himſelf, we ſhall now take the liberty of ſuggeſting to him, that it is not very conſiſtent with the character which he has aſſumed, to accuſe a clergyman, who is the miniſter of TRUTH, of having advanced UNTRUTHS, without adducing a ſingle fact in ſupport of his aſſertion. Nor is it, he muſt allow us to obſerve, very decent to attack, anonymouſly, a gentleman who has prefixed his name to every

production

production of his pen. It is not by the ſimple affirmative of any individual; it is not by artful inuendoes, ſecret whiſpers, or dark inſinuations; nor yet, by exerting private influence to check inquiry and to ſtop up the channels of public information; arts, all of which have been, again and again, employed by the advocates and abettors of Mrs. More, that the *damning proofs* which have been exhibited in the courſe of this Controverſy, can be repelled or weakened. If her friends be wiſe, they will henceforth refrain from the uſe of weapons which recoil on themſelves, and if the lady herſelf have the courage to read every thing which has been written on the ſubject, (moſt of which we have been given to underſtand has been withholden from her by the ſingular prudence of her ſiſters) and have ſtill any regard left for her own reputation, ſhe will even now, better late than never, ſpeak for herſelf, and in her own name; breaking that pertinacious ſilence, which, whatever the flattering fools that ſurround her, intent only on adminiſtering food to her vanity, may ſay, is alike detrimental to her cauſe, and injurious to her character.

SECRET SOCIETIES *in* SWEDEN *and the* NORTH *of* GERMANY.

TO THE EDITOR.

SIR,

AFTER all the acknowledged influence of Secret Societies *abroad*, their known promotion of revolutionary meaſures, and though the life of the Britiſh ſovereign * has been repeatedly threatened by the branches of the revolutionary *ſcion* in this capital; yet, probably, becauſe ſeveral conſpiracies juſt upon the eve of execution have been fortunately or caſually diſcovered, the indifference of the nation at large as to the *diſcovery*, *expoſure*, and *latent cauſes* of theſe violent eruptions, is really ſingular. To Barruel, though a *foreigner*, and Profeſſor Robiſon, who have written on theſe infidel and myſtical aſſociations abroad, the public attention has been generally and particularly directed, as if the political frenzy they have treated of, had *only* a *local habitation*; or was a real, and rare *exotic!*

Thus the accurate knowledge of ſimilar plants of our own growth, excepting to the readers of the Anti-Jacobin Review, and a very few publications beſides, ſeems to have been induſtriouſly concealed.†

After all, perhaps, to excite ſedition by any extenſive intrigue or cloſeneſs of connection is not yet in the character of Engliſhmen—Religion is a cement that the modern builders of philoſophical or new ſyſtems have moſtly rejected—Plots however againſt kingdoms and nations have not ceaſed, even with the French revolution—And, as we cannot diſcredit the official documents publiſhed by the Court of Stockholm, though the con-

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* About the time the adherents of the late Colonel Deſpard were to make the attempt to aſſaſſinate his Majeſty in the Park, a private ſociety in this city debated the queſtion—Whether the aſſaſſination of Cæſar by Brutus was a laudable act? This is an undoubted fact.

† Reſpecting the publication here alluded to, the *approbation* of two learned and celebrated *biſhops* have not been adequate to the *diſapprobation* of an obſcure *bookſeller*.

tents

tents of them may yet be new to the general reader, the particulars cannot be unintereſting to the more ſage and philoſophical obſerver, who has been in the habit of calculating upon the great power of the democratical ferment, and the amazing efficacy of that ſour leaven that would fain mingle with the whole maſs. Sweden then, and the North of Germany, in 1808, have been the laſt ſtage of this kind of conſpiracy, the Secretary of Court, Karl Boheman, according to various accounts from Stockholm, through his mode of living, and the reports of his adventures, is ſaid to have excited an unfavourable opinion in the public mind—his pretended myſteries, his feigned viſions and revelations, his indecorous interference in politics, and his preſumptuous predictions reſpecting the fate of various ſtates, excited the ſuſpicion of government, which was increaſed by their conſideration of the manner in which he had obtained the wealth he poſſeſſed.

After various attempts to conceal the truth, the culpability of his views has been confirmed by irrefragable proofs, and a confeſſion that he was actuated partly by ſelf-intereſt and partly by ambition, which, with the affectation and aſſiſtance of myſtery, and that propenſity which certain characters poſſeſs for the ſupernatural at the expence of common ſenſe, were the degrees by which he promiſed himſelf to arrive at his object. Theſe aſſumptions were aſſiſted by an order of the influence of which he meant to avail himſelf.—His political ſpeculations he confeſſed, ſince his late apprehenſion, were crude, and his predictions without foundation; but with reſpect to the increaſe of his fortune, after many abſurd and contradictory ſtatements, he not only aggravated the ſuſpicion as to the means he had uſed of increaſing it, but finally profeſſed to have owed it intirely to the liberality of a perſon of diſtinction out of the country.

The papers found in Boheman's poſſeſſion, were examined in his preſence, and being by him acknowledged, after being marked, were ſeverally ſealed.

Theſe papers chiefly conſiſted of a foreign correſpondence by letters, ſome of them from perſons abroad, ſtrongly marked by ſome political deciſions, calculations and propoſals which probably attached to a very extenſive and well connected plan, the period for a developement of which had not arrived; and though ſuch an epoch was ſufficiently evident, and muſt have been formidable, the enquirers did not flatter themſelves that they were then in the poſſeſſion of the whole clue of evidence, as to the full extent of the relations and connections of the plan in queſtion.

Boheman's pretended revelations being ſupported by the boldeſt and moſt confident attempts upon perſons of all ranks, are acknowledged to have had no ſmall effect; and it is farther aſſerted, upon the authority of documents found in his poſſeſſion, that he was a principal perſon among the pretended adepts who are diſtinguiſhed by the name of the *Aſiatic Brotherhood*.

According to ſubſequent enquiries, the laws and the organization of the order to which Boheman belonged, are pregnant with the abuſe of the fundamentals of Chriſtianity—what is the moſt worthy to be known of them, as they reſpect ſound politics, is the government of the ſociety by an *unknown council*, endowed with unlimited powers; and to whom obedience was ſecured from the brotherhood, by an oath of inviolable ſecreſy, never to diſcloſe the reſidence of the governing aſſembly, nor the names of the brotherhood; and alſo to juſtify the aſſumption of its power over all *governments, people* and *nations, war* and *peace, life* and *death*; as thus much is apparent

parent, from a document found in Boheman's poſſeſſion: upon theſe principles of an unlimited confidence, and a paſſive obedience to the commands of its *unknown council*, the whole ſyſtem of this order is founded. The great abuſes to which ſuch aſſociations are ſubject could not long eſcape the vigilance of the Swediſh government.

This order ſeems to have had its origin in the ſouth of Germany: only its too rapid ſpread, and a certain controverſial paper, excited, according to Boheman's acknowledgment, ſuch an alarm, that the ſuperiors of the order, were for ſome time, obliged to ſuſpend ſome of their meetings. Hence, with a view to elude the obſervation of the public, Boheman was induced to change the name of the ſociety, and in a great meaſure to alter the places of meeting. This he effected by eſtabliſhing a new chapter at various places in Sweden, Denmark, and the North of Germany—the latter are thoſe lately diſcovered. But under other names, the aſſociation ſtill retained the ſame laws and regulations; the ſame unlimited obedience to the *unknown council*; and the ſame religious ceremonies to thoſe of the *Aſiatic Brotherhood*. The only difference between them and all other aſſociations, is the novelty, which admits of the admiſſion of females into the ſociety. From theſe premiſes it is inferred, that the organization and order of this ſociety are in direct oppoſition to civil ſubordination, religion, and morality; and that Boheman, as a principal, is the more highly culpable.

Upon Boheman's plea, that though a Swede by birth, he had been a very conſiderable time ſettled in Denmark, where he is the owner of landed property, the king of Sweden recommended the meaſure of delivering him up to the Daniſh government.

In conſequence of the facts abovementioned, the Lieutenant-governor of Stockholm, by virtue of a royal mandate, dated March 26, 1803, has publiſhed the following remarkable ordinance.

"Since his Majeſty has been informed, that in this capital, as well as in other provinces and towns of this kingdom, various ſocieties or orders, ſo called, have been formed, whoſe members have been initiated from one degree to another by the adminiſtration of oaths, and otherwiſe united by obligations of various kinds: His Majeſty, not to ſuffer any of theſe obligations to prejudice morality, religion, or civil ſubordination, has thought proper to oblige all chiefs, or thoſe who are at the head of ſuch aſſociations, under pain of caſſation of the order, without delay, to inform the Lieutenant-governor of their reſidence, and in the provinces, the governors or principal perſons, not only of the formulary of their oaths and obligations which are adminiſtered upon the reception of their members of all degrees, but alſo of the particulars and the principal object of the aſſociation. The documents received by the Lieutenant-governor of Stockholm, and the governors of the provinces, are to be tranſmitted to the King, which, when reviſed, are to be returned to the ſaid chiefs, as a rule for their ſocieties. His Majeſty has likewiſe enjoined, that no new order ſhall be eſtabliſhed in future, unleſs proper notice be given and the aforeſaid conditions obſerved, under pain of a penalty of fifty ſix dollars for each perſon ſo illegally admitted, and which penalty for each perſon enjoying any office under government, and offending againſt theſe regulations, is to be doubled. The Lieutenant-governor of Stockholm, and the governors of the provinces, ſhall alſo have free acceſs to all the ſocieties without being obliged to become members of the ſame. Whenever they may demand information of the particulars of each ſociety, it ſhall not be refuſed, under pain of caſſation

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of the order. The Lieutenant-governor of Stockholm, and the governors of the provinces, as alſo the officers of the police, by virtue of their office, ſhall likewiſe have free entrance into the ſocieties, but under the obligation of keeping ſilence, as are alſo the members of theſe ſocieties, in every thing not immediately relative to the inſtitution, or that, which by virtue of their office, there is a neceſſity for them to expreſs."

The Freemaſons, ſtanding under his Majeſty's immediate protection, are alone excepted from this inſpection, and the effects of this general order.

SOCIETY FOR THE SUPPRESSION OF VICE.

TO THE EDITOR.

SIR, *London, March* 1, 1803.

I Trouble you with this, in anſwer to your correſpondent Senex, whoſe letter appeared in your laſt number; and I do ſo with the more pleaſure, as it gives me another opportunity of obſerving the attention of your very numerous readers to an inſtitution of the greateſt and moſt beneficial importance to the intereſts of this kingdom, namely, *The Society for the Suppreſſion of Vice.*

Your correſpondent Senex expreſſes himſelf deſirous of knowing with what deſcription of men the ſociety has originated.

Be it known then, that this ſociety owed its earlieſt origin to men of ſound Chriſtian faith, tried loyalty, and moſt firm and ſteady friends of that true glory of Britain, the venerable and Apoſtolic Church of England; and that the members thereof are confined to thoſe of the eſtabliſhed Church.

But for further and moſt ſatisfactory information of the origin, plan, and views of this ſociety, I take leave to refer to the firſt part of their Addreſs to the Public, lately publiſhed, price 2s. and which may be had of Meſſrs. Rivingtons, St. Paul's Church-yard; and of E. Spragg, No. 16, King-ſtreet, Covent-garden.

And, Mr. Editor, before I conclude, permit me to ſay, that all men, be their ſtation what it may, be their abilities as extenſive as poſſible, who really love their country, and would promote its beſt intereſts, are called upon to peruſe with attention, the Addreſs (to the Public) of the Society for the Suppreſſion of Vice; for its pages do contain matters that moſt imperiouſly call for ſincere and deep conſideration. Can any reaſonable man for a moment heſitate to admit, that the mere circumſtance of a ſociety, profeſſedly inſtituted for the purpoſe of ſuppreſſing ſuch a ruinous and miſerable a thing as vice, does call for attention;—calling then for attention, every wiſe and conſiderate man will enquire into their views and inform himſelf of their whole plan. If men will therefore only act thus far reaſonably, the Addreſs of this Society will be generally read; and if generally read, I am convinced it cannot fail to produce the moſt extenſive encouragement and ſupport to the inſtitution, and by that means be of moſt beneficial influence. I only wiſh the merits of ſuch an inſtitution to be fairly canvaſſed, that it ſhould have an impartial hearing, and to prevent, if poſſible, its real merits being overlooked amidſt the libellous and noiſy clamour of inconſiderate men; and I would moſt earneſtly requeſt every well-minded man to give his reaſon fair play in a diſcuſſion ſo important;

portant; for it is moſt lamentable to conſider that in an age, the pretended boaſt of which is a free and candid exerciſe of the human mind, it ſo often happens that the ſneer of the thoughtleſs, the oppoſition of the profligate, and the craftineſs of the infidel, ſtand in the place and get the better of reaſon itſelf. I call then upon men of reaſon to conſider this Addreſs, and having done ſo, I am confident the reſult will be ſuch as to give the cauſe of vice the ſevereſt blow—to ſhew it in all its horrid deformity—to prevent much of its evil, and to puniſh its obſtinate and notorious abettors.

Having the cauſe of this ſociety moſt earneſtly at heart, I could not refrain from ſaying thus much, to promote an inſtitution, which would, in his corrupt times, have met with the encouragement of that truly great ſtateſman, Lord

CLARENDON.

P. S. To convince the public that the Society for the Suppreſſion of Vice are really in earneſt, and by numbers of annual ſubſcribers are making rapid progreſs in the great work they have undertaken, their addreſs informs the world that their numbers are already above Five Hundred and Fifty:—every week adds many new names; and as the inſtitution is more known, little doubt can be entertained of complete ultimate ſucceſs; for ſucceſs cannot be better and more effectually enſured than by numbers—great numbers—of men ſteadily combining their united efforts in one common cauſe.

The ſecretary of the Society, through whoſe means any perſon may be propoſed and ballotted for becoming a member, is Mr. Pitcher, Charles-ſtreet, Covent Garden.

LEGAL PENALTIES ON ORDAINED SCHISMATICS.

TO THE EDITORS.

GENTLEMEN,

THE public are much indebted to you for expoſing the frauds and machinations daily practiſed by the Methodiſts, and for pointing out the infamy of thoſe falſe brethren who having ſubſcribed to the Articles and Doctrines of the Church, and procured poſſeſſion of benefices within her boſom, preach ſchiſm from her pulpits, and frequent conventicles founded in oppoſition to that Church. I beg leave, through the channel of your Review, to point out to the obſervation of the clergy in general, that theſe traitors to the Church are liable, under the 22d of Charles II. chap. 1. ſect. 3, to a penalty of 20*l.* for every time they preach in a conventicle; that is, out of the Eſtabliſhed Church. This act being repealed by 1 W. and M. 18. commonly called the Toleration Act, in favour of *Diſſenting Miniſters* only.—A clergyman holding a benefice cannot ſo call himſelf.

LAICUS.

April 7, 1803.

POETRY.

POETRY.

THE following Ode has been put into our hands by a friend, and, never having ſeen it in print, we cannot reſiſt the temptation of laying it before our readers, who, we think, will be as much pleaſed with the peruſal of it, as we have been ourſelves. Certainly the vice which it laſhes is as prevalent now as at any former period; and the ſatire, therefore, could never be better applied. "The little Tale of Woe" which it contains, ſays a fair critic, whoſe purity of taſte can only be exceeded by the ſoundneſs of her principles, the ſolidity of her judgment, and the correctneſs of her conduct, "ſtrikes me as being related with a ſingular degree of elegant and pathetic ſimplicity."

AN ODE TO SCANDAL. By T. TIERNEY, Eſq. M. P.

O Thou, whoſe all-conſoling power
Can ſooth our cares to reſt,
Whoſe touch in ſpleen's moſt vap'riſh hour
Can calm each female breaſt;
Thee I invoke! great genius hear!
Pity a lady's ſighs;
Without thy kind relief be near,
Poor Coquetina dies.

Haſte thee then and with thee bring
Many a little venom'd ſting;
Many a tale that no one knows,
Of ſhall-be nameleſs belles and beaux;
Juſt imported curtain lectures,
Winks and nods and ſhrewd conjectures;
Half a dozen ſtrange ſuſpicions
Built on ſtranger ſuppoſitions;
Unknown marriages ſome twenty,
Private child-bed linen—plenty;
And horns juſt fitted to ſome people's heads,
And certain powder'd coats—and certain tumbled beds.

Teach me, powerful genius, teach
Thine own myſterious art
Safe from retaliation's reach
To throw detraction's dart.
So ſhall my hand an altar raiſe,
Sacred to thy tranſcendent praiſe,
And daily with aſſiduous care
Some grateful ſacrifice prepare.

The firſt informations
Of loſt reputations
As offerings to thee I'll reſign;
And the earlieſt news
Of ſurpriz'd billet-doux
Shall conſtant be ſerv'd at thy ſhrine.

Intrigues by the ſcore
Never heard of before,
Shall the ſacrifice daily augment;
And by each Morning Poſt
Some favourite toaſt
A victim to thee ſhall be ſent.

Heav'ns! methinks I ſee thy train
Softly tripping o'er the plain.
All the alphabet I view,
Stepping forward two by two.
Huſh! for as they coupled walk,
Sure I hear the letters talk;
Though lowly—fearful—whiſp'ring—half they ſmother,
The well-concerted tales they blab of one another.

" Lord, who'd have thought our couſin D
" Could dream of marrying Mrs. E.
" True; I don't *like* ſuch things to tell,
" But faith I pity Mr. L;
" And were I he, the bride to vex,
" I wou'd intrigue with Mrs. X.
" But they *do* ſay that Charlotte U,
" With Fanny M, and you know who,
" Occaſion'd all—for you muſt know
" They ſet their caps at Mr. O;
" And as he courted Mrs. E,
" They thought if ſhe'd have couſin D,
" That things might be by Colonel A
" Juſt brought about in their own way."

O how the pleaſing ſtyle regales my ear;
But what *new* forms are thoſe which now appear?
See yonder in the thickeſt throng
Deſigning *Envy* ſkulks along,
Big with malicious laughter;
Faction and Cunning ſwell her train,
While ſtretching far behind in vain,
Poor Truth comes—panting after.

Now, now indeed I burn with ſacred fires,
'Tis Scandal' ſelf that every thought inſpires;
I feel, all-potent Genius, now I feel
Thy working magic thro' each artery ſteal.
At thy command my fancy warms,
And ſweetly paints the alter'd ſcene;
Thy touch now every grace deforms,
And blackens every mien.
Each moment to my prying eyes
Some freſh diſfigured beauties riſe;
Each minute I perceive ſome flaw,
That e'en ill-nature never ſaw.

" Huſh!" ſome airy whiſp'rer hints,
In accents wiſely faint,

" Divine Cleora rather ſquints,
" Maria uſes paint.
" That tho' ſome fops of Celia prate,
" Yet be not her's the praiſe;
" For if ſhe *shou'd* be paſſing ſtraight,
" H—m! ſhe may thank her *stays*.
" Each fool of Delia's figure talks,
" And celebrates her fame,
" But for my part whene'er ſhe walks
" I vow I think ſhe's lame.
" And ſee Ma'am Harriet toſs her head,
" Lord, how the creature ſtares!
" Well—I thank God it can't be ſaid
" I give myſelf thoſe airs."

But, ſoftly, ſee yon form majeſtic come,
Whoſe awful frown ſtrikes even Scandal dumb;
Ah, me! the blood forſakes my trembling cheek,
While ſternly thus methinks I hear him ſpeak.
" Peace, ſnarling woman, peace;
'Tis Candour bids thee ceaſe;
Candour—at whoſe inſulted name
Even *thy* face ſhou'd burn with ſhame.
Too long I've ſilent ſeen
The venom of thy ſpleen;
Too long with ſecret pain
Obſerv'd black Scandal's reign;
But now with indignation ſtung,
Juſtice demands my tongue,
And bids me drag the lurking fiend to light,
And hold the deeds of darkne's up to ſight.
Look on this proſpect! and if e'er thy brow
Can feel compunction's ſickening bluſh—bluſh now.

Mark yonder weeping maid,
Sadly deſerted, laid
Beſide that mournful willow;
There every day in ſilent woe
She bids her tears inceſſant flow,
And every night forlornly pining,
Mute on her lily hand reclining,
Bedews her waking pillow.

Sweet girl, ſhe was once moſt enchantingly gay,
Each youth felt her charms and acknowledged her ſway;
No arts did ſhe uſe to acquire a grace,
'Twas good-humour alone that enliven'd her face.
Pure nature had leave in her actions to ſpeak;
The wildneſs of youth gave the bluſh to her cheek;
And her looks uninſtructed her thoughts wou'd impart,
Since her eyes only flath'd from the warmth of her heart.
Herſelf undeſigning, no ſchemes ſhe ſuſpected;
Ne'er dreaming of ambuſh, defence ſhe neglected.

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With the youth that ſhe loved, at the moon's ſilver hour,
In confidence tender ſhe ſtole to the bower;
There he hoped to have all his deſires obtain'd,
But ſhe ſpurn'd at the inſult her virtue ſuſtain'd:
And *he*, in return for his baffled endeavour,
Gave a hint—'twas enough;—ſhe was ruin'd for ever.
A thouſand kind females her ſtory augmented;
Each day grinning Envy additions invented;
'Till ſatiated Malice had gain'd all her ends,
Had robb'd her of character—happineſs—friends.

And now ſad innocent, alone,
Shunn'd as a peſt, ſhe makes her moan;
And in unheard deſpair
Yields all-reſign'd to ſoul-conſuming care.
Yet many a time her wand'ring brain
Turns with its feveriſh weight of pain,
And then a thouſand childiſh things
The pretty mad one rudely ſings.

Or mute on the path-way ſhe gazes,
And weeps as ſhe ſcatters her daiſies;
And then in a ſtrain more diſtractedly loud
She chants the ſad thoughts of her fancy;
And ſhivers, and ſings of her cold ſhrowd,
Alas! poor Nancy!

Nay, weep not now—'tis now too late;
Thy friendſhip might have ſtopp'd her fate;
Rather now hide thy head in conſcious ſhame:
Thy tongue too buzz'd the lie that damn'd her fame.

Such is the triumph Scandal claims!
Triumph derived from ruin'd names!
Such as to generous minds unknown,
An honeſt ſoul would bluſh to own:
Nor think, vain woman, while you ſneer
At others' faults that you are clear.
No;—turn your back, you undergo
The ſelf-ſame malice you to others ſhow;
And ſoon by ſome malicious tale o'erthrown,
Like Nancy fall, unpitied and unknown.

Oh then, ye blooming fair, attend;
Oh take kind Candour for your friend;
Nor forfeit for a poor delight
That power o'er man that's yours by right.

To woman every charm was given,
Deſign'd by all-indulgent Heaven,
To ſoften every care:
Yes, ye were form'd to *bleſs* mankind,
To harmonize and ſoothe the mind,
Indeed—*indeed* ye were.

But

But when from thoſe ſweet lips we hear
Ill-nature's whiſper—Envy's ſneer,
  Your power *that* moment dies;
Each coxcomb makes your name his ſport,
And fools when angry will retort
  What men of ſenſe deſpiſe.

Leave then ſuch low purſuits as theſe,
And take a nobler road to pleaſe,
  Let Candour guide your way;
So ſhall you daily conqueſts gain,
And captives, glorying in your chain,
  Be proud to own your ſway.

THE following Poem was written and ſent to us ſome months ago, but the memorable declaration of LORD ELLENBOROUGH, (which we ſhall diſcuſs more at large, at ſome future opportunity) that "every publication which *tends* to vilify and degrade a foreign government *in amity* with this country is a libel," deterred us from publiſhing it at the time. As, however, the treaty of Amiens was conſidered by his Lordſhip as ſufficient proof that the government of the French Republic were in amity with us; the recent declaration of his Majeſty muſt of courſe be regarded by every one as ſufficient proof that ſuch amity no longer exiſts. Truth, therefore, is no longer a libel. And we may now, without the dread of proſecution, publiſh that which has a tendency to *vilify* and *degrade* a government, which *we* always knew, and we have, at length, his Majeſty's authority for aſſerting, had formed "a ſyſtem for the purpoſe of *degrading, vilifying*, and *inſulting* HIS MAJESTY, *and his Government.*"

THE TYRANT.

The time——from dawn to dawn.

"I hear the fleet Eumenides retire;
And cloſe behind them, the far-thundering doors
Of Erebus."

Forbear,—and follow me! Yon embers glow
Where, gorgeous lies your boaſt, in mental woe.
The glimmering tapers flaſh a twinkling light,
His haggard eyes confeſs a reſtleſs night.
Attend! then ſay what admiration's due,
When power exiſts with horrors ever new!
Obſerve!—from off his couch he wildly ſtarts;
He ſpeaks! Ah hear what miſeries he imparts!

"Who waits? Again enchearing day is riſen;
From thorns I riſe, to quit ambition's priſon,
Unfurl my ſtandard,—raiſe the clang of war,—
Oh from me drive dire midnight horrors far?

Arise!—who waits? Ye, peaceful, slumber all;
On me alone the cries of vengeance call.
Let me on horse!—now tardy morn appears;
Thou, bustling day! assuage my deathless fears!
Arise! ye minions of my fatal power;
Ye feel few torments in the midnight-hour.
Let me, amid the storms of war, revive;
Let day's proud visions with night-horrors strive.
Ambition's mine! No social ties I feel;
This heart approves whate'er this head shall seal.
Ne'er storm'd by love, ne'er mov'd by friendship's glow,
I dauntless wade in blood and brave each foe.—
—Oh, that yon sun would never sink in gloom!
That sleep were needless till we fill the tomb!
No *dread-unknown* pervades the dark profound,
To bid, for me, the awakening trumpet sound!
Let me but sway reluctant hosts of men,
Till endless slumber sinks me from their ken!
—Oh that the night were not! But 'tis decreed,
By day alone from horrors I am free'd.
Away!—yet hark!—what distant murmurs float!
Has tumult rais'd, at length, her dreaded note!—
—On me their vengeance!—hark!—again I live—
That march is mine!—still mine what victories give!
Enkindling strains!—now wonted ardours burn;
Thus felt I, on *Marengo*'s awful morn!"

Thus speaking, straight to martial scenes he fled;
To shun the horrors of a tyrant's bed!
On his approach, what rouzing sounds arise!
From rattling arms, reflected light'ning flies!
See! basely crouch his greater slaves in power;
See! baser, see degenerate Britons cower!
—Ye, wealthy-vain, to Gallic regions fly,
To catch the callous tyrant's sleepless eye;—
Be vain, ye bodings of the muse,—be vain!
May Britons—see—return—to hate again!
His deadly rancour at your country's weal,
Yon impious tyrant hopes the Fates will seal:—
Return!—go rouze your countrymen to arms,
While, British bosoms, patriotism warms!—
—Hear, hear! what shouts of hollow joy they raise!
The wily tyrant dreads the impoison'd praise.
With clouded visage wan, lo! how he smiles!
How darkly glances on his lengthen'd files!
But, soon shall eve her shadowy mantle spread;
Soon in repose, shall rest the neighing steed:
Silence shall be, on war's parade, impos'd;
And the day's bustle be by darkness clos'd:—
Save on his guards, thick station'd round his dome,
Where the fell tyrant, living, fills his tomb;—

Such

Such may the dagger of the injur'd ward;
But, what from Conſcience, can their patron guard?

Now warrior-ſlaves the ſupper-board ſurround;
In crime ſcarce lighter than their leader found.
Un-notic'd they, his guarded ſtartings, mark;
While inward horrors writhe his aſpect dark.

Lo! now he riſes, from the feaſt, unfed;
To ſeek his ſafety by a change of bed!

Alas! the meed of ruthleſs deeds, is thine;
Ne'er be thy ſceptre with its horrors mine!

Now all is huſh,—bright midnight tapers burn;
He ſinks on down,—by care and ſorrow worn,—
But not to ſleep!—for, when the centry cries
The "*all-is-well*,"—his heart within him dies:
Alarm'd, he hears the voice of ſafety ſay,—
Thou, from without, haſt nought to fear till day!
But, ah! within what rankling troubles live?
Dire fear,—remorſe; all matchleſs guilt can give.
—His quivering limbs relax!—an hideous calm!
Now forms aërial mock his graſping palm:—
Seen by the Muſe,—a dire aſſemblage ſtands!—
What numbers from Italia's claſſic lands!—
What numbers from Peruvia's mines of gold,
Whom, ſeiz'd in battle, the baſe warrior ſold!—
—More dreadly mov'd!—ah! mark his ſtraining eyes
Turn wildly where Egyptian horrors riſe!
Tremendous group! from Alexandria ſped;
Enclos'd, he ſhakes amid the gory dead!
He ſaid,—"ſtrike awe,"—no mercy let us bear,——
Uproſe the ſcreams of vengeance and deſpair!
Maiden and matron; babe and feeble age
Fell undiſtinguiſh'd by his mortal rage.
Remorſeleſs man! thoſe deeds now wring thy ſoul,
As round thy couch the torturing ſpirits ſcowl!

Slow paſſing, ſee the gaunt Arabians ſlain
Amid their waſtes, where heat and ſilence reign,
Though plunderers bred, a greater plunderer march'd,
To ſpoil and murder, through their deſarts parch'd:
Deſaix, at the ſtern tyrant's bidding, mov'd;
His deeds, more hideous than Arabian, prov'd,
Now, what thoſe horrors yield him in the grave,
His leader, living, ſeeks, in vain, to brave!

On Carmel's plains, by briny ſurges lav'd,
Where once the embattl'd Chriſtians' banners wav'd;
Where erſt, the mantled Seër's footſteps fell;
Where oft, were heard, prophetic numbers, ſwell:——
On thoſe lov'd plains, to taſte and virtue dear,
The dire invader's atheiſt hoſts appear;

When he had Gaza pass'd, elate in blood,
He march'd to redden Kison's murmuring flood.
Before him sweeping desolation hies;
Flames flashing shoot athwart Canaän skies.
On his approach, in thunders heard afar,
Fam'd Joppa fell in the unequall'd war.
Foul treachery stamp'd her crouch'd defenders' fate;
Their ghosts vindictive round the tyrant wait;
Each gaping wound, for lasting vengeance, calls;
Of Moslems murder'd fast by Joppa's walls!——
Thou, gentle Kleber; strov'st in vain to save;
And, from thy Chief, in Egypt, gaind'st a grave!
His treacherous eye glar'd with malignant joy,
When Bonn's, reluctant, yielded to destroy.
With horror pale, the shuddering troops obey'd;
Their eyes were sightless while their thunders play'd.
Captives on captives strew'd, unburied lay;
The winds were tainted on their viewless way.
Avenging rode cadaverous Pest elate;
And smote the monster's host for Jaffa's fate!——

——We came to mark the recompense of guilt,
Remorseless deeds, blood innocently spilt;——
Yet, let him, in contortions writhing lie;
From him the Muse averts her weary eye;
Till other bands of pallid spectres rise,
O'er whose blanch'd bones are spread *Samaria*'s skies:——
——Till they appear,——To dauntless *Acra* turn;
How glorious,—great! th' invader's dreadful bourne!
Where Smith immortal propp'd old Dgezzar's sway;
His British hand to Moslems led the way:
Reviv'd his country's fame on sacred ground;——
Hear from yon heights what acclamations sound!
In sulphurous clouds the blasting light'nings glance,
From Acra's heroes and from madden'd France.
What peals on peals! The storming columns fall;
The dead and dying form a breathing wall;
Inlock'd the blood-stain'd hostile banners hang;
With rushing clash the reeking bayonets clang.
'Mid blasts volcanic toil the weary brave;
And, grumbling thunders creep on Jordan's wave;——
Ere Kleber quits the ford, toward Nazareth bound,
Mount Tabor shakes around the rumbling sound.
The baffled atheist fumes, where Richard stood;
Nor heeds the reeking pools of Gallic blood.——
——"Rush o'er the dying,—mount, by heaps of slain,
Once more—French grenadiers!"——He cries in vain:
Wide yawns the deadly breach,—the stormers gaze;
Refuse to mount and win his hollow praise.
Great Smith! who in the guilty Temple pin'd,
When Italy felt yon scourge of human kind;

Immortal

Immortal Smith! redoubling vengeance hurl'd;
And, drove yon tyrant back with banners furl'd.——
——See ye yon lambent flame? Hear ye no ſound?——
——The hour is come!—now keener tortures wound!——
——He ſhrouds his eyes!—the griſly bands advance,
Who fought, who ſuffer'd for thy tyrant, France!
At eve, his ſick and wounded mates regal'd;
Superior viands, grateful fumes, exhal'd;
But, ah! conceal'd ſomnific opium lay!
Each ſmil'd on each; and ſunk from pain and day!
Such was their mead, when he from Acra fled;
Each, by his poiſon, gain'd a ſandy bed!
——Another troop of injur'd French appears,
They pour their cauſe of vengeance in his ears;
Thy flat-roof'd piles, Roſetta! echo'd ſhrieks,
When ſtrangling tortures blacken'd ſickneſs' cheeks!
"Horrible deeds were done," fell ſcourge of man!
Thy bow-ſtring finiſh'd what the plague began!
——Yet more his frame is cramp'd!—how dire his ſtate!
The lingering Furies wait the voice of Fate!
——Theſe ſhades, alternate, chaunt the lays of hell;
Ah! dreadful! hear the infernal chorus ſwell!——

CHORUS.

Rack the ſimulating fiend;
Him, who ne'er to pity lean'd.
Give him his foretaſte of woe;
What the wicked feel below.
Haunting terrors rack his mind;
Rack the curſe of human-kind!
Rack the curſe of human-kind!

High on Demons' wings upborne;
Wrapt in gloom, he reigns forlorn.
Stranger to each gentler throe;
Ruthleſs cauſe of blood and woe.
E'er till dawn, be this our lay;
Till the avenger's dagger play.
Till this troubler of the world;
Down the yawning gulf be hurl'd!
Down the yawning gulf be hurl'd!

—Now, from his couch the chieftain ſtarts aghaſt;
Dim burn the tapers,—but, dread night is paſt!
Another dawn, the tortur'd tyrant ſpies;
And, from a tyrant's reſt, to buſtle hies!

CONCLUSION.

From dawn to eve, what crouching hoſts he ſways?
From eve to dawn, what horror on him preys?
Sullen he fears the praiſe of actions paſt;
For deep ton'd curſes load the hollow blaſt.

Apart

Apart from peace and virtue, what is fame?
Woe, while alive; at death, immortal ſhame!
On his dire path, red gleam the bickering flames;
Mid ſmoaking walls, wild ſhriek the injur'd dames,
Helvetia's wrongs, the hoary Alps re-ſound;
Her torch of freedom ſmoulders on the ground.
Yet Liberty ſhall come, in happier days;
And blow her twinkling torch into a blaze!
Slow-footed Retribution ſhall arrive;
And, from the earth, this bane of nature drive!

Ne'er praiſe ſucceſsful vice; praiſe worth and mind;
Talents employ'd for good to human-kind.
Preſer the peaſant's hut; his tranquil ſleep;
To domes where ſplendours and dire horrors meet.
Preſer the murmuring rill; the wild dove's note;
To guarded towers, where treacherous praiſes float.
Freedom to move,—to mark the wrenlings neſt,—
To ſee lone Robbin ſwell his ruddy breaſt,—
To hear the zephyrs ſigh,—the waving grove;—
And fearleſs, lonely, through the woodlands rove:—
And, when the die is caſt,—when death is near,
May ſtill the *paſt*, the awful *preſent*, chear!

SUMMARY OF POLITICS.

TWO months ago we declared our opinion upon the propriety and neceſſity of aſſuming a deciſive tone, and a deciſive line of conduct in our negociation with France. "When our cabinet," we obſerved,* "has once fixed its ultimatum, a given day ſhould be preſcribed for his (Buonaparté's) anſwer; and his refuſal to accede to the terms, or his neglect to anſwer them, ſhould be conſidered as a declaration of war." Such a tone, and ſuch a line of conduct have, at length, been adopted by our miniſters, and matters have been brought to that iſſue to which they might, with equal facility, as it appears to us, have been brought nearly two months ſooner. The correſpondence and communications between the two governments, which are now before the public, will, at leaſt, prove to the readers of the ANTI-JACOBIN REVIEW, the juſtice of all our remarks, from October, 1801, to the preſent moment, reſpecting the views and deſigns of the Corſican Uſurper, and the remonſtrances of his Ambaſſador in this country. We firſt noticed the attempt to cajole our miniſters into an unconſtitutional effort to impoſe farther reſtrictions on the freedom of the preſs; we firſt, and *alone*, commented on the remonſtrance of ANDREOSSI reſpecting the publication of Sir ROBERT WILSON; and there is ſcarcely a ſentiment which we uttered on the ambitious projects of Buonaparté, and his inveterate hatred of Great Britain; or on the ultimate object and natural reſult of thoſe projects, and of that hatred, which are not fully and completely

* Vol. xiv. p. 334.

juſtified

juſtified by the official papers. On the anſwer which ought to be given to his complaints on the liberty of our preſs, complaints unprecedented in their nature, and unparalleled for their audacity, our miniſters, it now appears, fully concurred with us in opinion. We always maintained that the Britiſh preſs was as free to comment on the proceedings of Buonaparté, his miniſters, and government, as the French preſs was to comment on the conduct of the Britiſh government; that no application for proſecution or puniſhment ſhould be made on either ſide, but that the writers of both countries ſhould be left at liberty to contend for the juſtice of their poſitions, and the validity of their proofs, while each had the power of prohibiting the publications of the other. In this literary conteſt, indeed, or rather in this manly appeal to the judgment of Europe, we could not have failed to ſucceed, becauſe we had, invariably, truth, juſtice, the ſtrength of reaſoning, and the evidence of facts, on our ſide. And of this the Corſican Uſurper ſeems to have been aware, for, not content with prohibiting the importation of Engliſh productions, he inſiſted upon the ſame tyranny being eſtabliſhed over the Britiſh preſs, by the fiat of the Britiſh monarch, as he has, by his own mandate, eſtabliſhed over the preſs of France; and had even the impudence to aſſert, in the face of the world, that where ſuch tyranny did not prevail, there could be no ſuch thing as a *government*. Lord HAWKESBURY's anſwer to this ſingular application was perfectly congenial with the principles which we advanced on the ſubject at the time, and was, indeed, ſuch as it became a Britiſh miniſter to make. It did honour to his underſtanding, and proved the accuracy of his notions on a ſubject of primary importance. But while we render this tribute of juſtice to his Lordſhip, we cannot but repeat our ſtrong apprehenſions that the freedom of the preſs has received a fatal blow from the doctrine advanced by the Chief Juſtice of the King's Bench upon the trial of Peltier, and, ſubſequently, by the ſame perſonage, in his ſenatorial capacity, in the Houſe of Peers. We ſhall here record his Lordſhip's doctrine, and take another opportunity of diſcuſſing it at large, for it muſt be fully and deeply diſcuſſed; indeed, we incline to think, that without a *declaratory act* on the ſubject, after the promulgation of ſuch doctrine by ſuch authority, the freedom of the preſs will be utterly annihilated. The doctrine ſtated on Peltier's trial was this, that *every publication which tends to vilify and degrade a foreign government at peace with this country is a libel.* The doctrine ſtated by his Lordſhip in the debate of Monday, May 24th, was, that *any publication reflecting on a foreign government at amity with us is a libel, on the principle, that it has a tendency to promote a breach of the King's peace.* We have taken great pains to aſcertain the preciſe words uſed by his Lordſhip on both occaſions. Two friends who attended Peltier's trial agree in the accuracy of the firſt aſſertion, and reſpecting the laſt, we quote the words from memory, having heard them ourſelves; we will not therefore vouch for their *literal* accuracy, but we pledge ourſelves for the *ſubſtantial* correctneſs of the doctrine as advanced by his Lordſhip. Our readers will perceive that ſuch doctrine opens a vaſt field for reflection and inquiry; to us, we confeſs, it is perfectly *novel*, and we ſhould be infinitely obliged to any of our *legal* readers, or correſpondents, to point out any ſtatute, any precedent, or any authority of any kind, to ſanction it, either wholly or partially. It is no diſreſpect to a very young judge, or a very young politician, not implicitly, and without examination, to receive his dicta as law, particularly when he has himſelf, on more occaſions than one, overruled the dicta of his predeceſſor, who certainly

tainly had more experience, and, it is fair to presume, more knowledge, because knowledge is, in a great measure, the fruit of experience. There was a time when the bare mention of such a fact as this would have instantly provoked a discussion, that would have demonstrated either the fallacy, or the validity, of the principle advanced; and, even in this passive, torpid, temporising age, in which all the moral and patriotic feelings of our countrymen seem, unhappily, to be absorbed in selfish gratifications, one writer, at least, shall be found, to probe a question, pregnant with such serious and important consequences, to the very bottom.

We are at length at *War*. The King has exercised his lawful perogative, and the Treaty of Amiens, that fatal stake to which the Corsican Usurper wished to tie our Ministry, while he himself roamed at large, and preyed upon the world, is, happily for this country, and happily for Europe, *no more*. When we say *happily*, let it not be falsely inferred, that we prefer war to peace, or that we do not feel as deeply, as either Mr. *Wilberforce* or Mr. *Thornton*, for the horrors, the distresses, the calamities of war. We deprecate all such inference, the falsehood and injustice of which we demonstrated in our Political Summary for March; and happy were we to hear the same sentiments, both on this subject and on the nature of the war in which we are embarked, advanced, in a recent debate before alluded to, by that genuine patriot and eminent statesman, Lord GRENVILLE. But we rejoice at the termination of that Treaty, because we believed it to be highly injurious to the interests of our Country, and pregnant with the seeds of war, which must, ere long, have unfolded themselves, and, possibly, at a time when we should have been less prepared for the contest. We now stand upon a new ground, with the advantage of additional experience, and with the conviction of the necessity of either reducing the strength of our enemy, or of increasing our own, until that relative proportion be duly established, without which there can be neither security for us, nor independence for Europe. It is essential, however, that the object of this war should be clearly understood and correctly defined. To call it a war for Malta, is to narrow its object so as to destroy its importance. Valuable and necessary as that fortress is to defeat the views of our enemy on Egypt, which, be it remembered, was always uniformly asserted by us to be the object of his ambition, while we declared our deliberate opinion that, in war or peace, by force or intrigue, he would, sooner or later, attain it (an opinion since verified by the Consul's own declarations), the surrender of it to us, even in perpetuity, would afford us but a slender security against the gigantic power of France; and, therefore, should not induce us to disarm. The real cause of the war is the enormous aggrandizement of our natural enemy, the direction of her power, obtained by injustice and employed for oppression, to the destruction of the independence of all other States, to the subversion of the Law of Nations, and, more especially, to the long projected ruin of Great Britain, displayed in every act of her government, relative to this country. The sword, therefore, cannot, with safety, be sheathed, until we have reduced that power within some reasonable bounds, or have acquired some more solid, substantial, and effective security against its destructive effects, than any which the Treaty of Amiens supplied, or the mere surrender of Malta would afford. That the contest will be long, arduous, and burthensome, can be doubted by none, who know the nature of revolutionary resources, or the inveterate hatred of our enemy. But, unless all patriotic feeling be utterly subdued in the minds of Britons, unless they have lost all

sense

ſenſe of honour, and all notions of dignity, they will chearfully ſubmit to the burdens which *neceſſity* impoſes. Indeed, they have only a choice of evils. To make great ſacrifices for the ſupport of their country, for the ſupport of their altars, their throne, their laws, and their liberties; or elſe to produce a ſhort and precarious reſpite from an inveterate enemy, and ſo baſely poſtpone, for a while, the hour of inevitable ruin, when the *whole* muſt go, whereas a *part* would now ſuffice to ſecure their ſafety. In ſhort, for 'twere folly of the worſt ſpecies, 'twere puſillanimity the moſt groveling, to conceal from ourſelves the danger of our ſituation, we muſt ſacrifice luxuries to enſure the continuance of comforts—we muſt ſacrifice comforts to enſure the continuance of neceſſaries;——we muſt ſacrifice a part of our neceſſaries to enſure a continuance of the reſt. We muſt do this, and do it chearfully too, that all our ſtrength and reſources may be immediately called into action, or elſe tamely bow our necks to the yoke of France, bend to her will, receive the orders of her generals and proconſuls, and ſubmit to the fate of Holland, Switzerland, and Piedmont. It is with this conception of its object, with this conviction of its nature, that the war ſhould be begun, continued, and ended. But let not Miniſters deceive themſelves with the vain expectation that ſacrifices like theſe will be chearfully borne, if the poſſeſſion of Malta alone be the avowed object of the conteſt; nor, unleſs it be diſtinctly declared, that they are reſolved, if poſſible, to reſiſt the extenſion of French power, to reſtore the independence of the neighbouring States, and to obtain for this country, in the moſt comprehenſive import of the terms, "Indemnity for the paſt, and ſecurity for the future."

It was with ſentiments of equal ſurprize and concern, that we heard a long and pathetic Eulogy pronounced on the notable project for retaining *Malta* for ten years, at which period another Iſland, in the Mediterranean, which our political geographers have recently diſcovered, and which certainly now figures for the firſt time among objects of political contention, would be fortified and prepared for the reception of our fleets and armies! In the miſerable whine of the Wilberforcean School the wonderful advantages reſulting to mankind from ten years of repoſe, (which, with an utter ignorance as it would ſeem of the nature of French ambition and of the extent of its views, though with an honeſt ſimplicity of ſoul, was, to our utter aſtoniſhment, deduced as a neceſſary conſequence of this extraordinary arrangement,) were preſſed upon the attention, with a ſtrength of voice and a vehemence of geſture, which, in any other place, would probably have produced the deſired effect. But let us ſeriouſly aſk, would any Miniſter be bold enough to adviſe his Majeſty to accept, as an "Indemnity for the paſt and a ſecurity for the future," the temporary poſſeſſion of this important fortreſs, this fragile aſſurance of a ten year's peace? We do not believe ſuch a Miniſter is to be found. 'Tis the mere puling of baby politicians, not the manly voice of experienced Stateſmen.

What an admirable contraſt to ſuch miſerable ſentiments did the manly language of our ROYAL PRINCES exhibit. Not a man who heard it, unleſs, indeed, he were callous to feeling, but felt his heart glow with enthuſiaſm, on hearing the truly Britiſh ſentiments that flowed from their lips; felt it beat reſponſive to the noble call to rally round the throne, in defence of our rights, our liberties, and laws. We truſt, too, that the energetic exhortations of LORD MOIRA, not to waſte our reſources in fruitleſs attempts to reduce the power of our enemy by colonial conqueſts, but

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to ſtrike a deciſive blow in Europe, will meet with that degree of attention which its importance unqueſtionably deſerves. The war, to be ſucceſsful, muſt be an *offenſive* war; a *defenſive* ſyſtem of warfare might, and would, have ſucceeded in 1801, if it had been adopted in lieu of the treaty of Amiens, but the change which has ſince taken place in the relative ſituation of the two countries, renders a different ſyſtem neceſſary *now*.

On the grounds of this war, on its juſtice, on its *neceſſity*, we ſhould think there could not be two opinions *in* the kingdom, were Mr. Fox *out* of it. Any one of the acts of aggreſſion ſpecified in the king's declaration would have been deemed, by the wiſeſt of our ſtateſmen of former periods, an ample ground of war. On peruſing that declaration, and the documents on which it is founded, we are only aſtoniſhed at the perſevering patience, and ſyſtematic forbearance of his majeſty's miniſters—a patience and a forbearance which, we fear, have greatly lowered this country in the eſtimation of foreign powers, and to which may fairly be imputed much of the inſolent and contemptuous conduct of the Corſican Uſurper. The *experimental* politicians of the day, however, have had their wiſhes fully gratified by the experiment of a peace, which confirmed the regicide republic of France in the full poſſeſſion of all the fruits of ten years rapine and plunder. Their experiment has woefully failed, as we confidently predicted it would, but if they have derived knowledge from experience, will candidly confeſs their errors, amend their ways, profit by their diſappointment, and ſecure the nation from the irreparable miſchief and the irretrievable ruin which would infallibly accrue from the concluſion of a ſimilar peace, of a peace, we mean, founded on the ſame principles, and regulated by the ſame narrow and contracted notions, we ſhall have the conſolation, at leaſt, of knowing that ſuch experience, though dearly bought, has not been uſeleſs, and that while the experiment has been pregnant with danger, it has not been wholly unproductive of profit. In reſpect of the ſentiments of Mr. Fox, they are ſuch as we fully expected from *him*. The man who could be deemed worthy the eſteem of Buonaparté, the man who could publickly exult in a peace *becauſe* it was glorious to the enemies of his country, is a man who can be ſwayed by any principles, who can avow any ſentiments, but ſuch as diſtinguiſh the enlightened ſtateſman, the honeſt patriot, the ſteady friend of virtue and of truth. Such a ſpeech as that which he is ſaid to have delivered in the Houſe of Commons, and which has been induſtriouſly circulated throughout England, as his, and will ſoon be tranſplanted into the papers of the Moniteur, and ſo circulated throughout Europe, would, at any other period, have excited an univerſal cry of indignation. A ſpeech ſo falſe in principle, ſo fallacious in deduction, ſo perverſive of facts, ſo ingeniouſly palliative of the moſt unprecedented injuſtice, the moſt abominable tyranny, the moſt flagrant violation of all public law, the moſt glaring outrage on all eſtabliſhed uſages, the moſt ſcandalous attacks on civil and political liberty, the moſt ſhameleſs breach of good faith, and the moſt wanton invaſions of the rights and freedom of independent ſtates, was never, thank Heaven! before delivered by an *Engliſhman*, nor indeed by any one but ſome hired advocate of a regicidal uſurper. Sunk and wallowing in the mire of faction, loſt to all ſenſe of public honour and of national feeling, proſtituting the talents which he has received from nature to the defence and ſupport of that man and of that ſyſtem, which have, for their ſyſtematic, unvaried, and *avowed* object, the deſtruction of his country's independence, the ruin of her commerce, the annihilation of

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her monarchy, the ſubjugation of her people, and the eraſure of her name from the liſt of independent ſtates;—ſo ſunk and ſo loſt, does the *Honourable* CHARLES FOX, the early-proclaimed friend of *liberty*, and erſt the determined enemy of France, now exhibit himſelf to the eyes of his countrymen. The loathſome ſpectacle is as diſguſting to others as it is degrading to himſelf.

Yet this ſpeech, ſo full-fraught with miſchief, is detailed at length in the public prints, while the anſwers to it are all moſt baſely ſuppreſſed; and while every ſentiment and every expreſſion of one of the moſt eloquent, animated, and impreſſive harangues, ever addreſſed by an orator to a public aſſembly, in any age or country,—our readers will eaſily ſuppoſe we mean the ſpeech of Mr. PITT,—is equally loſt to the public. Thus the poiſon is gone forth without the antidote, and thus is France ſupplied, through the medium of the Britiſh preſs, with a much more able defence of her atrocious conduct, than either the art of her Conſul or the ingenuity of his miniſter, could deviſe. Such is the uſe which the conductors of ſome of our journals have made of the privilege of admiſſion into the gallery of the Houſe of Commons, a privilege which certainly ought to have been either granted or withholden, during the *whole* of that important debate. We truſt, however, that a regard for his country will induce ſome member who heard this admirable ſpeech, and who retains its leading ſentiments and its prominent features, ſtill to give it to the world. On ſuch an occaſion, and for ſuch a purpoſe, a ſingle deviation from eſtabliſhed rule would ſurely be juſtifiable.

We have read with attention the counter-declaration of the French government, given to the world by its truſty agent, Emanuel Talleyrand, whoſe political life will appear in the next number of our Review, forming the *ſecond* of our Revolutionary Portraits. The text on which this apoſtate prieſt dilates with more impudence than judgment is that with which the ſagacity of his maſter ſupplied him—the *Treaty of Amiens*, the *whole Treaty of Amiens*,—and *nothing but the Treaty of Amiens*, and in the curious exhibition of diplomatic reaſoning which follows, he has certainly parodied, with much ſucceſs, the well-known form of our oaths—*the truth, the whole truth*, and *nothing but the truth*;—for ſuch a maſs of *falſhoods* never iſſued from any cabinet but that of Republican France. We muſt not, however, deny him the meed of ingenuity, for he has certainly made the moſt of the advantage which our miniſters ſo improvidently afforded him by the Treaty of Amiens. He tells them, and with ſome ſhow of reaſon, that they have no right to complain of a ſyſtem of uſurpation which they ſanctioned and confirmed by that treaty; and that it is not for them to condemn the invaſion of the rights of independent powers, when they acknowledged the principle by accepting the *Spaniſh* ſettlement of *Trinidada*; and the *Dutch* iſland of *Ceylon*, from the hands of *France*.

Such is the ſubſtance of this paper, as far as it reſpects the defence of the Republican Cabinet. But in other reſpects, it is a maſter-piece of fraud, falſehood, and impudence; diſplaying the ſpirit of Mr. Fox without his caution, his boldneſs without his judgment. Who, for inſtance, but this hobbling ſtateſman, this apoſtate prieſt, this rebel to his Sovereign and his God, couldhavethe ſhameleſs effrontery to proclaim to inſultedEurope, the *juſtice* and the *moderation* of a man whoſe whole reign has been a continued ſeries of acts of ſyſtematic *injuſtice*, whoſe ambition is inordinate, and whoſe luſt of power is inſatiate; and the ſtill more ſhameleſs audacity to declare,

" *that*

"that nothing shall oblige the French Government to dispose of countries which do not belong to it,"—that very government which robbed the Grand Duke of Tuscany of his dominions, and gave them to a new monarch of their own creation, whose principal fortresses are, to this moment, manned by their own troops; who deposed the King of Sardinia, in breach of a solemn promise to the Russian Emperor; who have transferred the inhabitants of a whole country, like flocks of sheep, from one proprietor to another, not only without their consent, but in contradiction to their declared will; who have plundered half the Princes of Germany of their lawful possessions, and exercised, in spite of remonstrance, and in spite of every resistance short of *arms*, acts of sovereignty the most complete and the most oppressive over the states of Switzerland and Holland, whose freedom and independence they had publicly recognized, and solemnly guaranteed;—whose whole conduct, in short, has been in such direct opposition to this declaration, that it is scarcely conceivable that any rational being should have dared to publish it to the world. But so long have Buonaparte and his hirelings been accustomed to impose on the subjugated people of France, that they doubtless think the same impositions, however gross, however at variance with truth, and however repugnant to common sense, will pass current with the rest of Europe. On one only point has *Citizen* Talleyrand, incautiously, suffered the truth to escape him, in the declaration, *that France will consent to nothing that compromises its* POWER. It is hence perfectly evident, that all the objections of the Consul to our retention of Malta, had reference to schemes for the extension of his *power* with which our occupation of that fortress would interfere. It is then, on the part of France, a *war of power*; and, on our part, a war of self-preservation, rendered necessary by the increased and perpetually increasing power of France, which has an inevitable tendency, and will be invariably directed, to promote our ruin.

It would be a libel on our countrymen to suppose that, in such a contest, begun on OLD ENGLISH PRINCIPLES, and conducted, we hope, with OLD ENGLISH VIGOUR; there can exist any difference of opinion, any relaxation of effort, any reluctance to submit to privations and sacrifices for its support. But, we repeat, to secure this unanimity, it will be indispensibly requisite to explain the true nature and object of the war, and to look our situation fairly and fully in the face. It will be also as necessary to form an union of all the talents and knowledge of the kingdom; and, after a solemn and candid enquiry into the past conduct of his Majesty's ministers, which some eminent statesmen have promised to institute, and which the ministers themselves are willing to meet, to suspend all party differences, and to forego all party disputes, in order more effectually to promote the attainment of that object, which every loyal subject and every true Briton must have nearest to his heart.

TO CORRESPONDENTS.

Dr. HAWEIS's Vindication of his Church History,—the Political Life of TALLEYRAND,—and P. R.'s Conjectures on the Completion of a Prophesy, shall appear in our next number.

THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For JUNE, 1803.

Munus et officium, nil ſcribens Ipſe, docebo.

HOR.

ORIGINAL CRITICISM.

The Hiſtory of England, from the Acceſſion of King George the Third, to the Concluſion of Peace in the Year One Thouſand Seven Hundred and Eighty-three. By John Adolphus, Eſq. F. S. A. 3 vol. 8vo. 1l. 11s. 6d. Cadel and Davis. 1802.

IN our review of Belſham we combated an opinion frequently advanced, that it is extremely difficult to write a hiſtory of preſent times: we there obſerved, that the greateſt hiſtorians of Greece tranſmitted an account either of their own times entirely, as Thucydides and Xenophon; or, extending to their own, as Herodotus. Polybius alſo preſents tranſactions which chiefly took place in or near his own age. In more modern times, Father Paul and Lord Clarendon, with ſignal ſucceſs, recorded the meaſures and events of which they were witneſſes. Any writer competent to the taſk of compoſing a hiſtory may execute ſuch a work on a cotemporary ſubject. The chief difficulty that a man of genius and erudition can have to encounter, in executing a work of this kind, is the avoidance of prejudice and partiality: but ſurely it is no more impracticable for an hiſtorian to deliver the truth reſpecting even living characters, than for a witneſs who ſpeaks without fear or favour, according to the beſt of his knowledge. It might be impoſſible for a warm partizan of any of the great political leaders of the preſent age, to render impartial juſtice to the objects either of his admiration or averſion; but there are, doubtleſs, literary men who have neither been adherents of a North; nor of a Fox; nor of a Pitt; and who have no motive to diſtort truth for the ſake of the one or the other.

Having made this general obſervation on the choice of a ſubject we ſhall now proceed to its object and execution. The author's object, views, and principles we ſhall take from his own words in his Introduction. Having ſpoken of the purpoſe of hiſtory, with ſome general remarks on his own ſubject, he proceeds:

"That men ſhould be ſteadfaſtly patriotic, and, in their purſuit of the public good, always temperate, juſt, and ſelf-denying, is very deſirable, but the hiſtorian feels with ſenſible regret, the neceſſity of recording the aberrations of the moſt elevated minds; and that work muſt be a romance, not a hiſtory, which fails to ſhew that individuals, whoſe general views have been directed to the benefit of their country, have been, in occaſional acts, raſh, vain, factious, arbitrary or abſurd. Such are the materials preſented by the courſe of events, that a party writer, taking the bright or the clouded parts of characters, receiving with avidity the vehement aſſertions of panegyriſts or detractors, and ſuppreſſing the facts or obſervations on the other ſide, may, for the moment, make almoſt any impreſſion, without foregoing the appearance of candour; but truth will, in time, forcibly appeal againſt ſuch miſrepreſentations, and the gloſs of exaggerated applauſe, and the blots of unmerited cenſure being removed, her intereſting features will be contemplated with a regard, heightened in conſequence of the temporary concealment. It may ſtill be doubted, whether the period is yet arrived, when the conſpicuous perſons of the preſent reign can be ſo impartially reviewed. The heat of party conteſt has rendered the public ſo familiar with calumniatory declamation, that the hiſtorian incurs ſome riſk in venturing to diſmiſs from his vocabulary certain abuſive phraſes, or in preſuming to doubt of certain ſuppoſed political facts, ſo gravely advanced, and ſo forcibly urged, by the wiſe and the eloquent. He expoſes himſelf to a ſtill greater hazard in attempting to reſcue from long accredited imputations, characters whom the enmity of faction, and the greedy credulity of the public, have conſecrated to obloquy, and in venturing to ſhew, that in many inſtances unbluſhing calumny has been miſtaken for ſober truth, faction for patriotiſm, and ſelfiſhneſs for public ſpirit. Such has often been the nature of my taſk; in the execution of which, it has been my endeavour to avoid a too common error; I have not, in order to illuſtrate the principles and conduct of one man whom I thought injured, retaliated on his opponents. I have been ſlow in imputing to individuals thoſe baſe deſigns againſt either liberty or government, which have been ſo profuſely aſſigned to them. I have generally found in the ſtate of party connections, and the legitimate object of honourable ambition, ſufficient means of accounting for the actions of men either poſſeſſed of, or ſtruggling for power, without feigning, as a cauſe of their conduct, an exceſs of mental depravity or political turpitude, which is characteriſtic neither of the nation, nor the times on which I have treated. I will not affect to conceal, that a regard for the conſtitution of my country, both in Church and State, ever preſent to my mind, has diffuſed itſelf through my work. I have treated that conſtitution not as a project, but as an eſtabliſhment, entitled to veneration from every obſerver, and to ſupport from all thoſe whom birth or accident has made partakers of its bleſſings. I have, therefore, not lent my approbation to crude reforms, or to the conduct of individuals, who, for the purpoſes of ambition, have endeavoured to unſettle that which was fixed, and more than once ſucceeded in exciting the public mind to a dangerous ferment of diſaffection. But in that attachment

ment for the conſtitution, I have not, I truſt, betrayed an indecent violence againſt thoſe whom I conſidered its aſſailants; I have endeavoured to aſſign to them and to their opponents, indeed to every man, whether exalted or obſcure, illuſtrious from merit, or degraded by crime, his real motives, and true courſe of conduct."

Of his ſources of information he gives the following account:

"For the general maſs and outlines of events, I have explored with diligence the diurnal monthly, and annual ſtores of information; repoſitories in which, if there is much to reject and contemn, there are alſo copious, uſeful, and certain details, important records of ſentiments, tranſactions, and publications, and an ample ſtock of indiſpenſible information, though not in itſelf ſufficient to form the materials of hiſtory. In aid of theſe, I have referred to an ample collection of pamphlets, narratives, hiſtorical and political tracts, which the freedom of the preſs has copiouſly afforded in gratification of the public curioſity. In narrating the progreſs of the American war, I have relied in a great degree on Stedman's Hiſtory of that conteſt; but not ſo implicitly as to omit conſulting other printed authorities, which the reader will ſee referred to in every chapter. But I have been enabled to obtain documents on this ſubject, which were never before ſhown open to the hiſtorian, and private information from perſons of the firſt talent and character, who poſſeſſed the moſt ample means of imparting intelligence."

On other ſubjects he tells us he has received valuable private information.

We ſhall now proceed to examine the execution, and exhibit an analyſis of the production, from which the reader will be able to ſee its principal contents, and perceive the grounds of the judgment which we have formed.

The hiſtory opens with the acceſſion of the king, and retroſpect of his education and connections. The heir apparent had reſided entirely with the princeſs dowager, who attended to his education with maternal ſolicitude. The party which, during the life of Prince Frederick, had been conſidered as devoted to his intereſt, was, ſince his death, entirely diſſolved. The Princeſs herſelf did not encourage any oppoſition to government; and the individuals, whoſe hope or affection attached to the late Prince, had retired from the field of politics, or formed new connections. The preceptors, to whom the tuition of the Prince was entruſted, were charged with cheriſhing Jacobin principles, and inſtilling arbitrary notions into the royal pupil; but the complaint appeared to be totally unfounded. The Princeſs was particularly careful to educate her ſon in the principles and conſtant practice of religion; and with this view, ſhe invited the learned and pious Dr. Stephen Hales into her family, and appointed him clerk of the cloſet. Her good intentions were greatly favoured by the diſpoſition of the Prince, who was affectionate, gentle, and exempt from every appearance of vicious inclination. The dread which the Princeſs conſtantly entertained, that his morals would be contaminated by the example of the young nobility, prevented his

mixing with them in familiar intercourſe, and his acquaintance was almoſt confined to the ſocial circle of Leiceſter-houſe; which was ſelect, cheerful, and unreſtrained. On his acceſſion he found an able adminiſtration, ſtrong from the combination of parties, and popular from uninterrupted ſucceſs. The author now introduces the leading characters. The Duke of Newcaſtle was the oſtenſible head of the miniſtry, and regarded as leader of the whigs, he retained the controul of domeſtic affairs, and the patronage of the Church; but the conduct of the war, and the management of the Houſe of Commons, were committed to Mr. Pitt. On his recal to office this ſtateſman, according to the current expreſſion of the day, "took the Cabinet by ſtorm." From this moment Great Britain aſſumed a formidable poſition. Mr. Pitt relinquiſhed his oppoſition to continental connections: conſtant ſucceſs attended his meaſures: his commanding eloquence, the wiſdom of his plans, the vigour of his exertions, together with the ſtrength of his adminiſtration, ſilenced parliamentary oppoſition: the people viewed him with an admiration bordering on idolatry; and George II. highly gratified at the proſecution of his favourite meaſures, and the unprecedented tranquillity of the kingdom, yielded, with implicit confidence, the reins of government to his direction. The other miniſters were Lords Temple and Granville, and Meſſrs. Legge and Fox. High in the King's favour was Lord Bute, whom he early introduced into the Cabinet, and a new ſyſtem followed his appointment. The two former kings, partly from pre poſſeſſion, and partly from circumſtances, were chiefly directed by a whig confederacy: the preſent king determined to govern independently of party connections. The plan itſelf was well-conceived and neceſſary, but the Earl of Bute, Mr. Adolphus thinks, was not a proper perſon to carry it into effect. He was not connected, either by blood or by familiar intercourſe, with the leading families in England: he was not verſed in the arts of popularity, or uſed to the ſtruggles of parliamentary oppoſition; and his manners were cold, reſerved, and unconciliating. Prejudices were eaſily excited againſt him as a native of Scotland, and he could only oppoſe a popular and triumphant adminiſtration, and a long eſtabliſhed ſyſtem, by ſuch friends as hope or intereſt might ſupply, and by the perſonal eſteem of the king, which was rendered leſs valuable from the odium attached to the name of favourite. Party conflicts did not immediately commence, and the firſt ſeſſion of parliament paſſed in unanimity. The negotiations for the peace produced the reſignation of Mr. Pitt, and that event being imputed to the influence of Lord Bute, rendered him extremely unpopular. An oppoſition now commenced in Parliament, and the ſeſſion 1761-2, contain ſeveral very warm debates, ariſing from the plans that had been formed and meaſures purſued by Mr. Pitt. Lord Bute was the votary of confined and defenſive warfare, whereas Mr. Pitt had deemed comprehenſive energy neceſſary to ſucceſs. Lord Bute was eager for peace, whereas Mr. Pitt thought that after our ſeries of victories it would be wiſer to pro-

proſecute the war until we ſhould ſo exhauſt the reſources, and cruſh the power of France, as to diſable her for many years again to moleſt England. During the year 1762 miniſters found it neceſſary, in a conſiderable degree, to follow the plan of Mr. Pitt, and by armaments which he had prepared attained ſignal ſucceſs. Our author's narrative of military and naval tranſactions is ſuffi iently minute and copious, though not particularly luminous or impreſſive. The exhibition of warlike exploits is indeed a very difficult portion of the hiſtorian's taſk, if his object be to preſent in an unbroken ſeries cauſes, operation, and effect; but if he merely propoſe to record events, the undertaking is much eaſier. The ſiege of the Havannah would have afforded to a Livy or a Robertſon a ſplendid ſubject for hiſtorical painting; this exerciſe of talents our author has not here attempted; nevertheleſs, his account is at once authentic and particular, and to thoſe who merely read for information, it may be as valuable as if it were preſented with all the deſcriptive force which vigorous and glowing fancy can beſtow. The cloſe of 1762 brings on the peace, on which our author beſtows the praiſe of being wiſe and juſt, "becauſe it ſo clearly aſcertained points in diſpute, as to leave no pretence for future litigation; becauſe it deſtroyed every pretence for charging the Britiſh nation with rapacity, and an overbearing ſpirit; and becauſe the moderation of the terms tended to obviate every ungracious ſentiment, which a ſucceſsful and protracted war might have generated in the boſoms of our opponents." We cannot give our unlimited aſſent either to the general concluſion or to the reaſon on which it is founded; but without entering into detailed controverſy on the ſubject, we ſhall generally obſerve, that we were driven to war by French ambition and encroachment, and wiſhed not only preſent defence but future ſecurity. Were the terms of the peace of Fontainbleau ſo effectually conducive to permanent tranquillity and ſecurity, as in the relative ſtate of the belligerent parties Britain might have commanded and enforced? Her means of ſuch dictation were actual poſſeſſion, acquired in a juſt and defenſive war, of valuable ſettlements, that the enemy diſcomfited by ſea and land could not obtain but from her grant. The diſcuſſion of the peace occupies a great portion of the parliamentary hiſtory of the ſeſſion of 1763, and is followed by the cyder tax; the unpopularity and reſignation of Lord Bute. The narrative of this adminiſtration is accurate and full, and though the view of it may appear to ſome readers ſomewhat deficient as a whole, yet there is ſuch an induſtrious collection of materials as may enable acute and perſpicacious readers to arrange them into a clear and connected ſeries for themſelves. Here indeed truth obliges us to make a remark which applies to various parts of the work, that the arrangement is far from being lucid, and from preſenting the materials in the moſt ſtriking light. The work really reſts on intrinſic importance, with very little aſſiſtance from the decorations of rhetoric or the impreſſion of eloquence.

Hitherto the narrative is extremely well tempered, breathes candour

and impartiality: the author views the conduct and character of Lord Bute in a more favourable light than the two hiſtorians Belſham and Macfarlane, who agree in tranſcribing the popular declamation of the times, as it is to be found in anti-miniſterial newſpapers and pamphlets; and call the ſaid tranſcriptions hiſtory. Adolphus imputes conſiderable defects to Lord Bute, and regards his adminiſtration as, in the prevalent ſentiments, an unfortunate circumſtance for his country. On the apprehenſion of Wilkes he maintains the ſame dignified impartiality; and while he admits the uſual account of that gentleman's conduct and character, he cenſures the proceedings of miniſtry as illegal and unwiſe. The narrative now arrives at a very important epoch, the ſcheme for taxing America, and unfolds the opinion which he has formed of the diſpute between Britain and her colonies. He approves of the Grenville ſyſtem of taxation, and though on the ſubject he ſtates no new facts and adduces no new arguments, he gives a fair and reſpectable repreſentation of thoſe which were already known. From the ſtamp act he proceeds to the ſubſequent conduct and change of miniſtry, and adverts to the charge of ſecret influence, which he regards as a mere fable, and he is certainly very right not to admit it as an hiſtorical fact, ſince it was never ſupported by any proof. The meaſures of the Rockingham adminiſtration again bring the ſtamp act under our review, and we have the arguments on both ſides very impartially ſtated, but without any new views of the ſubject. Before the Rockingham miniſtry is terminated our author preſents an account of tranſactions in India from the peace to the attainment of the Dewannee, and deſerves his uſual praiſe of induſtrious collection; the chief facts are all faithfully detailed, with an exact reference to dates and places, ſo that we fully and clearly ſee what acquiſitions have been made, and when they were made, and alſo the means for rendering them productive and profitable. Having brought the affairs of India to ſuch an important period, he traces the effects of the repeal of the ſtamp act, of which he gives the following account.

"The repeal of the ſtamp act diffuſed great ſatisfaction through all parts of America; but the rejoicings were calculated to inſpire uneaſineſs and alarm in a prudent adminiſtration. The repeal, whether conceived on the ground of right or of expediency, was a triumph to the party in oppoſition to the Britiſh government, and, during the demonſtrations of joy, the ſeeds of future reſiſtance were carefully nouriſhed."

The adminiſtration of Grafton, though under the auſpices of Chatham, was far from proving ſo efficient as had been reaſonably expected; but great diviſions prevailed. Declining in years and bodily infirmity that illuſtrious ſtateſman was prevented from employing his former vigour in controling party diſtinctions and eſtabliſhing unanimity. The death of Charles Townſhend farther weakened the Cabinet. Eaſt India affairs, and the *nullum tempus* bill, cauſed conteſts that increaſed the diſtraction of adminiſtration, which was become

come very weak and divided, when in 1768 the Parliament was diſſolved.

Before the hiſtory proceeds to the election of the new Parliament, it takes a view of the affairs of Europe; and gives a very full and ſatisfactory account of the expulſion of the Jeſuits from Spain. A few ſentences preſent a ſtriking outline of the ſtate of France.

"France was in a ſtate of the greateſt political and moral depravity. The king, immerſed in ſenſual enjoyments, neglected the affairs of government; the kingdom was ruled by his miſtreſſes and miniſters. The parliaments impeded the exertions of government by cavils and conteſts, in which the ſole aim was to acquire undue authority. The treaſury was empty, although injudicious taxes oppreſſed the people, and famine was felt in many parts of the country. Yet France was the centre of diſſipation and infidelity. Already a ſect of pretended philoſophers had obtained an extenſive influence, who, avowing war againſt popery, aimed at the ſubverſion of all religion, and the deſtruction of regal power."

Returning to Britiſh affairs, our author takes a view of America, and very properly aſcribes to the province of Maſſachuſetts Bay the moſt unqualified and licentious oppoſition to government. The untameable republicans of that colony ſoon engaged in ſuch a ſyſtem as impelled the other colonies to join them, in open reſiſtance to the mother country. Sir Francis Bernard, their governor, was held in great diſlike for his vigorous efforts to ſupport the orders of government; he was repreſented as exceeding the authorities with which he was inveſted, and treating the public, and the council and aſſembly, with inſupportable haughtineſs; and he irreparably offended the violent party, by refuſing to confirm the election of ſome perſons whom he deemed unfit to be members of the council. His refuſal was juſtified by the colonial charter, but the exerciſe of this privilege was peculiarly offenſive. To the unpopularity of their governor, and the intemperate virulence with which he was oppoſed, the perturbed ſtate of the province may be in a great meaſure aſcribed.—Having enumerated the moſt important meaſures of the Americans at this period, the narrative is carried to Iriſh affairs, which it brings down to the period at which Engliſh tranſactions are arrived, and proceeds with the internal hiſtory of Britain.

The return of Wilkes and its conſequences now conſtitute a very important portion of the work, and here the author continues the ſame candid and impartial view which he had preſented in the firſt ſcenes of Mr. Wilkes's exhibitions, and while he allows the juſtneſs of the cenſures againſt the character and conduct of that celebrated agitator, he affirms, and we heartily concur with him, that he never could have been alarming to a ſtrong and well-combined miniſtry: that it would have been wiſe to let him take a ſeat without reſiſtance, ſince, as his oratorical talents were not above mediocrity, he would ſoon have ſunk into diſregard, and his writings, ceaſing to claim attention as the effuſions of an injured patriot, would have been rated at

their juſt value, and fallen rapidly into obſcurity. Adhering, perhaps, ſomewhat too cloſely to chronological order, our author breaks off from Wilkes immediately after the return of Luttrell, and takes a view of the proceedings reſpecting America. On the important queſtion reſpecting the revival of Henry VIII. ſtatute, he is ſomewhat diffuſe in quotation from parliamentary debates, without impreſſing clearly on the reader the hiſtorical ſubſtance of either the reaſoning or meaſure. Cloſely obſerving the order of time, our author carries us next to India, and lays before his readers the civil adminiſtration of Lord Clive, and the ſtate in which he left the company's poſſeſſions; the ſubſequent management of theſe intereſts, and the war with Hyder Ally, with the effects of that war in England; after which he reſumes the conſideration of Wilkes, which naturally brings him to the letters of Junius, of which his account affords a fair and reſpectable ſpecimen of his critical talents, and as ſuch we ſhall cite it to our readers.

"Among the moſt conſpicuous of thoſe whom the rage of political diſcuſſion engaged in publications, was an anonymous author, who ſent his productions to a newſpaper, under the ſignature of Junius. His eſſays commenced with the preſent year, and, with occaſional interruptions, continued till the beginning of 1772. In him the miniſtry found a ſevere and formidable cenſor: his information was extenſive and minute, and applied to many objects which were ſuppoſed to be ſecret. He detailed, without ſcruple or delicacy, all the facts in his poſſeſſion, and often ſupplied a deficiency of information by bold conjecture or ſhameleſs fiction. His writings were diſtinguiſhed by energy of thought, perſpicuity of ſtyle, felicity of images, and brilliancy of wit: but his wit was ſcurrilous and malignant; wounding, without remorſe, the honour of a gentleman, the feelings of a father, and the dignity of the ſovereign. Although he made perſonal topics the principal vehicles of his ſatire, his knowledge was not confined to mere anecdote, but compriſed a general acquaintance with the laws and conſtitution of the country, the hiſtory and uſages of parliament. Junius was long the admiration of England, but perhaps his talents were too highly valued. Many political writers before him had poſſeſſed his advantages; and whatever opinion may have been ſtudiouſly diffuſed reſpecting his knowledge, wit, and eloquence, in theſe requiſites he did not excel the great party champions of the late reign, Bolingbroke, Pulteney, and Cheſterfield. The ſecrecy in which he effectually involved his real perſon, was highly advantageous to him as a writer. It furniſhed him with the opportunity of declaring ſuch ſentiments as would have been agreeable to the public, without reference to any opinions he might previouſly have entertained, and enabled him to aſſail men in every rank and condition of life, without poſſibility of retaliation, or dread of inquiry. Thoſe who anſwered, preſented a full mark of his aſſaults, and their principles, manners, profeſſions, and even their habits, were unſparingly attacked, while he remained impaſſive to reproach, and exempt from the neceſſity of defence. Perhaps, too, much of the curioſity and eagerneſs with which his publications were received, reſulted from this circumſtance. A ſeries of ſatires preſented for ſo long a period, from one pen, would have ceaſed to excite regard, had any circumſtance reſpecting the author been

been known. Thoſe who by his converſation could have learned his ſentiments, by his connections could have divined his motives, or from his purſuits have explored his means of information, would ſoon have become languid readers, and the ſenſation of indifference, ſpreading from ſeveral quarters, would have extended to a general diſregard, perhaps to contempt. Even with all the advantages he poſſeſſed, Junius, in order to ſtimulate the public curioſity, was occaſionally compelled to aſſume a tone of brutal ferocity, which reduced his compoſitions to a level with thoſe of the moſt profligate libellers, and ſanctioned the imputation of a motive for concealment, very remote from an honourable love of freedom in the declaration of his opinions."

The diſcontents that aroſe from the Middleſex election our author traces through its various diſcuſſions in parliament and the courts of juſtice, to the reſignation of the Duke of Grafton. With proper ſeverity he animadverts on the indecent remonſtrances preſented by the city. In the parliamentary part of his hiſtory we regret that our author frequently rather reports debates than hiſtorically ſtates the riſe, progreſs, and reſults of either conteſted queſtions or legiſlative meaſures. The hiſtory of every ſeſſion has a beginning, a middle, and an end, if a writer can find it out, totally complete in itſelf, though only a part of a greater part. Internal diſcontents and alſo the diſputes with America aſſumed different forms, and arrived at different ſtages in their reſpective years, from 1768 to 1771, and though our author faithfully details the facts, we do not think he is altogether ſo happy in marking the variations and progreſſions, and imprinting them diſtinctly and clearly on the mind of the reader.—March 1770 was an epoch in the progreſs of the American diſcuſſion; then Lord North firſt unfolded his ſyſtem and character, by the repeal of other duties, with the exception of tea, which was a half meaſure little calculated on the one hand to give the Americans a ſtrong impreſſion of the authority of government, or on the other to ſatisfy them, when not complaining of the ſeverity of the impoſt, but denying the right of taxation. It was a commixture of dictation and conceſſion which could not be both right, and eventually led to the moſt important conſequences. This meaſure our author appears to paſs too curſorily. From 1771 to 1772 the perſpicuity and impreſſiveneſs of the narrative conſiderably improves, and the firſt volume cloſes with an intereſting account of the Queen of Denmark.

The ſecond volume opens with the affairs of India, and the new ſcheme of Lord North for the adminiſtration of the Britiſh acquiſitions; and the hiſtory ſoon reaches the tumult at Boſton, and the meaſures which were adopted by the Britiſh legiſlature. On this ſubject we muſt again expreſs our regret that he is too diffuſe in detailed citation, inſtead of exhibiting the ſubject, the ſucceſſive propoſitions, the arguments for and againſt, and the enactments in one connected view. Some ſpeeches may certainly deſerve copious quotation; but a reader of hiſtory expects narrative involved in reflection,

tion, becauſe if he wiſhes for parliamentary ſpeeches he can have recourſe to the parliamentary debates. The meaſures of parliament he follows to their effects in America, and preſents the tranſactions of ſuch a momentous era with laudable minuteneſs and particularity. Returning to Britain, he introduces us to the new parliament, which met in November 1774, and exhibits views of the leading men which, like his criticiſm on Junius, if not very forcible or profound, are fair and candid as far as they reach, as will appear from the following account of Lord Mansfield.

"William Earl of Mansfield, Lord Chief Juſtice of the King's Bench, had long maintained an unrivalled reputation as a lawyer, and an exalted character as a ſtateſman. He was perfectly acquainted with the hiſtory and conſtitution of England, verſed in the practice of its laws, and enlightened by all the information neceſſary to form a compariſon and connection between them, and the beſt of ancient and modern ſyſtems. He obtained a ſeat in the Houſe of Commons in the year 1742, when he was in his thirty-eighth year, his faculties no leſs matured by experience than improved by ſtudy. He commenced his parliamentary career as a ſupporter of Lord Bath's adminiſtration, which was vehemently oppoſed by Mr. Pitt, and his eloquence was no leſs celebrated in the ſenate than at the bar. His language was natural, yet elegant, arranged with method, and applied with the utmoſt ingenuity; his images were often bold, always juſt; his eloquence flowing, perſpicuous, convincing, and impreſſive. He was endowed with a moſt retentive memory, which rendered his replies irreſiſtible, from the facility of repelling the arguments of his adverſaries, and exploring their fallacy, weakneſs, or abſurdity. He affected no ſallies of imagination or burſts of paſſion, but made his appeal rather to the reaſon than the feelings, and did not even, when attacked, condeſcend to perſonal abuſe or petulant altercation. His ſpeeches were characterized by acuteneſs, and recommended by clearneſs and candour; his reaſoning introducing itſelf ſo eaſily into the minds of his hearers, as to convey information and conviction; occaſionally forming a continual chain; and ſometimes ſeparated into regular diviſions. His manner was moderate and decent, not preſuming and dictatorial; but expreſſive of that dignity which, ariſing from ſuperiority, does not produce diſguſt. Though of low ſtature, his perſon was remarkable for eaſe and grace; he poſſeſſed a piercing eye, a voice finely toned; his action was at once elegant and dignified, and his countenance replete with fire and vivacity. He ſupported through life the utmoſt conſiſtency of political conduct, never courting popular applauſe, ſo much as the approbation of the wiſe and good, yet not intimidated by the appearance of danger, or the fury of party, from purſuing that conduct, or enforcing thoſe ſentiments which were dictated by his own conviction. Too mild to be the leader, too wiſe to be the dupe of any party, he was believed to ſpeak his own ſenſe of public meaſures; the Houſe of Lords paid greater deference to his authority than to that of any other individual; and he was frequently conſulted by the king. The perſpicacious eye of envy and jealouſy could not eſtabliſh a fault in his political conduct, and malignity was reduced to the miſerable reſource of extorting from his deſcent the means of indirect implication, imputing to him thoſe attachments and principles by which his relatives were influenced;

exceed; but which he had not, in his juridical or ſenatorial capacity, ever adopted. Lord Mansfield was a conſpicuous and conſtant, ſupporter of adminiſtration in the American conteſt: in the year 1766, he had delivered his opinions on the ſubject of Britiſh authority, and American reſiſtance, in the Houſe of Lords, and the judgment he then profeſſed, appears always to have ſwayed him in every ſubſequent crisis."

(To be continued in our next.)

Overton's *True Churchmen aſcertained.*

(*Continued from p.* 19.)

IN our laſt review we concluded our obſervations on Mr. O.'s book by ſtating that, in the accompliſhment of man's ſalvation, his own exertions muſt carefully co-operate with the grace of God. But it muſt not be forgotten that our evangelical teachers are ſworn enemies to human agency in every ſtep of the progreſs. Mr. O. indeed, with that artful guardedneſs which forms ſo conſpicuous a feature in his work, does not ſpeak out ſo plainly, on this ſubject, as the reſt of his brethren. On this and other collateral points, he ſeems even deſirous to involve his ſentiments in affected obſcurity, by a ſtudied neglect of order, method, and preciſion. Yet he cannot ſo completely diſguiſe himſelf as to eſcape diſcovery. He, here and there, affords us ſufficient data to conclude that he holds, in their utmoſt latitude, the irreſiſtible influence of grace, and the final perſeverance of the ſaints. Theſe, indeed, are eſſential ingredients in every ſyſtem of Calviniſm, whether moderate and mild, or immoderate and rigid. To ſay the truth, Mr. O. admits (p. 94), tacitly at leaſt, as the tenets of the church, and conſequently of his party, every dogma of Calvin, except thoſe which relate to abſolute reprobation, the fore-ordaining of Adam's fall, and the fewneſs of thoſe who ſhall be ſaved.

When, therefore, he tells us (p. 99), that "they who, to a certain extent, *exceed the literal meaning* of the articles on the ſide of *divine agency*, do not teach *more* than was taught by our reformers," it is impoſſible to miſunderſtand the inſinuation. The continued burden of Mr. O.'s complaint is that his opponents endeavour to extenuate or evade this literal meaning; and his opponents conſiſt, it will be recollected, of all but ſuch as are Calviniſtic methodiſts. But in p. 97 he brings forward, againſt theſe opponents of his, a more direct and pointed charge. Speaking of the term Calviniſtic, he ſays, "Many ſincere Chriſtians, we believe, are prepared to join in the ſongs of heaven, in aſcribing their whole ſalvation to God and the Lamb, and hold the above doctrines *eſſentially*, who diſown the *name* we have affixed to them. With theſe perſons we would by no means quarrel, for the ſake of a *term* which we only adopt in the want of one to expreſs our ſentiments more perfectly. But, what is of more weight in the conſideration, it is not either the name or the nature

nature of Calviniſm, as ſuch, to which our opponents confine their attack. It is the doctrine of *ſalvation by grace, through faith in the Redeemer*, under whatever *form* or *name* it is profeſſed, to which, in reality, they at the bottom object." This heavy accuſation is ſeveral times repeated. Thus, in p. 378; "Theſe gentlemen are great enemies to the doctrine of *ſalvation by grace*:" and again, in p. 321, "Nor would it be difficult," ſays our author, "to ſhew that the piety of men has been cold, and their morality languid, in exact proportion to their diſtance from this ſun of our ſyſtem, SALVATION BY GRACE, THROUGH FAITH IN THE REDEEMER, and its attendant doctrines." Here our readers will be pleaſed to obſerve, that the important words *ſalvation by grace*, &c. are printed in capitals. This is a circumſtance which, though ſeemingly trifling, is big with meaning. Its object is, beyond a doubt, more ſtrongly to mark the oppoſition which the author is ſo anxious to eſtabliſh between the teaching of his own party, and that of the reſt of the clergy; on whom it is intended to fix an odium, and is, therefore, of the nature of an argument *ad invidiam*. But that which is much more carefully to be attended to is the nature and extent of the charge itſelf.

Mr. O. aſſures us that "it is not either the name or the nature of Calviniſm, to which his opponents confine their attack." When, therefore, he affirms that "it is the doctrine of ſalvation by grace, through faith in the Redeemer, to which they object," he muſt evidently mean that they object to this doctrine in ſome ſenſe or other which is not Calviniſtic. He ſays, indeed, that they object to it "under whatever form or name it is profeſſed." Now one form in which, as we have reaſon to believe, it has been pretty generally profeſſed, is ſomething like the following:

"That the whole œconomy of our ſalvation is the pure effect of the mercy and grace of God, who, when man was in a loſt and deſperate condition, did not, as in juſtice he might have done, leave him the helpleſs victim of perdition, but freely provided a remedy or ranſom for him in the death of a Redeemer: That this Redeemer is the Lord Jeſus Chriſt, who, in the words of the Church, 'by his one oblation of himſelf once offered, made a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction, for all the ſins of the whole world, both original and actual:' But that, in order to our becoming actual partakers of this great ſalvation, thus freely and graciouſly purchaſed for us, we muſt, notwithſtanding, fulfil, on our part, the various duties which the goſpel requires of us, as the neceſſary and indiſpenſible conditions on which alone our ſalvation can be realized: That of theſe conditions the firſt and principal is faith, which not only embraces as true the whole plan of this wonderful redemption, but embraces it as the only plan by which ſinners can be reconciled to God; which, conſequently, renouncing all truſt and confidence in any other means, depends entirely, for eternal happineſs, on the merits and ſatisfaction of the Redeemer, and which, being the principle of the Chriſtian life, is fruitful in producing every good work: That in order, however, to perform the conditions of the Chriſtian covenant the unaſſiſted powers of human nature are not ſufficient; that, therefore, the influence of

of the Holy Spirit is neceſſary to enable us both to will and to do of God's good pleaſure: but that this neceſſary influence is never refuſed to any who heartily and earneſtly apply for it; becauſe we are aſſured, by our Redeemer himſelf, that 'if we, being evil, know how to give good gifts to our children, much more will our heavenly Father give his Holy Spirit to them that aſk him."

Now if Mr. O. meant to affirm, as indeed by his language quoted above he muſt have done, that the doctrine of "ſalvation by grace, through faith in the Redeemer," as here, however imperfectly ſketched out, is objected to by his opponents, or rather, as he would ſlily inſinuate, by the general body of the Engliſh clergy, we maintain that, with all his pretenſions to piety, he is a falſe accuſer and notorious reviler of his brethren. Nay, although we are ſorry to be under the neceſſity of employing words ſo harſh and unpalateable, we muſt tell him that even while his mind was forming, and his pen committing to paper, the affirmation, he muſt have been conſcious that he was publiſhing a WILFUL AND DELIBERATE CALUMNY. Nobody knows better than Mr. O. that both thoſe divines whom he attacks individually, and the divines of the Church of England in general, contend for, inſtead of objecting to, the doctrine of ſalvation by grace, through faith in the Redeemer, in the *form*, or, more properly, in the *ſenſe* in which, as they conceive, it is taught by the Church and by Scripture: and that too, probably, with as much good faith as any among his *more righteous* fellow-labourers in the vineyard of Calviniſm. But Mr. O., to do him juſtice, ſeems leſs ſolicitous for his perſonal character than for the ſucceſs of his cauſe. When he hazarded this broad, unqualified aſſertion, he was perfectly ſenſible, we are fully convinced, of what he was about. He would naturally reflect that, by the godly zeal and induſtry of his friends, his book would be eagerly and widely diſſeminated, eſpecially among the ſainted converts of Calviniſtic methodiſm. For the fuller confirmation, therefore, of their faith, (if, indeed, the faith of Calviniſtic methodiſts admit of confirmation,) it would be neceſſary to load the great body of the eſtabliſhed teachers of religion with the imputation of preaching to their people, inſtead of the genuine goſpel of Chriſt, deteſtable doctrines and damnable hereſies. The manœuvre, we acknowledge, was ingeniouſly contrived; and we do not ſee how it can fail of its effect. It is not to be doubted that, by this ſingle trait of Mr. O.'s pen, many a choſen veſſel of Calviniſtic grace will be preſerved from the imminent danger of liſtening to ſuch heterodox inſtructors. For if the ſheep give credit to the warning of the ſhepherd, (and who will be bold enough to call in queſtion the veracity of an evangelical miniſter?) they muſt, indeed, regard all thoſe of the clergy who do not embrace and teach his opinions not only as hirelings, but as ravening wolves; as perſons whom to follow would be inevitable deſtruction; not only as vile and perjured wretches, who have baſely deſerted the tenets of that church which they had

ſworn

ſworn to maintain, but as reprobate apoſtates from Chriſtianity itſelf, who reject its fundamental and eſſential principles.

After ſuch an open and barefaced attempt to brand the national clergy with infamy, by repreſenting them under the odious character of inveterate enemies to the croſs of Chriſt, we need not, ſurely, be much ſurprized to find them accuſed of inculcating a variety of unſound and pernicious doctrines. One of theſe doctrines is that which aſcribes our juſtification, and acceptance with God, to our own deſert. "Neither," ſays our author, "are theſe divines proteſtants enough wholly to exclude OUR OWN MERITS in this matter of our juſtification before God." (P. 210.) And for proof of this he alleges their making uſe of ſuch expreſſions as "endeavouring to *deſerve* God's favour and protection; *recommending* ourſelves to the favour of God, and *rendering ourſelves worthy* of the mediation of Jeſus Chriſt; that repentance always *avails ſomething* in the ſight of God; that as grace is not given when not wanted, ſo it is vouchſafed to thoſe only who *deſerve* it; and that when, by their vicious conduct, men render themſelves *unworthy** of the favour, it is then withdrawn and withheld from them." (See pp. 210, 211, 212, and alſo p. 140.) He then proceeds, in his uſual ſtile of triumph, to aſk, "And now, how can any perſons, endowed with ordinary integrity and diſcernment, who uſe this language, pretend to agree with the ſtandard writings of our Church?" (P. 212.)

The reader of Mr. O.'s book may be perfectly certain that, whenever he meets, in that production, with a laboured panegyric on our early reformers, the author's intention is, by means of contraſt, to cover with reproach their preſent ſucceſſors, as having totally abjured the evangelical principles of thoſe eminent men. With this view the following obſervations are made.

"They were unanimous in excluding all merit from themſelves, and in building all their hopes of ſalvation upon the mercy of God in Chriſt Jeſus. The ſum of their doctrine is to ſet forth Chriſt crucified to be the only Lord and Redeemer; giving all glory unto God, the only worker of our ſalvation, and removing all merit from man; and commending and teaching ſuch good works of all men diligently to be done, as God in his word has preſcribed. Accordingly, every view of this gracious Redeemer's character is preſented; every part of his aſtoniſhing work is enumerated, in our creeds;† while to his croſs and ſufferings there is a conſtant reference throughout the public ſervice. Every rite points to him for its efficacy; every petition is preſented in his name; every expectation is founded upon

* We were not a little aſtoniſhed to find our author quoting *this* expreſſion of the Rev. Mr. Nelſon with marks of diſapprobation. For however heterodox it may be to affirm that men's *virtuous conduct* renders them *worthy* of grace, Mr. O. is the laſt man whom we ſhould have ſuſpected of denying that their *vicious conduct* renders them *unworthy* of it.

† Pray which of our *creeds* was the compoſition of the *reformers?*

his

his merits; every endeavour is directed to his glory; every acceptable work is aſcribed to the power of his grace." (Pp. 100, 101.)

To this artful, but highly illiberal and diſingenuous, mode of argument Mr. O. perpetually recurs; and the inference which he uniformly wiſhes to be drawn from it is, that, whatever excellencies he aſcribes to the reformers, the contrary defects are to be conſidered as juſtly chargeable on his opponents. In the above quotation, it is, accordingly, inſinuated that the Engliſh divines who are not of his party *ſtrictly attribute merit* to themſelves, *do not* build their hopes of ſalvation upon the mercy of God in Chriſt Jeſus, &c. But the inſinuation is as unfounded as it is unfriendly. Even our author himſelf, we are perſuaded, does not ſeriouſly believe that theſe divines maintain the doctrine of merit, properly and philoſophically ſpeaking, or as ſuperſeding the mercy of God in Chriſt. Indeed, unleſs he conſiders them, not only as unſound in the faith, but alſo as devoid of common underſtanding, it is impoſſible that he ſhould; for to talk, in that view, of the higheſt and moſt perfect created beings having merit or deſert in the ſight of God, is not more impious than it is nonſenſical. But if the Almighty ſhould graciouſly condeſcend to enter into covenant with any of his creatures, engaging to confer on them certain bleſſings, provided they performed certain conditions, we do not ſee where would be the impropriety, ſuppoſing the preſcribed conditions performed, in ſaying that ſuch creatures had "endeavoured *to deſerve* the favour of God, and to *recommend* themſelves to his protection." Now this is actually the ſituation in which mankind are placed by the goſpel. Almighty God has been mercifully pleaſed, in conſideration of the ſacrifice of his Son, to promiſe eternal life and happineſs to all thoſe who believe and obey him. The *faithful* and *obedient* Chriſtian, therefore, has really *a claim* to everlaſting happineſs, not indeed derived from the *natural* and *inherent deſert* of his faith and obedience, but from the *ſtipulated terms* of the covenant of grace, by which God has condeſcended to become *his debtor*. Mr. O. may pronounce this doctrine "ſtrange, if not utterly incomprehenſible;" (p. 211.) but *we* venture to ſay that it is the doctrine of ſcripture: nor has Mr. O. thought fit to give his own explanation of Rev. iii. 4. and xxii. 14., which Mr. Daubeny had produced in ſupport of it. It is, indeed, *ſtrange and incomprehenſible* that writers of Mr. O.'s ſtamp cannot be made to ſee, although it is as clear as the ſun at noon day, that ſuch language does, in no reſpect, derogate either from the free grace of God, or from the plenary ſatisfaction of Chriſt, as the moving and meritorious cauſes of man's ſalvation. Our reformers, however, ſaw it diſtinctly; and the Church, in exact conformity to ſcripture (ſee Heb. xi. 26.), plainly teaches it wherever ſhe ſpeaks of good works, done on Chriſtian principles, as *entitled to reward*. To ſubſtantiate this it is ſufficient to refer to the Collect for the laſt Sunday after Trinity; "Stir up, we beſeech thee, O Lord, the wills of thy faithful people, that they, plenteouſly

plenteouſly bringing forth the fruit of good works, may of thee be *plenteouſly rewarded* through Jeſus Chriſt our Lord."

Whatever offence, then, ſuch expreſſions as the foregoing may give to Mr. O., we are free to acknowledge that to us they give none. We regard them not only as perfectly harmleſs, but as ſtrictly juſt, and incapable of miſleading any but thoſe who are determined to miſunderſtand them. Mr. O.'s averſion, however, to the doctrine of merit, interpreted even in the higheſt ſenſe in which it has ever been aſſerted, appears to us altogether unaccountable. He evidently holds the celebrated dogmas of *imputed ſin* and *imputed righteouſneſs*; for he cenſures Mr. Polwhele's condemning the poſition of Dr. Hawker, "that, as the ſins of his people are transferred to the perſon of Jeſus, ſo his righteouſneſs is imputed to them alſo; and that, in conſequence of this imputation, they are conſidered as righteous before God." (P. 185.) Mr. Ludlam incurs, for a ſimilar reaſon, the diſpleaſure of our author. "The common explanation of the doctrine of the atonement, which ſuppoſes the ſins of mankind to be transferred to Jeſus, Mr. Ludlam ſays, is *abſurd* and *unfounded*.—Were ſuch tranſlation *poſſible*, the word *character* could not poſſibly have any idea affixed to it, or be capable of any ſignification. For character *is*, and *muſt be*, perſonal; it ariſes, and can only ariſe from the conduct of the individual; and can no more be transferred or imputed to him, than the actions or conſciouſneſs of one man can be made the actions or conſciouſneſs of another man." (Pp. 262, 263.) With theſe excellent divines we have the honour, on this ſubject, entirely to agree. The notion of this ſuppoſed double transference of our ſins to Chriſt, and of Chriſt's righteouſneſs to us, we have no heſitation to call, with them, *abſurd* and *dangerous*, *impious* and *blaſphemous*. It is not, we hope, as Mr. O. affirms, "the *common* explanation of the doctrine of the atonement," becauſe we ſhould be ſorry indeed to believe that our religious inſtructors had ſo generally ſwerved from the teaching of the ſcriptures, of our public ſtandards, and of common ſenſe. We, however, well know that it is the explanation of it uniformly given by a certain claſs of fanatical enthuſiaſts who turn the language of redemption into unintelligible jargon. But at all events, we aſſert that Mr. O., adopting, as he does, this explanation, muſt likewiſe, of neceſſity, if he will not contradict himſelf, adopt the doctrine of merit in its utmoſt extent. For, in conſequence of this double imputation, the ſins of the elect become *perſonally* and *formally* the ſins of Chriſt; whilſt the righteouſneſs of Chriſt becomes, on the other hand, *perſonally* and *formally* the righteouſneſs of the elect. Man therefore has PERSONAL and FORMAL MERIT, unleſs Mr. O. will chuſe to deny the merits of Chriſt; ſo that Lord Bacon, as quoted with approbation by our author (p. 184), ſpoke with greater philoſophical preciſion than we ſuſpect that he himſelf was aware of, when he ſaid, "there is an open paſſage and *mutual imputation*, whereby *ſin and wrath* was conveyed to Chriſt from man; and *merit and life* is conveyed to man from Chriſt."

Mr.

Mr. O. having, in his two firſt chapters, proved, to his own ſatisfaction at leaſt, and, no doubt, to that of his party likewiſe, that the doctrine of our public ſtandards is Calviniſtic, proceeds, in the third, to "an examination whoſe teaching moſt reſembles that of our church and her reformers, in reſpect to the USE made of the peculiar doctrines of the goſpel, and the neceſſity of PRACTICAL CHRISTIANITY." This chapter is one continued tiſſue of ſophiſtry, which does honour even to the diſtinguiſhing talents of our polemical apologiſt. When we began to peruſe it, we were, indeed, at a loſs to conjecture what the learned author had in view. We found a great profuſion of quotations from the Homilies, the Articles, the Liturgy, and the writings of the reformers, in proof of what we thought no man denied, That our Church lays much ſtreſs on a good life, and makes a marked diſtinction between real and nominal Chriſtians. That "our reformers held the abſolute neceſſity of ſomething more than a mere form of religion;" that "in the viſible Church the EVIL BE EVER MINGLED with the GOOD;" that "they that have done evil ſhall go into everlaſting fire;" that "the initiatory rite of baptiſm inculcates the neceſſity of an inward and ſpiritual grace, of a death unto ſin, and a new birth unto righteouſneſs;" that "a Chriſtian, that is, one admitted into the church by baptiſm, *if he anſwers not his profeſſion*, but gives himſelf up to fleſhly luſts, is, in reſpect of eternal life which is promiſed to Chriſtians, no more a Chriſtian than a Jew or a Turk;" that the Church "certainly conſiders none who have arrived at maturity, and are capable ſubjects, in ſuch a ſenſe Chriſtians, as that they will obtain happineſs and heaven, except thoſe who are influenced by Chriſtian principles, and exhibit a Chriſtian conduct; who are penitents, believers, and habitual obſervers of God's law:" (pp. 100—107)—theſe are points which *we* certainly do not controvert. We imagined that none of Mr. O.'s opponents did; and, therefore, we conſidered as a work of pure ſupererogation his giving himſelf ſo much trouble to eſtabliſh them. But we ought to have been more modeſt. This is not, indeed, the firſt time that we have found our faculties too narrow and dull to comprehend the vaſt extent of Mr. O.'s perſpicacity: and the following quotations will convince our readers how completely, in the preſent inſtance, we were miſtaken.

"And now, whatever all this accords with beſides, it is notoriouſly the doctrine of thoſe for whom we are apologizing. It is that which is avowed by themſelves; it is that for which they are ſpecifically condemned by their opponents. This conſtant, all-important, uſe of the Saviour;* this neceſſity of a perſonal and practical acquaintance with his doctrines in order to ſalvation; this conſequent diſtinction between real and merely nominal Chriſtians, conſtitutes the moſt ſtriking of their peculiarities, and,

* Here our author has unguardedly adopted the true ſlang of the conventicle: the expreſſion is equally indecent and undignified.

in the judgment of ſuch divines as Dr. Paley, Dr. Croſt, Mr. Daubeny, and Mr. Polwhele, the very eſſence of their guilt. In theſe particulars, even more, it is conceived, than in the theoretic articles of their reſpective creeds, the difference between the two parties conſiſts. In the ſyſtem of the one, the Redeemer is the ſun, the grand ſource of light, life, motion, comfort, and every thing that is beautiful and excellent; in that of the other, he has only the place of ſome inferior luminary. The one makes ſomething real and internal, a certain ſtate of heart and character eſſential to real Chriſtianity; the other treats all as real Chriſtians who aſſume the Chriſtian name, and comply with the external forms of our religion." (P. 107.)

Again, "It muſt ſeem," ſays our author towards the end of the chapter, "from the whole tenor of what has now appeared, that a renewed heart and a holy life are not made a SINE QUA NON in the character of a true Chriſtian; that a performance of the baptiſmal covenant is not ſo inſiſted upon as to exclude all hopes of Chriſtian ſalvation from thoſe who neglect it." (P. 126.)

The ſame accuſation is a third time brought forward in p. 298.

"But what muſt have the worſt effect of all is their not ſufficiently diſtinguiſhing between real and merely nominal Chriſtians; their not inſiſting upon a holy life as eſſential to a ſtate of ſalvation; but too much treating all as entitled to the hopes of Chriſtianity who are admitted within its external pale; whether or not, in any ſober ſcriptural ſenſe of the terms, they comply with their baptiſmal engagements."

Our readers will, we doubt not, be curious to learn on what grounds a charge of ſo extraordinary a nature, which, when brought againſt a body of Chriſtian divines, ſurely carries improbability on the very face of it, is advanced. Now Mr. O.'s firſt proof is, that "the Anti-Jacobins" (for we too are involved in this condemnation,) "ſay our church ſuppoſes all who are baptized to be in a ſtate of ſalvation." (P. 115.) We are abundantly ſenſible that, in the eyes of Mr. O., what the Anti-Jacobins ſay on the ſubject is of little conſequence. But has Mr. O. the aſſurance to maintain that the *Church herſelf* does not ſay the ſame? Is not every child who repeats his catechiſm inſtructed "heartily to thank God our heavenly Father, that he hath called him to this ſtate of ſalvation, through Jeſus Chriſt our Saviour?" In the firſt rubrick at the end of the office for the miniſtration of Public Baptiſm, is it not declared in the ſtrongeſt manner, and with the peculiar emphaſis of a double affirmation, that "It is *certain* by God's word, that the children which are baptized, dying before they commit actual ſin, are *undoubtedly* ſaved?" Or will Mr. O. chooſe to aſſert that perſons are undoubtedly ſaved without having been in a ſtate of ſalvation? In the firſt of the rubrics prefixed to "the order for the burial of the dead" the Church forbids that office "to be uſed for any that *die unbaptized*:" and for this prohibition what reaſon can be given but that, with regard to the ſalvation of ſuch perſons, ſhe does not take upon herſelf poſitively to determine, merely becauſe they have *not* been baptized?

Mr.

Mr. O. therefore might have ſpared the comment which he has been pleaſed to make upon our aſſertion, that "the Church ſuppoſes *all* who are baptized to be in a ſtate of ſalvation;" and which comment is expreſſed in the following terms: "If this phraſe has any meaning, as it is here uſed, it muſt mean *all*, whatever be their characters; for that baptized perſons who poſſeſs a Chriſtian character are in this ſtate, the divines they are oppoſing do not deny. By 'a ſtate of ſalvation' they muſt alſo be underſtood to mean, a ſtate in which if men die, they will inherit the kingdom of heaven; for that all profeſſing Chriſtians are ſo far in a ſtate of ſalvation, as to enjoy church privileges, and the *means* of ſalvation, nobody denies." (P. 115.) Now whatever abſurdities Mr. O.'s quickſighted viſion may perceive in the inferences here ſo ingeniouſly drawn, the Anti-Jacobins beg leave to aſſure him that they are very little concerned to repel them. For if, in conſequence of the above-mentioned aſſertion, they teach the ſmall value of practical Chriſtianity and of a holy life, the Church of England teaches the ſame. They aſſert nothing more than what ſhe has aſſerted: and are, therefore, well contented to continue under Mr. O.'s cenſure, till he has firſt demonſtrated that it is not equally applicable to their venerable Mother, whoſe deciſions, they will be bold to affirm, they reſpect at leaſt as much as Mr. O. himſelf.

Mr. O., however, is ſeldom at a loſs for ſomething which has the *ſemblance* of an argument. In another place, ſpeaking of this very ſubject,

"In a *general* form," ſays he, "the Church uſes *general* expreſſions. She aſſumes not the prerogative of knowing either men's hearts, or God's unrevealed appointments. Neceſſarily, therefore, not leſs than in the judgment of charity, on ſome occaſions ſhe addreſſes *all* as true Chriſtians who *profeſs* to be ſuch. Every child that ſhe has baptized ſhe ſpeaks of as regenerate, as a partaker of the privileges of the Goſpel, and as, in ſome ſenſe, called to a ſtate of ſalvation: ſhe puts the language of real Chriſtians into the mouths of all her worſhippers: ſhe expreſſes a favourable hope of every perſon whom ſhe inters.—Are we then hence to conclude that our Church knows of no diſtinction but that between *profeſſed* Chriſtians and *profeſſed* heathens, Jews, &c.; and that ſhe really conſiders *all* who are her nominal members, in ſuch a ſenſe in a ſtate of ſalvation, as that they will eſcape future puniſhment and obtain everlaſting happineſs *whatever be their characters?*" (P. 102.)

Undoubtedly not, we reply; neither, as Mr. O. cannot but know, do the Anti-Jacobins, and thoſe who entertain the ſame opinion with them of the high importance of baptiſm. We do not, however, well underſtand in what ſenſe Mr. O. would call the rubrics referred to above by the name of *general forms*; nor what method of exculpation he will deviſe to exonerate the Church from the hereſy of teaching that a holy life is not eſſential to ſalvation, which will not exonerate the Anti-Jacobins alſo.

But, in truth, the whole of this formidable attack is founded on a

vile misrepresentation of the sentiments of those whom our author has here been pleased gratuitously to constitute his antagonists. He is fighting furiously without an enemy. If when Mr. Daubeny says, and the Anti-Jacobins approve the saying, that "every Christian living in a state of communion with the Church is in the sure road to salvation," (see p. 116), Mr. O. will affirm that he understands these writers to mean "that all professed Christians shall be saved, whatever be their characters," we can only answer that WE DO NOT BELIEVE HIM. No, no: Mr. O. is, by no means, such a simpleton. He knows in his conscience that their writings have just the contrary tendency. He knows that the object of Mr. D.'s Guide was professedly to inculcate the great importance of being a member of the true Church of Christ; of a church rightly modelled according to the original plan of the divine founder; which plan, as Mr. D. contends, has been abandoned wherever episcopacy has been abolished. In such a Church alone Mr. D. maintains that the covenanted means of salvation are to be found. When, therefore, he says that communion with such a Church is the sure road to salvation, Mr. O. knows that he is not opposing the advantages of communion with the Church, to the necessity of a godly and Christian life, but to the danger of schism, or deserting her communion. Mr. D. and the Anti-Jacobins conceive, that those who by baptism are incorporated members of a true church, which they hold the Church of England to be, are in the *only safe* road to salvation, because Christ has expressly promised to such membership blessings and privileges which he has *not* promised to the world at large. They conceive too, (although they pretend not to limit the uncovenanted mercies of God, and, therefore, dare not take upon them to denounce damnation on any sect,) that those who capriciously and unnecessarily separate from the fold which our Saviour himself has enclosed, expose themselves to very apparent hazard. Whether their conceptions are just or not has no connection with the present question. They certainly entertain high notions of the value of regular baptism, and of church communion. But that they hold these to be alone sufficient, without practical Christianity and a holy life, or teach that men may safely neglect the performance of their baptismal engagements, is a falsehood so gross, and so easily detected, that to have advanced it is an eminent proof that Mr. O. is, by no means, destitute at least of courage. We can readily forgive the involuntary mistakes of a candid antagonist; we can even pardon the misrepresentations which will occasionally occur in treating of a dark or perplexed argument. But we can hardly find language sufficiently strong to express our reprobation of the conduct of those disputants who, in order to load their opponents with obloquy, knowingly and wilfully pervert their meaning. Of this criminal procedure we assert Mr. O. to be, in the present case, notoriously guilty; and, as he is fond of breaking a lance, we, in our turn, venture to throw down our gauntlet, and challenge him to produce, from the works

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of Mr. Daubeny, or from the pages of the Anti-Jacobin Review, a ſingle paſſage "that in its natural tendency, and by fair conſtruction," denies or even depreciates the neceſſity of practical Chriſtianity and a holy life.

Some divines, however, teach, it ſeems,

"That the ſcripture titles of *elect, called, ſaints, being in Chriſt*, &c. were intended in a ſenſe common to *all* Chriſtian converts, and that the application of ſuch titles to diſtinguiſh individuals amongſt us, the profeſſors of Chriſtianity, from one another, argues the greateſt ignorance and preſumption. In further conformity to this doctrine, the ſcripture terms and phraſes *converſion, regeneration, the becoming dead to ſin* and *alive from the dead*, the *being made ſons of God from children of wrath*, and all the other paſſages of God's word by which the *change* that leads to this difference, in the ſtate and characters of men, is repreſented, theſe divines tell us now MEAN NOTHING; that is, as they explain it, nothing to us, or to any one educated in a Chriſtian country." (Pp. 117, 118.)

This is another ground of offence, and a ſecond foundation of the formidable charge which in this chapter Mr. O. has brought againſt his opponents. "Such teachers, of courſe," he ſays, "have no idea of any thing that can properly be denominated internal and experimental Chriſtianity, or a ſalvation begun in this life." (P. 118.) Now here again our author evidently wiſhes to impoſe upon his readers. His reaſoning, or rather his declamation, is entirely built on a miſerable quibble, an aſſumption which he knows will not bear the light, a diſingenuous ſubſtitution of one thing for another with which it has no connection either neceſſary or natural. His charge is that the divines whom he is cenſuring do not inſiſt on *practical Chriſtianity* and a *holy life*. But theſe plain phraſes, which are eaſily underſtood, he tries to confound, and is anxious that his readers ſhould confound, with the incomprehenſible and myſtical jargon in which methodiſts are uſed to talk of their *converſion*, *regeneration*, or, as they frequently affect to denominate it, their *experience*. Of the language employed by them on this favourite theme, the divines above-mentioned, and numberleſs others, are indeed no admirers; and, to own the truth, are accuſtomed to ſpeak of it with very little reſpect. Hinc illæ lachrymæ: hence they muſt be ſtigmatized as ſubverting the obligation to Chriſtian obedience by denying the neceſſity of a good life. Hence they muſt be repreſented as "ſo far from inculcating the *converſion* and *renovation of the heart* as *generally eſſential* in Chriſtianity, that they more commonly treat it [them] with ridicule and contempt." (P. 233, and alſo 123.)

It is not, however, true that theſe doctrines are treated in this manner by the perſons whom Mr. O. here aſſails, or by any rational and ſound divines. But the enthuſiaſtical and ludicrous terms in which the generality of theſe evangelical miniſters delight to expreſs themſelves with regard to them, (for our author is much more prudent than moſt of them,) appear to us to ſuggeſt ideas, where ideas

are ſuggeſted by them at all, which are drawn from the very loweſt ſink of ſpiritual impurity, and which ſavour, in reality, much more of carnal than of ſpiritual things. It is not, indeed, very eaſy to determine what they mean by *regeneration*, or *the new birth*. Our Saviour has declared, and an important declaration certainly it is, that "except a man be born of water and of the ſpirit, he cannot enter into the kingdom of God." Theſe words the Church, both ancient and modern, has always underſtood to relate to baptiſm. But if we muſt abſolutely apply them to perſons already baptized; and ſhould we, at a loſs to comprehend their import, be apt to aſk with Nicodemus, to whom they were originally addreſſed, "How can theſe things be?" our Lord's beloved diſciple, St. John, who records them, will explain them to us in terms which cannot be miſtaken. "If ye know," ſaith that apoſtle, "that he is righteous, ye know that every one that doth righteouſneſs is born of him." *To be born again*, then, in St. John's eſtimation, is a figurative expreſſion, to denote a change of life and converſation; that alteration which takes place in human conduct when men "ceaſe to do evil, and learn to do well. When the wicked man turneth away from his wickedneſs that he hath committed, and doeth that which is lawful and right." But our illuminated evangelical miniſters appear to annex to the terms *regeneration* and *experience* ſome hidden or ſecret ſignification, ſome notion of myſterious internal operations, incapable of being expreſſed by words, and to be apprehended only by feeling. Theſe are what they dignify with the appellation of *inward* and *practical Chriſtianity*, (ſee p. 114); and all who have not this ſort of experience they conclude to be really no Chriſtians at all.

It is undoubtedly true, as Mr. O. obſerves, "that it is no ſufficient argument againſt the reality of a certain kind of experience in religion, or of certain religious attainments, that the objector is unacquainted with any ſuch experience or attainments." (P. 114.) If a man ſhall maintain that he has the ſecond ſight, or that, in literally wreſtling he has vanquiſhed the devil, we cannot, we grant, diſprove his pretenſions, becauſe we have no experience of either. But unleſs we have better evidence of the facts than his bare aſſertion, we do not ſee how we are bound to believe him. The following ſentence, however, from the ſame page of our author's book, expreſſes our ſentiments very accurately.

"As a man is equally certain of the *effects* of the wind blowing upon him, as he would be if he knew both whence it cometh and whither it goeth; ſo he who repents, believes, and obeys the goſpel; he who poſſeſſes the love, joy, peace, and other graces and diſpoſitions, which the ſcripture denominates the fruit of the ſpirit, and which, it aſſures us, can proceed from no other ſource, may as confidently aſcribe ſuch attainments to the workings of the ſpirit of Chriſt, as if he underſtood more of the *manner* of his divine operations."

This we apprehend to be ſound divinity; although, if we rightly under-

underſtand Mr. O., it is abſolutely ſubverſive of the deſign of his work. The concluſion, however, which we draw from it is, that a man may have the ſpirit of God, and be a very good Chriſtian, without experiencing any of thoſe violent commotions, thoſe excruciating convulſions and unutterable pangs of the new birth, which are looked on as the only evidences of Chriſtianity by ſuch as convert faith into frenzy, and religion into nonſenſe.

The ſubject of this chapter is nearly allied, at leaſt in Mr. O.'s mode of treating it, to that of the fifth, which is entituled OF REPENTANCE. In fact, although the titles are different, the author's object in both is the ſame. The ſame phraſeology is employed, the ſame diſtinctions are made, and the ſame declamatory ſophiſtry is repeated.

"It is," he ſays, "our opinion, that in order to ſalvation, a change of mind, of views and diſpoſitions, muſt be effected in *every perſon*, wherever born, however educated, or of whatever external conduct. (P. 160.) The diſtinction between a mere nominal, hereditary, external religion, and real, practical, internal Chriſtianity; between the mere *form of godliness* and the *power* of it, we cannot relinquiſh. All therefore who poſſeſs only the former, have need, we apprehend, to *lay anew the very foundation* of the doctrine of Chriſt. Such perſons we therefore exhort in the language of ſcripture, to repent and be converted; to make the tree good in order that the fruit may be good." (P. 161.)

"This change, we conceive," continues our author, "is fitly repreſented not only by the term repentance, but alſo by thoſe of converſion, renovation, ſpiritual regeneration, circumciſion of the heart, and every ſimilar phraſe and metaphor of ſcripture, which are uſed in reſpect to the firſt converts to Chriſtianity. We are not, as ſome perſons would inſinuate, ſo abſurd as to undertake to convert perſons already called Chriſtians to the *profeſſion* of Chriſtianity, as the Apoſtles converted the Jews and heathens. Our object is the converſion of this hereditary profeſſion into actual practice and experience. And, in fact, the change effected in the views, diſpoſitions, and purſuits of thoſe, who from mere *nominal* become *real* Chriſtians, bears ſo ſtrong a reſemblance to that experienced by the firſt Chriſtians on their converſion, as fully to juſtify the deſcription of it by the ſame terms. (P. 162.) In our judgment, thoſe teachers who, by attending only to *one ſide* of the baptiſmal engagement, repreſent *all* the *profeſſed* members of our Church as "true believers," "true Chriſtians," of the "true Church of Chriſt," "ſeparated from the world," "partakers of an holy life," and "in the ſure road to heaven," do violence to common fact and common ſenſe, and are "in the ſure road to ruin the eſtabliſhment." (P. 163.)

We cannot help thinking that Mr. O.'s alluſion, on the preſent occaſion, to the language of the Epiſtle to the Hebrews (v. 12, and vi. 1,) is rather unfortunate. Among the *foundations*, or *firſt principles of the oracles of God*, the Apoſtle there enumerates "the doctrine of baptiſms," and "repentance from dead works." Now we do aſſert that Mr. O. either groſsly miſunderſtands, or wilfully miſſtates, both theſe doctrines. On both of them he has given the lie direct to that very Church of which he and his Evangelical clients pretend to be the only true ſupport. He tells us, indeed, that they

" neither omit, nor miſrepreſent, nor by any means depreciate the true doctrine of baptiſm." (P. 108.) But the Church affirms that all who are baptized have been " called to a ſtate of ſalvation ;" an affirmation which Mr. Overton flatly denies: whilſt he charges thoſe who agree with the Church with denying the neceſſity of practical Chriſtianity and of a holy life. The Church ſuppoſes all who are baptized to be *regenerate* (Office of Pub. Bap.): Mr. O. confines regeneration to thoſe who, in his ſenſe of the words, are *real Chriſtians*. (P. 10.) He hopes, it is true, to conceal from his readers this glaring contradiction to the judgment of the Church, by employing ſuch ſhuffling language as the following: " Every child that ſhe has baptized, ſhe ſpeaks of as regenerate," as a partaker of the privileges of the goſpel, and as, IN SOME SENSE, called to " a ſtate of ſalvation (P. 102.) Our Church decides favourably, as doubtleſs ſhe ought, on the condition of baptized infants, who die in their infancy." (P 181.) But it is not in this equivocal ſtile that the Church expreſſes herſelf when ſhe ſpeaks of the beneficial conſequences of baptiſm. In her ſyſtem this ſacrament is " a ſign of *regeneration* or *new birth*, whereby, as by an inſtrument, they that receive baptiſm *rightly* are grafted into the Church ; the promiſes of the *forgiveneſs of ſin*, and of our *adoption to be the ſons of God by the Holy Ghoſt*, are viſibly *ſigned* and *ſealed:* faith is confirmed, and grace increaſed by virtue of prayer unto God." (Art. xxvii.) It is not, therefore, either from neceſſity, or merely in the judgment of charity, as Mr. O. (p. 102.) would perſuade us, that ſhe affirms us to be " made," by baptiſm, " members of Chriſt, children of God, and inheritors of the kingdom of heaven." (Catechiſm.) It is clearly her opinion, as it was that of the whole primitive Church, that in the ſacrament of baptiſm, when rightly adminiſtered, and accompanied, in adults, with the proper diſpoſitions, is conferred the remiſſion of all paſt ſin. On this idea ſhe founds, as we have before obſerved, a moſt important and weighty doctrine, " That the children which are baptized, dying before they commit actual ſin, are undoubtedly ſaved." As theſe have no actual ſin to be forgiven, their original ſin is cancelled in baptiſm. " Inſomuch," ſays the Homily on Salvation (Part 1. p. 17), " that infants, being baptized and dying in their infancy, are by this ſacrifice" of Chriſt " waſhed from their ſins, brought to God's favour, and made his children, and inheritors of his kingdom of heaven." *

" Nor,"

* It may here be worth while, by the bye, to obſerve that this decided doctrine of the Church of England with reſpect to the ſalvation of ALL baptized infants, dying in infancy, is an invincible argument that ſhe holds nothing like the unconditional predeſtination of the Calviniſts, whether ſupralapſarian or ſublapſarian, with which indeed it is totally irreconcileable. Can univerſal redemption be more explicitly, or more ſtrongly aſſerted,

"Nor," ſays the eminently learned and pious Wheatly, who probably underſtood the doctrines of the Church of England as thoroughly as any of Mr. O.'s TRUE CHURCHMEN, "can any thing better repreſent *regeneration* or *new birth*, than *waſhing with water*. For as that is the firſt office done unto us after our natural births, in order to cleanſe us from the pollutions of the womb; ſo when we are admitted into the Church, we are firſt baptized, (whereby the Holy Ghoſt cleanſes us from the pollutions of our ſins, and renews us unto God,) and ſo become, as it were, ſpiritual infants, and enter into a new life and being, which before we had not. For this reaſon, when the Jews baptized any of their proſelytes, they called it their *new birth*, *regeneration*, or *being born again*. And, therefore, when our Saviour uſed this phraſe to Nicodemus, he wondered that he, being a *maſter in Iſrael*, ſhould not underſtand him. And thus, in the Chriſtian Church, by our Saviour's inſtitution and appointment, thoſe who are dead to God through ſin are born again by the waſhing of regeneration, and renewing of the Holy Ghoſt." (Wheatly on Com. Pray. Pp. 304, 305.) When, therefore, Mr. O. ſo confidently condemns thoſe who ſuppoſe that all who are baptized are in "a ſtate of ſalvation," we take the liberty of ſaying to him, as he elſewhere cavalierly ſays to his opponents, "Study the doctrines of your Church." (P. 400.) Nay, as he has brought the paſſage to our recollection, we ſhall frankly addreſs him and his evangelical friends, in the language of the Apoſtle to the Hebrews, with a trifling alteration in order to adapt it more exactly to their caſe: "For when for the time ye *take upon you* to be teachers, ye have need that one teach you again which be the firſt principles of the oracles of God."

Whatever our apologiſt may pretend, we ſuſpect that he diſbelieves altogether the doctrine of regeneration by baptiſm. "Whatever of *radical* and *internal change*," he ſays, "is allowed neceſſary at any time, is, we ſee, ſuppoſed to have been effected, as a matter of courſe, *once for all*, wherever the external rite of baptiſm has been obſerved in our infancy." (P. 171.) He ſneeringly too pronounces Mr. Haggitt "in danger of being called to order by his brethren, for publiſhing two-fold doctrines of regeneration, one at the font, and another at confirmation." (Ib. note, c.) But, in truth, the whole of his diſcuſſion on this ſubject is a miſerable maſs of inextricable confuſion. Nothing is clearly and diſtinctly ſeen but his fixed determination to eſtabliſh and defend the methodiſtical principle. That no man can be a real Chriſtian, or in a ſtate of ſalvation, who has not been conſcious of ſome extraordinary circumſtances attending his being brought

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ed, than in the following paſſage from the Homily "of the Paſſion?" (P. 300.) "Now he gave us not an angel, but his ſon. But to whom did he give him? *He gave him to the whole world; that is to say, to Adam, and all that ſhould come after him.*"

Our edition of the Homilies was printed at Oxford, 1802.

into

into that ſtate; who has not felt inward pangs and convulſions; and who cannot give a detailed account of all this, which is called his *experience*. Thoſe alone who can do this are Mr. O.'s "true believers," "true Chriſtians," "true Church of Chriſt," "ſeparated from the world," "partakers of an holy life," and "in the ſure road to heaven." This, to be ſure, is the true and genuine ſectarian leaven; and yet this man has the matchleſs effrontery to charge thoſe who teach otherwiſe with being "in the ſure road to ruin the eſtabliſhment!"

But if Mr. O. does not admit of *baptiſmal* regeneration, he makes, if we may credit his own aſſertion, ample compenſation for ſo trifling a peccadillo. He admits that his *real Chriſtian* may be born again every day of his life. He employs all along, our readers will remember, the terms *repentance*, *converſion*, *regeneration*, &c. as ſynonimous. "Neither," he ſays, "let it be inſinuated, that when we ſpeak of this converſion, repentance, or whatever elſe it is called, we are ranting about ſome inſtantaneous operation which finiſhes the whole buſineſs of religion at once: we mean by it the *ſerious commencement* of a work which it requires the vigorous exertions of the whole life to complete." (P. 163.) Indeed! This is ſurely a long and painful parturition, and during the pangs of this protracted labour, theſe "real Chriſtians" are in a very ſingular and ſtrange ſituation: they are, at the ſame time, regenerate and not regenerate, the children of God and the children of the devil. In another place Mr. O. ſays, "The affirmation however is falſe, which repreſents us to teach [as teaching] that no one knows Chriſt, or is a true Chriſtian, until he can ſpecify the preciſe time and hour of his converſion." (P. 110.) Out of mere regard for Mr. O.'s veracity, we would willingly interpret the word us, in this place, in as ſtrict and limited a ſenſe as poſſible, confining it entirely to himſelf, and "thoſe for whom," in his own elegant language, he "by name undertakes." Yet even with this limitation, we are tempted, we own, to be rather ſceptical with regard to the aſſertion; unleſs, indeed, it be, as we ſuſpect it is, deſignedly equivocal, and ſo expreſſed as to be literally true, though ſubſtantially falſe. Theſe gentlemen may not, perhaps, deny, and we believe they do not deny, the title of a true Chriſtian to every perſon who cannot give the ſpecification which Mr. O. mentions. But our readers will readily recollect that there are *degrees* in enthuſiaſm; and well do we know that, by the generality of thoſe who aſſume to themſelves the arrogant title of goſpel-preachers, whether within or without the Church, to be able to ſpecify the time, the place, and the occaſion of his converſion is repreſented as the higheſt proof which a Chriſtian can give of his being directed by the peculiar influence of the ſpirit of God. This is the moſt perfect ſpecies of experience; and thoſe weaker brethren who have not yet attained it are reckoned to be but babes in grace. Such we know to be their conſtant and favourite theme; nay more, whatever Mr. O. and his evangelical friends may *teach*, WE have the moſt indubitable evidence that,

that, among the followers of ſome of thoſe, at leaſt, *for whom* BY NAME *he undertakes*, this tenet is *moſt firmly believed*, and regarded as one of tranſcendent importance: in ſo much, that to acquire this ſublime experience is the ultimate aim, the higheſt ambition, the ne plus ultra of every aſpiring ſaint.

The doctrine of *repentance* we have always conſidered as very plain, and of eaſy comprehenſion; nor did we ever imagine that a brief deſcription of the nature of this duty could poſſibly be given in more preciſe and appropriate language than the following: "It is to ceaſe to do evil, and to learn to do well; it is the gradual amendment of life and converſation." This account of it, however, which is given by ſome of his heterodox opponents, is far from ſatisfying Mr. O. Such repentance is not, according to him, an *internal* and *radical change*: it is nothing more than *outward reformation*. (See p. 171.)

But "who is this that darkeneth counſel by words without knowledge?" What! when a man, becoming ſenſible of the error of his ways, employs himſelf ſeriouſly, and, by the aſſiſtance of divine grace, ſucceeds, in reforming and purifying the internal principles of action; when, by bringing his unruly affections and paſſions under due ſubjection to the laws of reaſon and the precepts of the goſpel, he finds himſelf daily and gradually gaining ground on his evil propenſities, acquiring a ſtronger averſion to vice, and a more confirmed attachment to virtue; when, by firm reſolution and ſteady perſeverance, he is enabled, at laſt, to lay aſide every weight, and the ſin which before moſt eaſily beſet him; when, by conſequence his conduct, from being diſorderly, licentious, and profligate, becomes not only decent, but exemplary and correct: by what abſurd catachreſtical figure in the jargon of methodiſtical mummery, ſhall it be ſaid that this man has not *truly repented*, and that there has not taken place in him a *radical* and *internal change*? In ſhort, what opinion muſt our readers form of either the head or the heart, of our apologiſt, when we have laid before them the following paſſage, in which the Church of England defines Repentance in the very ſenſe, we may ſay, indeed, in the very words, which he has been pleaſed ſo roundly to condemn? "Hereby," ſhe ſays, "we do learn what is the ſatisfaction that God doth require of us, which is, THAT WE CEASE FROM EVIL, AND DO GOOD." (Hom. of Rep. p. 462.)

But to unlock this myſtery there is a ſecret key, which is not, however, to be raſhly expoſed to the graſp of the profane, and can be ſafely entruſted to the initiated only. This precious key Mr. O. had, undoubtedly, good reaſons for endeavouring not to diſcover to ſuch perverſe antagoniſts as he had to deal with; who, probably, to the great ſcandal of the godly, would make a bad uſe of it. But we who, by our privilege of office, are inſtructed in the moſt ſacred *arcana* of every ſect, and who have no ſuch reaſons for concealing this key, ſhall, without any ceremony, put it, at once, into the hands of our readers. It is an inſtrument of ſovereign efficacy and power; and, unleſs they allow it to lie unemployed, it will, we think, enable them

them thoroughly to comprehend not only Mr. O.'s ſentiments with regard to repentance, but the whole ſcope of his book from beginning to end.

Let it be remembered then that, in the inveſtigation of every kind of truth, there are two principal modes of reaſoning, from cauſe to effect, and from effect to cauſe. The firſt has been technically termed reaſoning *a priori*; the ſecond, reaſoning *a poſteriori*. By ſome eminent philoſophers the *latter* has been thought the ſafer and more promiſing mode of the two: it has accordingly been generally adopted, by modeſt, or, if you will, by timid, inquirers. The *former*, however, has been found more congenial to the ſanguine temperament of perſons diſtinguiſhed for enterprizing courage and warm imaginations. Now the Scriptures, in teaching us to form a judgment of our ſcriptural ſtate, perpetually and uniformly inculcate the uſe of the argument *a poſteriori*. Every good diſpoſition, every moral virtue, every Chriſtian grace, they deſcribe as the fruits of the ſpirit of God; and when, upon a ſtrict and impartial examination, we find any of theſe in our own character, we are authorized to conclude that, to ſuch an extent, we are under the guidance of his ſacred influence. According, therefore, to the doctrine of Scripture, every Chriſtian, in ſo far as he performs his duty, has the ſpirit of God. But this is not the reaſoning of our modern ſaints, nor the doctrine of our moſt eminent evangelical teachers. THEY "boldly take the high priori road," and reverſe the argument. They firſt aſſume that they are under the peculiar guidance of the ſpirit, an aſſumption which they ground on what they call their EXPERIENCE; and thence they fairly enough conclude that they muſt be poſſeſſed of whatever is requiſite to conſtitute a good Chriſtian. He who has once ſucceeded in perſuading himſelf that his feelings are the workings of the Holy Ghoſt, that his heart is the favourite abode of this divine and all-powerful agent, can no longer entertain any doubts of his condition. Such an agent muſt bring his work to perfection, producing a total and radical, or even an inſtantaneous, change, analogous to creation. (See p. 139.) The man muſt, therefore, of courſe, be included among the choſen of God; muſt believe, be regenerate, repent, perſevere, and, in ſhort, fulfil, in an acceptable manner, every condition which the Goſpel requires in order to ſalvation. Should ſuch a perſon be conſcious to himſelf of ſome apparent tranſgreſſions of the divine laws, this conſciouſneſs need not give him much diſturbance; for it is a maxim of approved and eſtabliſhed validity, of as high antiquity, we believe, as his principles, "That God ſees no ſin in his ſaints." Thus, whilſt the humble, unpretending, Chriſtian who, trying his conduct by the rule of God's commandments, perceives how oft and how grievouſly he offends, is encompaſſed with perplexing fears, and earneſtly endeavours to amend his life; the favourite child of grace ſhall deride his modeſt diffidence, deſpiſe all his attempts at improvement as nothing better than

outward

outward reformation, and boaſt, in a ſenſe, however, we ſuſpect, very different from that of the Apoſtle, that "he hath the witneſs in himſelf." (See p. 118.)

Mr. O. indeed, (p. 169.) accuſes his opponents of inconſiſtency, becauſe they repreſent the doctrines of his party ſometimes as gloomy and leading to deſpair, ſometimes as flattering, faſcinating and conſolatory, as opening an eaſy road to heaven, without the labour of repentance. Theſe oppoſite repreſentations, he thinks, it is impoſſible to reconcile: but, in reality, nothing is more eaſy. The doctrines of Calviniſtic Methodiſm will produce very different, and even oppoſite, effects, according to the mental complexion of thoſe to whom they are addreſſed. The man whoſe conſtitutional feelings are naturally moderate, and who, therefore, is a ſtranger to thoſe exceſſive and diſtracting deliriums, whether of overwhelming ſorrow for ſin, or of rapturous delight and extatic enjoyment, which conſtitute the Methodiſtical teſt of the dwelling of the ſpirit of God, muſt conclude himſelf, if he believe his inſtructors, to be in the high road to perdition. Hence the frequency, among the followers of ſuch teachers, of that moſt dreadful of all diſeaſes, religious melancholy terminating in madneſs. It is a lamentable, but certain, truth, of which any one may be fully convinced, by proper application to the governors and officers, that a greater number of miſerable maniacs have been rendered fit inhabitants of St. Luke's and Bedlam, by the rhapſodies of Calviniſtic Methodiſts than by all other cauſes put together. On the other hand, men of a lively flow of ſpirits will, generally ſpeaking, find no great difficulty in working up their minds to the requiſite pitch. With ſuch the fervid fumes of enthuſiaſm will eaſily paſs for the inſpiration of the ſpirit. And is not the natural tendency of ſuch deluſion to fill them with vain confidence and pride? Nay, may it not ſometimes tempt them to think that perſons ſo highly favoured of heaven are exempted from the ſtrict ſeverity of thoſe laws which muſt regulate the conduct of ordinary men? But it is unneceſſary to form ſuppoſitions; that ſuch is not unfrequently the caſe, is matter of undoubted experience and fact.

Our author would ſeem to hold the ſtoical paradox, "Omnia peccata eſſe paria;" for he hints that repentance is equally neceſſary to the moſt innocent, and to the moſt abandoned part of mankind. He quotes Dr. Carr's poſition as unſound, that, "however indulgent the Saviour of the world may be to the accidental failures of infirmities or paſſion;—if we have fallen into adultery, theft, murder, &c. our repentance muſt cloſely follow." (P. 171.) Is it, then, the doctrine either of Scripture, or of common ſenſe, that he whom drowſineſs or abſence of thought has ſurprized in his devotions, is equally guilty in the ſight of God, and ſtands as much in need of repentance as the adulterer, the thief, and the murderer? But we are not quite ſure that the extravagance of Mr. O.'s ideas on this ſubject is bounded even here. He appears to think that we are under an obligation to repent even of ſins which we were never within the poſſibility of com-

committing. What concluſion ſhall we draw from ſuch language as this? "*Whatever may be the ſtate of infants*, this duty ſhe," the Church, "conſiders all who would be real Chriſtians bound to perform when they come of age." (P. 172.) Can any thing leſs be inferred from it than that Mr. O. entertains ſome doubts, at leaſt, whether repentance be not a duty incumbent on infants? But infants, were they capable of duty, have no actual ſin to repent of; and however indiſpenſable to happineſs it may be that mankind ſhould be delivered from the conſequences of Adam's tranſgreſſion, *we* ſhould certainly conſider the man as mad who exhorted us to repent of it. But we forget ourſelves. The exhortation would be perfectly conſiſtent in the mouths of thoſe who maintain that the ſin of *Adam* becomes, by imputation, the proper and perſonal ſin of his poſterity.

Of the great depravity of human nature, and of the conſequent neceſſity of true repentance, we truſt that our notions are not deficient. But we are ready to acknowledge that thoſe of Mr. O. on theſe weighty points, ſo far outſtrip our own, as to confound our judgment, and even to overwhelm our imagination. He has given us ſome confeſſions of the celebrated Bradford, a martyr in the perſecuting reign of Queen Mary, which he ſeems to recommend as models of penitential language, and which we, therefore, ſhall lay before our readers. The eminently holy John Bradford, referring to his expected martyrdom, ſays, "I have moſt juſtly deſerved not only this kind, but alſo all kinds of death, and that eternally, for mine *hypocriſy*, *vain glory*, *uncleanneſs*, *ſelf-love*, *covetouſneſs*, *idleneſs*, *unthankfulneſs*, and *carnal profeſſing of God's holy goſpel*. I AM, AND ALWAYS HAVE BEEN, A VILE HYPOCRITE and grievous ſinner." (P. 146.) Again, "I pray you," ſays Bradford to his friend, "in your communication with God, have me of all ſinners, a moſt negligent, unthankful, and wretched, in remembrance: that, at length, I might truly convert and return. *This paper, pen and ink, yea, the marble-ſtone, weepeth*, to ſee my ſlothful ſecurity, and unthankful hardineſs, to ſo merciful and long-ſuffering a Lord. I confeſs it, I confeſs it though not *tremblingly*, *humbly*, or *penitently*; yet I confeſs it, Oh! HYPOCRITICALLY I confeſs it." (P. 176.) Mr. Bradford's confeſſions are certainly curious; but we are free to own that we cannot admire them, or thoſe who affect to imitate them. Suppoſing him to have been eminently holy, as we doubt not he was, and that he ſpoke as he thought, his mind was, unqueſtionably, for the time, deranged. If, on the other hand, he did not ſpeak as he thought, he was, indeed, what he here deſcribes himſelf, a *vile* and moſt conſummate *hypocrite*; and honeſt Biſhop Ridley muſt have ſtrangely miſtaken his man, when he ſaid of this Bradford, "In my conſcience I judge him more worthy to be a biſhop, than many of us that are biſhops already, are of being pariſh prieſts."

Seriouſly, we are utterly incapable of diſcovering any beneficial effects whatever, which can reſult from the uſe of ſuch intemperate and exaggerated language. It certainly has the unſeemly appearance of

of what is denominated, in vulgar converſation, fiſhing for a compliment; of endeavouring to catch at the applauſe of others by depreciating ourſelves: a conduct more nearly allied to pride than to genuine humility. If, therefore, he who lamented "becauſe he could not do any thing with a ſingle intention," was really, as Mr. O. affirms, (p. 166.) "an unqueſtionably pious man;" *we lament* that he ſhould have left upon record a declaration which gives the world ſo ſpecious a text for thinking of him otherwiſe. But, at all events, to torture ſuch wild rhetorical extravagancies, as theſe confeſſions of Bradford, into proofs of the deſperate depravity of mankind, diſplays as much ignorance of human nature as of real Chriſtianity. Whatever might have been his feelings at the time when he wrote them, no man believes that they deſcribe his real ſtate and character. To build, therefore, any general concluſion on ſuch ſelf-debaſing expreſſions as theſe, be they found where they will, were perfect lunacy. It is an important rule of interpretation, with which Mr. O. ſeems unacquainted, that no human words can be rightly underſtood without entering into the circumſtances, paſſions, and views of the perſons who employ them. But we may obſerve how nature and truth will ſometimes triumph over the moſt rooted prejudices of theory and ſyſtem. At the very moment that he is producing their language as evidence of the total and radical corruption of poor human nature, Mr. O. inadvertently calls Bradford "eminently holy," and his nameleſs friend, alluded to above, "an unqueſtionably pious man."

With reſpect to ſuch unmeaning declamatory rant as theſe confeſſions of Bradford, which, in Mr. O.'s eſtimation, are proofs of ſingular piety, there is one remark which ſtrikes us as important, although we do not know that it is often attended to. When acknowledgments of unworthineſs and ſelf-abaſement, whether in confeſſion or petition to God, are confined to looſe and general expreſſions, they may be made by all Chriſtians, even the beſt, without any appearance of impropriety. Thus the whole Chriſtian world may ſay, "We have offended againſt thy holy laws," and pray in the words of the Litany, "Have mercy upon us miſerable ſinners." When Biſhop Hooper thus addreſſes his maker, "Lord, I am hell, but thou art heaven; I am a ſink of ſin, but thou art a gracious God, and a merciful Redeemer, (p. 146.) though his language is coarſe, yet it does not ſhock us. Biſhop Latimer's aſſertion, that "in no condition we ſhall know ourſelves or God, except we do utterly confeſs ourſelves to be *mere vileneſs* and *corruption*," is not at all offenſive. Such indefinite expreſſions of our ſenſe of demerit ſuggeſt no abſurdity, becauſe we are ſure that there is not upon earth a juſt man that doeth good and ſinneth not, and that in many things we offend all. But the caſe becomes different when we ſpecify particular inſtances of tranſgreſſion. Were a man, for example, of ſtrict honeſty in his dealings to accuſe himſelf of extortion and fraud; or a man of unblemiſhed chaſtity to confeſs himſelf guilty of adultery, to pretend to repent for this crime, and to beg of God that it might be forgiven him;

him; he would have the appearance of trifling with his Maker, or rather of inſulting him. We could hardly, indeed, perſuade ourſelves that ſuch a man was in his right ſenſes. Hence it is that the forecited confeſſions of Bradford, inſtead of inſpiring ſerious reflection and humble ſentiments, have ſomething in them inconceivably abſurd, and inexpreſſibly ludicrous. We were not, therefore, a little aſtoniſhed when we found them gravely brought forward by our author in aid of his theory of human depravity, and of his opinions on the ſubject of repentance. The truth is, that they are ſignificant of nothing but of a ſtate of mind, in the higheſt degree perturbed and agitated, in him who uttered them.

(To be continued.)

A Summary Account of Leibnitz's Memoir, addreſſed to Lewis the Fourteenth, recommending to that Monarch the Conqueſt of Egypt, as conducive to the eſtabliſhing a ſupreme Authority over the Governments of Europe. 8vo. Pp. 90. 2s. Hatchard. 1803.

EVERY perſon converſant with the hiſtory of France knew of the exiſtence of this memoir, in the archives of the French monarchy. It had there, however, lain dormant from the moment at which it was preſented to Louis the Fourteenth, with a view to facilitate the accompliſhment of his memorable plan for the eſtabliſhment of an univerſal monarchy, under the influence and controul of France, until the murder of Louis the Sixteenth, and the aſſumption of the ſupreme power by the regicides and rebels, in whoſe hands it ſtill remains. Theſe modern reformers, true, as far as the aggrandizement of their country and the gratification of ambition were concerned, to the principles of Louis the Fourteenth, ranſacked the archives of the monarchy for plans and inſtruments to enable them to attain *their* object, the eſtabliſhment of an univerſal republic, or rather a military deſpotiſm, under the direction and management of France. In thoſe archives they found all the military plans which they have ſince, with too much ſucceſs, carried into effect, and among others that for the conqueſt of Egypt, as exhibited in Leibnitz's memoir, which is a philoſophical digeſt of injuſtice and oppreſſion, having for its object, the ſubjugation of one independent country, for the purpoſe of deſtroying the independence of all others. Actuated by this unworthy deſire, the philoſopher ſpared no pains, and left no argument unemployed, to perſuade the monarch to embrace the plan. Every topic and every motive which could influence the mind of that ambitious prince, are urged with great ability and force; and the advantages of the conqueſt are magnified, while the difficulties attending its atchievement are under-rated. The memoir, however, failed of its effect, not from any reluctance on the part of the king to follow the philoſopher's advice, but from the reverſe of fortune which he experienced on the continent, owing to the ſteady

ſteady oppoſition of the powers then-exiſting, who had the ſagacity to perceive the dangers reſulting from the overweening ambition of France, and the ſpirit and reſolution to avert them, by the only means, by which they ever could, or ever can, be averted.

It is a ſingular fact, that Leibnitz adviſed Louis the Fourteenth to employ the armament which he had fitted out for the purpoſe of attacking Holland, againſt Egypt; and that Buonaparté, in his late converſation with Lord Whitworth, obſerved, that, had he harboured any deſigns upon Egypt, he might have employed the armament which he had fitted out for Louiſiana againſt that country.—This coincidence is curious, inaſmuch as it exhibits the nature of French perfidy;—Leibnitz would ſcarcely have propoſed ſuch a plan to Louis the Fourteenth had he not known the diſpoſition of that monarch; and Buonaparté acknowledges the policy of directing a force employed for a legal purpoſe to the accompliſhment of an unlawful object,—viz. that of attacking a free and independent ſtate, in time of profound peace, and declared amity. We always maintained that this Corſican Uſurper would admit of no reſtraint from the principles of juſtice, the laws of nations, or the obligations of treaties; and that, conſequently, the continuance of peace would form no obſtacle to the execution of a plan, of which he has never, for a moment, loſt ſight, the recovery of Malta and of Egypt.

The editor of this tract ſeems to entertain a very juſt notion of the views and deſigns of Buonaparté, as our readers will perceive from the following pertinent reflections, with which he cloſes his "Preſatory Note."

"That the point to which the policy of France unceaſingly tends, and ſhort of which her ambition will never preſcribe to itſelf bounds, is a poſitive controul over all other ſtates (or, in other words, that *ſupremacy* which Leibnitz ſo zealouſly inculcates in the following tract) is demonſtrated by her conduct in all wars and negociations for peace. And it may be eaſy to ſhow, that the principal cauſe of the hoſtility almoſt perpetually ſubſiſting between the governments of France and of this country, conſiſts in the eſſential difference of the political ſyſtems which each has ſought to eſtabliſh by the iſſue of arms or treaties; France uniformly aiming at a *preponderance* over other powers, and at that ſupremacy to which ſhe has now ſo nearly attained; whilſt England has as uniformly endeavoured to ſecure her own weight in *an equilibrium* of power with other ſtates, in order to preſerve that political balance, of which ſhe has ever been a ſteady ſupporter, but which France has ever regarded with mortification and diſguſt.

"From the adminiſtration of Richelieu to that of Buonaparté, France, under all her changes, has ſteered by the ſame ſtar; what the former painted in his imagination, and contemplated with deſire, the latter has had the fortune to realiſe. The humiliation of the Houſe of Auſtria and the ſubjugation of Spain were leading features in that picture; theſe, unhappily, have been effected, and the progreſs to *Continental Supremacy* has thereby been nearly completed. One ſtep more remains, and only one, namely, the annihilation of the commercial and naval power of Great Bri-

tain, and then the work of *Universal Supremacy* would be accomplished. In her endeavour to attain this object, she may find herself obliged to protract the assault; but she will only the more industriously employ all her arts of subtilty to give to the period of delay and preparation a complexion of peace. We may, therefore, do well to keep in mind the words of Buonaparté to the Divan of Cairo, at the moment of his departure from Egypt, in 1799, as they manifestly comprise the sum of his politics.

'Convinced, as I have before frequently told you, that *until I shall strike* 'a blow that shall crush all my enemies at once, I shall not be able quietly and 'peaceably to enjoy *the possession of* EGYPT, that fairest portion of the 'globe, I have determined to place myself at the head of my squadron, 'and during my absence have left the command of the army to General 'Kleber."

This last passage is extracted from a letter, which has appeared in a new work, entitled "Tableau d'Egypte," in two octavo volumes, of which some account will be given in our next appendix. We have consulted the book, and the passage is faithfully extracted, and translated. Never surely was a greater perversion of the human mind exhibited, than in the opening of this memoir, in which Leibnitz has the assurance to call a plan, as unwarrantable as iniquitous, both in its motive and object, as any which the wicked ambition of a tyrant ever engendered, *most holy and just*. Such wretched and dishonest perversion is worthy the philosophers of the new school. In his reasoning, however, on the effects of his plan, if crowned with success, his consistency and talents are more conspicuous.

"Since there are these three methods of aggrandisement—war, elections, and successions; and since the stability of the monarchy, and the internal happiness of the people, are best consulted and promoted by cultivating the several arts and relations of peace with our neighbours in Europe, it follows, that war ought to be exclusively employed against the barbarous nations. And, among these, it is incontestible that by *one fortunate blow* (for striking which the French are most peculiarly formed by nature) whole empires may be at once both subverted and founded.—There indeed will be found the materials for supreme power, and glory incredible; by which the Most Christian King will find himself exalted to the authority of General or Chief of Christendom, and France become the Military School of Europe, the Academy for the confluence of the most distinguished talents, and the Emporium at once of the Ocean and the Mediterranean Sea. And if honour, and indisputable right to high prerogative be sought for, the titles and rights of Emperor of the East, recovered from the violation of the Turks by the exertions of the French (who, formerly, under the Baldwins, held that empire for a time at Constantinople) would be thus acquired, together with the power of Universal Arbitration: an object far more valuable in the estimation of the wise than Universal Monarchy itself."

Here is the object of *modern* French ambition pretty accurately delineated. Buonaparté, however, has improved on the notable plan of Leibnitz, and substituted universal *subjugation* for universal *monarchy*. His arbitration is the arbitration of the *bayonet*, and he wise-

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ly prefers the power and the title of Maſter of the Eaſt and Emperor of the Gauls, to the more circumſcribed honours which the German philoſopher deſtined for his predeceſſor. That the *ultimate* views of Buonaparté, in the invaſion of Egypt was the deſtruction of our Eaſtern empire, was never a matter of doubt with us; and as he evidently took his plan from the memoir of Leibnitz, it can ſcarcely be ſuppoſed, even by the moſt incredulous, that he reſolved to neglect the moſt eſſential part of it.

"From Egypt, *the Dutch* will, without difficulty, be ſtripped of their Indian trade, *upon which all their power, at the preſent day, depends*; and they will thus be much more immediately and certainly injured, than by the greateſt ſucceſs of open war.* The Chriſtian religion will again flouriſh in Aſia and Africa; the world will yield to laws; and all mankind will be advanced to the happineſs of mutual correſpondence. So that, unleſs we except the imaginary ſtone of the philoſophers, I know not whether an object can be conceived in thought of greater moment than the conqueſt of Egypt."

In maintaining the facility with which his plan may be executed, Leibnitz points out the iſland of *Malta* as a moſt important acquiſition to France; and if any one could harbour a doubt as to the fact of Buonaparté, or the directory, whichever was the author of the ſcheme, having adopted it in conſequence of having peruſed this memoir, the following paſſage muſt immediately remove that doubt from his mind.

"For many years the navigation of the Mediterranean has become familiar to the French veſſels, and no danger has ever been experienced when proper attention has been paid to the ſeaſon of the year. In the preſent advanced ſtate of nautical knowledge we are ignorant of thoſe wrecks of entire ſquadrons which were known to the ancients in this ſhort traverſe; and we approach without any riſk the ſhores of Tripoli, Algiers, and Tunis, the former of which confine upon the territory of Egypt. The French and Venetian ſhips are continually paſſing to and from Candia; and the traverſe to Egypt, which is direct from Candia, is not more difficult. The latter place is diſtant from France about two-thirds of the courſe from Marſeilles to Egypt. From whence it follows, that the paſſage cannot preſent any obſtacle, ſince no oppoſition is to be apprehend-

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* "*Hollandi ex Ægypto commerciis Indicis nullo negotio depellentur, quibus omnis eorum potentia hodie nititur; et longe certius rectiusque affligentur quam poſſit maximo ſucceſſu belli aperti.*' Here, *mutato nomine*, we plainly read our own deſtiny in the calculations of the French government. If it is neceſſary to adduce evidence of a fact ſo obvious, we can give it in the words of the proclamation of Buonaparté to his army upon the 22d of June, 1798, at the departure of the French forces for Egypt: 'Soldiers! you are going to undertake a conqueſt, the effects of which, upon *commerce* and civilization, will be incalculable. You will give *the English* a moſt ſenſible blow, which will be followed up with *their deſtruction.*' *Intercepted Letters*, vol. 1. p. 237."

ed, either to the navigation, or to the debarkation of the troops. And to this we are further to add, that the *Island of Malta* will afford a safe ſtation for the fleet: *which island is bound to France by so many ties, the greatest part of the Knights, and the Grand Master of the Order, being French.*

"The influence which the preponderance of the French Knights, here pointed out by Leibnitz, was capable of giving to France in the affairs of the government of Malta, was a political evil that could not fail, ſooner or later, to produce conſequences of the moſt alarming nature to other powers. We have lived to make full experiment of thoſe conſequences; and we have likewiſe obtained the moſt poſitive and practical evidence of the importance attached by Buonaparté to the acquiſition of Malta. In his letter to the Directory, written immediately after the capture of Valetta, he thus declares himſelf: 'I have not neglected any thing that could inſure to us this iſland. Nothing can equal the importance of this place. We at length poſſeſs, in the centre of the Mediterranean, the ſtrongeſt poſt in Europe; and it will coſt dear to thoſe who ſhall diſlodge us.' *(Piéces Officielles de l' Armée d' Egypte*, or, *Piéces Diverses, &c. 1ere. partie, p.* 10, 12.) It is a memorable circumſtance, and one intimately connected with the facts we are noticing, that the Emperor Charles the Fifth himſelf, previous to confirming the act by which, in the year 1530, he ceded Malta and its dependencies to the Order of St. John of Jeruſalem, entertained apprehenſions of France obtaining the command of that iſland, by means of the Order. 'He was afraid,' ſays Vertot, 'leſt the Grand Maſter, who was a Frenchman, ſhould open the ports of Malta to the fleets of his own country and of her allies.' *(Hist. de l' Ordre de Malthe, L.* ix.) In the year 1798, the Commander Boſredon Ranzijat, a Knight of one of the French tongues, and who headed the deputation that conſigned Malta into the hands of Buonaparté, publicly declared, that his profeſſion only bound him to take up arms againſt the Turks, and *not against the French.* 'A la tête de la députation étoit le Commandeur Boſredon Ranzijat, chevalier de la ci-devant Langue d'Auvergne, qui avoit déclaré, que ſon devoir étoit de prendre les Armes contre les Turcs, et *non contre les Français.*' *(Courier de l' Egypte, No.* 9, *p.* 1.)——Theſe conſiderations are ſufficient to evince, not only the prudence, but the indiſpenſable neceſſity, in an arrangement that was to reſtore Malta to the Order of St. John, of ſtipulating for the ſecurity comprehended in the ſecond paragraph of the Xth article of the Treaty of Amiens; namely, the formal abolition of the French tongues, and the excluſion of French ſubjects from that Order."

Theſe conſiderations certainly evince ſomething *more*; viz. the indiſpenſible neceſſity of keeping Malta in our own hands, for ever, unleſs, indeed, by giving it to Ruſſia, we could prevail upon her to form ſuch a confederacy againſt France, as would confine her within her ancient limits, which is not probable. The moment we give up Malta, we muſt bid adieu to the Levant trade, reſign Egypt to the French, and prepare for an invaſion of Britiſh India, at no very diſtant period. The following hint from Leibnitz was, as it is well known, improved by the invaders of Egypt.

"In the caſtle of Cairo," ſays this writer, "five hundred thouſand pounds of gunpowder, as I have been informed, are annually made from the

the ſaltpetre produced in Egypt,* the greater part of which powder is ſent to Conſtantinople."

Leibnitz proceeds to ſhew that Cairo, which he ſeems to conſider as capable of making a more formidable reſiſtance than any other place in Egypt, will form no inſurmountable obſtacle to the ſucceſs of the grand ſcheme. And, in order to ſtimulate the king to effect its reduction, he reminds him—"the conteſt will not then be for Dunkirk, or Gravelines, or Maeſtricht, but, *for the* SOVEREIGNTY OF THE SEAS, *for the* EASTERN EMPIRE, *for the* OVERTHROW OF THE PORTE, *and for* UNIVERSAL ARBITRATION; which events we have ſhewn to be inſeparable from the occupation of Egypt."—The ſtimulus, it muſt be admitted, was well calculated to produce its deſired effect on the mind of Louis the Fourteenth. The road to be purſued, after the reduction of Cairo, is next pointed out. And on that ſubject the Engliſh editor makes theſe pertinent obſervations.

"The real object of the invaſion of Syria by Buonaparté and of the courſe of the French army to Acra and the coaſt of Paleſtine, is here expoſed by the Memoir; which ſhews us, that thoſe meaſures were adopted in proſecution of that part of Leibnitz's plan, which pointed out the importance of ſeizing upon the paſs of Alexandretta, in order to encreaſe the ſecurity of the Egyptian conqueſt. Little did it enter into the proſpects of the French general, that the port of Acra would preſent any material obſtruction to his progreſs, far leſs that it would be rendered the tropical point of his career. Leibnitz had affirmed, that nothing could prevent the progreſs of the army to Alexandretta after the fall of Cairo; and, indeed, his opinion is to be juſtified; becauſe the reſiſtance made at Acra under the auſpices of Sir Sydney Smith was of a nature ſo extraordinary as to lie out of all rules of probable calculation. We thus diſcover that the ſplendid combination of naval and military operations, conceived and executed by that diſtinguiſhed officer, was crowned with the moſt extenſive ſucceſs; not only that of repulſing Buonaparté, and compelling him to retire into

* "The ſaltpetre in which Egypt ſo profuſely abounds was, as might be ſuppoſed, an object of ſerious attention to Buonaparté. A commiſſion, appointed to inveſtigate the ſources of this important natural production, produced ſome memoirs, or reports, by his Excellency General Andreoſſy, the Ambaſſador from the French Republic to this Court. The cloſing paragraph of an extract from one of the e, publiſhed in the *Memoires ſur l'Egypte*, is not without intereſt to us. 'L'Egypte a les deux matiéres eſſentielles, le charbon et le ſalpétre, tout formés; le ſoufre lui viendra, dans des temps opportuns, de Sicile *par Malte*; on augmentera les établiſſemens, et l'on ſimplifiera la main d'œuvre. L'Egypte pourra fournir de la Poudre à nos Iſles Françaiſes de la Mediterranée, aux dépôts de nos armées d'Italie et d'Eſpagne, et même verſer à Marſeilles et dans les ports des ci-devant Languedoc et Rouſſillon une trés grande quantité de ſalpètre, qui ſe répandera dans les départements meridionaux de la France, et reſſuera dans l'interieur.' Tom. i. p. 39."

Egypt, which we were already apprized of; but likewiſe that which we here learn, of fruſtrating the object of ſecuring the command of Syria by means of a French force ſtationed in the paſs of Cilicia.

"And it is a memorable coincidence, (and one which ought to inſpire us with ſentiments of the moſt devout gratitude), that this fortunate event took place at the moment when the exertions of our forces in India had juſt been diſtinguiſhed by the conqueſt of Myſore, and the annihilation of the power on whoſe co-operation France had depended for our eventual expulſion from India. The ſack of Seringapatam and death of Tippoo Saib took place upon the 4th day of May, 1799; and upon the 20th day of the ſame month of May, Buonaparté raiſed the ſiege of Acra, and fell back into Egypt."

Not only are we indebted to Sir SIDNEY SMITH (whoſe important ſervices have been moſt inadequately rewarded) for thus preventing the projected invaſion of our Indian empire, but for reſcuing the Turkiſh empire from immediate deſtruction, and the whole of Europe from the dreadful effects which ſuch a revolution muſt inevitably have produced!

"If Egypt were once to fall, the government of the Porte, convulſed to its foundations, would call home every means of defence for the protection of the metropolis of the empire. In that event, nothing could be more certain than the revolt of the Pachas; who would then look with confidence to an external ſupport, would feel that they had a firm place upon which they could fix their foot, and would joyfully avail themſelves of the benefit of our arts, of our councils, and of our reſources. Wherefore, I boldly affirm, that, *if* WE WILL *Turkey may be involved in a conflagration of* REBELLION—*(audacitèr dico, flagrabit Turcia seditionibus si volemus.)* And if, in the moment that we ſhould invade Egypt, the Porte were implicated in the Poliſh or Hungarian war, *the ruin and universal palsy of the whole body of the empire, must inevitably ensue—(jam ruina ipsa, et totius corporis paralysis universalis, indubitata est!)*"

Without either of theſe laſt *auxiliary* events, the overthrow of the Turkiſh empire was certain, if Sir SIDNEY SMITH had not repulſed the MURDERER OF JAFFA, from the walls of *Acra*.

The account of the Memoir is followed by a few pages of argument, intended to juſtify the conduct of the Britiſh government, in reſpect of Malta. If they had given up that fortreſs, they would have ſtood in much greater need of juſtification! The editor is entitled to public thanks, for his very uſeful and very ſeaſonable communication of a document, at all times important, but, at this period, peculiarly ſo.

An Eſſay on Iriſh Bulls. By Richard Lovell Edgeworth and Maria Edgeworth. 8vo. 5s. Johnſon, 1803.

AS the authors of this little volume are perpetually, in the courſe of it, inſiſting on their being Engliſh, and as the book may be fairly conſidered as one great bull, the converſe of Sir Richard Steele's

Steele's celebrated bull may be applied to them, and as, according to his apothegm, an Engliſhman would blunder if he were born in Ireland, ſo they ſhew that an Iriſhman will retain his blundering faculty though he is born in England.

The principal tenor of the book is to ſhew that bulls, though ſuppoſed peculiar to Ireland, are to be found among the ſayings and writings of other nations, though not diſtinguiſhed by that name; a propoſition as little requiring proof as that other perſons are affected with ſwellings in the throat as well as the inhabitants of the Alps, though it is among them called by the name of goitre; neither of the circumſtances are contended for as being peculiar; but it will not very eaſily be proved that they are not both endemial.

The inſtance produced of a bull by Dr. Johnſon, reminds one of the obſervation of Sir Callagan O'Brallaghan to Sir Archy Mac Sarcaſm, in Love a-la-mode, "that he has the brogue ſo ſtrong himſelf that he does not know good Engliſh when he hears others ſpeak it." This couplet is alluded to.

> "Turn from the glittering bribe your ſcornful eye,
> Nor ſell for gold what gold can never buy."

Where it is aſked triumphantly how any perſon could ſell for gold what could never be bought for gold. Now it muſt be ſome degree of *bulliſm* not to know that to *buy* and to *ſell* are not exactly correlative terms; that *to ſell* means to *part with* for purchaſe, and *to buy* to *acquire* by purchaſe; and that there are certain *trifling* articles, ſuch as *health*, *virtue*, and *reputation*, which may be ſold for money, but which cannot be bought by money.

A general error ſeems to pervade this and other books of the ſame kind, viz. that the Engliſh are inclined to deſpiſe the other inhabitants of the United Kingdoms. But though we are a little too ready to laugh at the bulls of the Iriſh, and the confuſion of *ſhall* and *will*, common to them and the Scots, a Scotſman or an Iriſhman is always drawn in the drama or the novel as a pattern of courage, benevolence, and integrity. And if the authors ſhould chuſe Sir Archy Mac Sarcaſm and Sir Pertinax Mac Sycophant as exceptions, let them remember at the ſame time, that thoſe characters are both drawn by an Iriſhman.

Animal Biography, or Anecdotes of the Lives, Manners, and Economy of the Animal Creation, arranged according to the Syſtem of Linnæus. By the Rev. W Bingley, A. B. Fellow of the Linnæan Society, and late of St. Peter's College, Cambridge. 3 vol. 8vo. Pp. 1670, R. Phillips. 1l. 7s. 1803.

IN his preface Mr. Bingley modeſtly declares, that he lays no claim to attention, in this work, "except on the ſcore of utility." A better claim, however, than this, moſt of our readers will proba-

bly conclude cannot eaſily be preferred; and to this claim his work is certainly entitled, as it contains, in a comparatively ſmall compaſs, a compendium of natural hiſtory, prepared with taſte and judgment, and arranged with regularity and perſpicuity. His care and caution too, in excluding thoſe indelicate paſſages, which unavoidably occur in the larger hiſtories of this deſcription, are highly meritorious.

"To the female reader I muſt remark, that every indelicate ſubject is ſcrupulouſly excluded. The dangerous tendency of the writings of the Comte de Buffon, and a few others, is too generally known to render any farther apology for this liberty neceſſary."

No apology ſurely can be neceſſary for the excluſion of paſſages which have a *dangerous tendency*. The author's remarks on the ſtudy of nature, its object and uſe, are highly creditable to his underſtanding. Modern philoſophers are too apt to make their reſearches of all kinds the inſtruments for gratifying their pride and for exalting themſelves in their own opinion; not ſo, Mr. Bingley, who juſtly conceives that the utmoſt poſſible ſtretch of human genius, and of human talents, is only ſufficient to convince the rational and pious man of his own littleneſs; but we ſhall ſuffer our author to ſpeak for himſelf on this important ſubject.

"It is one material uſe of the ſtudy of Nature, to illuſtrate this greateſt of all truths:—'That there muſt be a God, that he muſt be almighty, omniſcient, and infinite in goodneſs; and that, although he dwells in a light, inacceſſible to any mortal eye, yet our faculties ſee and diſtinguiſh him clearly in his works.'*

"In theſe we are compelled to obſerve a degree of greatneſs far beyond our capacities to underſtand:—we ſee an exact adaption of parts compoſing one ſtupendous whole: an uniform perfection and goodneſs that are not only entitled to our admiration, but that command from us the tribute of reverence, gratitude, and love, to the Parent of the Univerſe. Every ſtep we tread in our obſervations on Nature, affords us indubitable proofs of his ſuperintendance: from theſe we learn the vanity of all our boaſted wiſdom, and are taught that uſeful leſſon, humility: we are compelled to acknowledge our dependance on the protecting arm of God, and that, deprived of this ſupport, we muſt, that moment, diſſolve into nothing.

"Every object in the Creation is ſtamped with the characters of the infinite perfection and overflowing benevolence of its Author. If we examine with the moſt accurate diſcrimination the conſtruction of bodies, and remark even their moſt minute parts, we ſee clearly a neceſſary dependance that each has upon the other: and if we attend to the vaſt concurrence of cauſes that join in producing the ſeveral operations of Nature, we ſhall be induced to believe further, that the whole world is one connected train of cauſes and effects, in which all the parts, either nearly or remotely, have a neceſſary dependance on each other. We ſhall find nothing inſulated, nothing dependant only on itſelf. Each part lends a certain ſupport to the others, and takes in return its ſhare of aid from them.

"* Pontoppidan, Pref. p. 1."

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" Previouſly to entering farther into the ſubject, we will examine for a moment that part of every animal body called the Eye, which, though one of the moſt conſpicuous, is not ſtill the moſt ſurpriſing part of the body. Here we have exhibited to us nicety of formation, connections and uſes, that aſtoniſh us. We ſee it placed in a bony orbit, lined with fat, as an eaſy ſocket in which it reſts, and in which all its motions readily take place. We find it furniſhed, among many others, with thoſe wonderful contrivances the iris, pupil, and different humours; and that incomprehenſible mechaniſm the optic nerve, which affords to the brain, in a manner greatly beyond our conceptions, the images of external objects.—How admirable is the conſtruction of the Skeleton: every particular bone adapted peculiarly to the mode of life and habits of the animal poſſeſſing it. The muſcular ſyſtem is ſtill more entitled to our wonder; and if we enter into examination of the viſcera, the ſkin, and the other parts of the body, we can fix no bounds to our aſtoniſhment.

" But all the common operations of Nature, great as they are, become in general ſo familiar to us, that in a great meaſure they ceaſe to attract our notice. Thus alſo all the uſual powers of animal life, which, were they but adverted to, could not fail to affect the mind with the moſt aweful impreſſions, are ſuffered to operate unheeded, as if unſeen.—We all know, for example, that, whenever inclination prompts to it, we can, by a very ſlight exertion of our vital faculties, raiſe our hand to our head. Nothing ſeems more ſimple, or more eaſy than this action; yet when we attempt to form an idea of the way in which that incorporeal exiſtence that we call *mind*, can operate upon matter, and thus put it in motion, we are perfectly loſt in the incomprehenſible immenſity that ſurrounds us. When we try to inveſtigate the properties of matter, we perceive that by patience and attention we can make a progreſs in attainments to which, according to our limited ideas, bounds can ſcarcely be aſſigned. The motions of the planets can be aſcertained, their diſtances meaſured, and their periods aſſigned. The Mathematician can demonſtrate with the moſt deciſive certainty, that no Fly can alight upon this globe which we inhabit, without communicating motion to it; and he can a certain, if he chuſes to do it, with the moſt accurate preciſion, what muſt be the exact amount of the motion thus produced. In this train of inveſtigation the mind of a Newton can diſplay its ſuperior powers, and ſoar to a height that exalts it far above the reach of others; and yet, in trying to explain the cauſe of animal motion, the meaneſt reptile that crawls upon the ground is, humiliating as the thought may be, on a footing of perfect equality with a Newton: they can alike exert the powers conferred on them by the Almighty Creator, without being able to form the ſmalleſt idea of the way in which they are enabled to produce theſe effects. Man, however, can contemplate theſe effects if he will: and man, perhaps alone, of all the animals that exiſt on this globe, is permitted, by contemplating the wonders that theſe unfold, to form, if he pleaſes, ſome idea of his own nothingneſs, with a view to moderate his pride, and thus to exalt himſelf above the unconſcious agents that ſurround him."

This indeed is the true uſe of ſuch ſtudies, to look " through Nature up to Nature's God," and this it is that diſtinguiſhes the *Chriſtian*, from the *Infidel*, philoſopher.

" It does not become us to pry too boldly into the deſigns of God: the clay ſhall not impiouſly demand the intentions of the Potter. We, whoſe lives

lives are but thoſe of a day, are unable to judge of the councils of that Providence, whoſe economy regards, not the objects merely of our ſenſes, but the whole ſyſtem of Nature. We cannot ſcrutinize the performances of God, nor can we poſſibly, with all our boaſted wiſdom and cunning, diſcover the grand connections between incidents that lie widely ſeparate in time, and which are only known to power infinitely ſurpaſſing ours. The Creator did not plan the order of Nature according to our confined principles of economy. The ſtupendous performance of the Deity is one throughout the Univerſe; and if Providence does not always calculate exactly according to our mode of reckoning, it would but become our inferior ſtations and judgment, inſtead of induſtriouſly ſeeking out imperfections, to diſcover that theſe lie alone in our own erroneous powers of diſcrimination. It would be well, if, inſtead of looking to ſelf-intereſt only, in the works of the Creation, we could, according to a late writer, conſider theſe things in the ſame light as when different ſeamen are waiting at one port for fair winds, each to the country to which he is bound; where we plainly ſee it impoſſible that all ſhould be ſatisfied.

"In Lapland, and ſome others of the Northern regions, Providence has kindly contrived that what would ſeem an evil, and is in ſome reſpects an inconvenience to the inhabitants, ſhould become a means of their preſervation. They are peſtered with multitudes of Gnats which teaze them ſo much by their ſtings, that to defend themſelves they have recourſe to ſmearing their faces, and keeping conſtantly a thick ſmoke in their cottages. Theſe inſects depoſit their eggs in the water, and thus bring into the country immenſe numbers of aquatic birds, which feed on them; and which conſtitute the principal ſupport of the inhabitants; and thus are theſe people unhappy in the very circumſtance that procures them life. If it be aſked why it is neceſſary they ſhould be unhappy in order to live; we anſwer, that, having developed one ſtep, we find ourſelves involved as deeply in obſcurity, as thoſe whoſe ſhort-ſightedneſs has not penetrated thus far; but we are taught by this not to reſt too ſecurely on our own judgments (which are frequently built without a proper baſis), when we are about to cenſure the performances of ſuperior intelligence; and to ſuppoſe that as one ſtep more than we ſuſpected has been explained, ſo might the reſt be rendered equally clear, had we but the capacity to comprehend them.

"In our own country birds are, almoſt invariably, conſidered as injurious to the induſtry of the farmer; they are ſaid to devour his crops, and to deſtroy at leaſt one half of the fruits of his labour. Little does the farmer ſuſpect, that, were he deprived of theſe ſo much deteſted creatures, but a very ſmall portion of the preſent produce of the Earth could be brought to perfection. Their manure alone is of very conſiderable value; but all the ſlender-billed birds, the Lark, Black-bird, Thruſh, Red-breaſt, Goldfinch, Hedge-ſparrow, and many others, live almoſt entirely on inſects; and are therefore peculiarly beneficial to him. Even thoſe that devour the grain deſtroy infinitely more of the noxious inſects, than will compenſate for any damage they commit: it has been calculated, with ſome accuracy, that a ſingle pair of the common Sparrows, while their young is in the neſt, deſtroy on an average above *three thousand* Caterpillars every week. Does the farmer conſider this, and yet iſſue an unlimited edict for their deſtruction? Mankind in general want a proper degree of confidence in that Being, who cannot form any thing in vain: truſting only in their own judgment, which,

every

every moment of their lives they find in error, they impiously censure, only because they cannot understand.

" From all the preceding observations, it appears that Natural History affords us a much more extensive moral than has generally been supposed. And the blind curiosity, which formerly was the principal motive in making collections and studying the science, is now giving way to more noble and more estimable ideas; and there are yet, 'in the instructive book of Nature, many leaves, which hitherto no mortal has perused."*

The anecdotes of the monkey are, many of them at least, particularly curious; but it is impossible to follow the author through such a work as this; and we shall, therefore, confine ourselves to one or two extracts, which will suffice to shew the nature of the style and manner in which he treats his subject. These extracts shall be taken from that part of the work which exhibits the peculiarities of an animal best known to Englishmen, and which we particularly recommend to the attention of Mr. Dent.

" To no animal," says Mr. B. most truly, " is mankind so much indebted for services and affection as to the Dog: among all the various orders of animal beings, no one has hitherto been found so entirely adapted to our use, and even to our protection, as this. His diligence, his ardour, and his obedience, have been truly observed to be inexhaustible; and his disposition is so friendly, that, unlike every other animal, he seems to remember only the benefits he receives; he soon forgets our blows, and instead of discovering resentment while we chastise him, he exposes himself to torture, and even licks the hand from whence it proceeds."

Our author then relates many extraordinary instances of sagacity displayed by the different varieties of the canine species.

" Mr. Ray, in his Synopsis of Quadrupeds, informs us of a blind beggar who was led through the streets of Rome by a middle-sized Dog. This Dog, besides leading his master in such a manner as to protect him from all danger, learned to distinguish not only the streets, but the houses where he was accustomed to receive alms twice or thrice a week. Whenever the animal came to any one of these streets, with which he was well acquainted, he would not leave it till a call had been made at every house where his master was usually successful in his petitions. When the beggar began to ask alms, the Dog lay down to rest; but the man was no sooner served or refused, than the Dog rose spontaneously, and without either order or sign, proceeded to the other houses where the beggar generally received some gratuity. 'I observed, (says he) not without pleasure and surprise, that when a halfpenny was thrown from a window, such was the sagacity and attention of this Dog, that he went about in quest of it, took it from the ground with his mouth, and put it into the blind man's hat. Even when bread was thrown down, the animal would not taste it, unless he received it from the hand of his master.'

" Without any other instruction than imitation, a Mastiff, when accidentally shut from a house which his master frequented, uniformly rang the

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" * Pontoppidan, Pref. p. 1."

bell

bell for admittance. Dogs can be taught to go to market with money; to repair to a known butcher, and to carry home the meat in ſafety:—

"There is a Dog, (ſays Mr. Smellie), at preſent belonging to a grocer in Edinburgh, who has for ſome time amuſed and aſtoniſhed the people in the neighbourhood. A man who goes through the ſtreets ringing a bell and ſelling penny pies, happened one day to treat this Dog with a pye. The next time he heard the pyeman's bell, he ran to him with impetuoſity, ſeized him by the coat, and would not ſuffer him to paſs. The pyeman, who underſtood what the animal wanted, ſhewed him a penny, and pointed to his maſter, who ſtood at the ſtreet-door, and ſaw what was going on. The Dog immediately ſupplicated his maſter by many humble geſtures and looks. The maſter put a penny into the Dog's mouth, which he inſtantly delivered to the pyeman, and received his pye. This traffic between the pyeman and the grocer's Dog has been daily practiſed for months paſt, and ſtill continues."*

"In the year 1760, the following incident occurred near Hammerſmith:—Whilſt a man of the name of Richardſon, a waterman of that place, was ſleeping in his boat, the veſſel broke from her moorings, and was carried by the tide, under a Weſt-country barge. Fortunately for the man his Dog happened to be with him, and the ſagacious animal awaked him by pawing his face, and pulling the collar of his coat, at the inſtant the boat was filling with water: he ſeized the opportunity, and thus ſaved himſelf from otherwiſe inevitable death."†

"Mr. C. Hughes, a ſon of Theſpis, had a wig which generally hung on a peg in one of his rooms. He one day lent the wig to a brother player, and ſome time after called on him. Mr. Hughes had his Dog with him, and the man happened to have the borrowed wig on his head. Mr. Hughes ſtayed a little while with his friend, but, when he left him, the Dog remained behind: for ſome time he ſtood, looking full in the man's face, then making a ſudden ſpring, leaped on his ſhoulders, ſeized the wig, and ran off with it as faſt as he could; and, when he reached home, he endeavoured by jumping to hang it up in its uſual place."

"The ſame Dog was one afternoon paſſing through a field in the ſkirts of Dartmouth, where a waſher-woman had hung out her linen to dry: he ſtopped and ſurveyed one particular ſhirt with attention, then ſeizing it, he dragged it away through the dirt to his maſter, whoſe ſhirt it proved to be."‡

"During a ſevere ſtorm, in the winter of 1789, a ſhip, belonging to Newcaſtle, was loſt near Yarmouth; and a Newfoundland Dog alone eſcaped to ſhore, bringing in his mouth the captain's pocket-book. He landed amidſt a number of people, ſeveral of whom in vain attempted to take it from him. The ſagacious animal, as if ſenſible of the importance of the charge, which, in all probability, was delivered to him by his periſhing maſter, at length leapt fawningly againſt the breaſt of a man, who had attracted his notice among the crowd, and delivered the book to him. The Dog immediately returned to the place where he had landed, and watched with great attention for all the things that came from the wrecked veſſel, ſeizing them, and endeavouring to bring them to land."

"* Philoſophy of Natural Hiſtory." "† Ann. Reg. iii. 90."
"‡ Life of James Lackington."

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As that valuable animal the *Blood-hound* has been lately ſelected as a ſubject of abuſe, by the ſapient journaliſts of the day, who are wholly ignorant of his properties and his nature, it is but fair to reſcue him from the obloquy which ignorance and ſtupidity have thus caſt upon him.

"The *Blood-hound* was in great requeſt with our anceſtors; and, as it was remarkable for the fineneſs of its ſcent, it was frequently employed in recovering game that had eſcaped wounded from the hunter. It would follow, with great certainty, the footſteps of a man to a conſiderable diſtance: and, in barbarous and uncivilized times, when the thief or murderer had fled, this uſeful creature would trace him through the thickeſt and moſt ſecret coverts; nor would it ceaſe its purſuit till it had taken the felon. For this reaſon there was a law in Scotland, that whoever denied entrance to one of theſe Dogs, in purſuit of ſtolen goods, ſhould be deemed an acceſſary.

"Blood-hounds were formerly uſed in certain diſtricts lying between England and Scotland, which were much infeſted by robbers and murderers; and a tax was laid on the inhabitants, for keeping and maintaining a certain number of them."

But, alas! there are other good things, beſides *Blood-hounds*, that were "in great requeſt with our *anceſtors*," which are ſadly out of faſhion in theſe degenerate times; ſuch, for inſtance, as national honour, national dignity, national ſpirit—conjugal faith, morals, and virtue! The following anecdote of a Terrier, the laſt we ſhall extract, almoſt exceeds credibility.

"The *Terrier** has a moſt acute ſmell, and is the natural enemy of the ſmaller quadrupeds, as Rats, Mice, Weazels, &c. He poſſeſſes ſo much courage as to attack even the Badger, and though ſometimes very roughly uſed, ſuſtains the combat with determined fortitude.

"An anecdote related by Mr. Hope, and well authenticated by other perſons, ſhews alſo that this animal is both capable of reſentment when injured, and of great contrivance to accompliſh it; and that it is even poſſeſſed of a certain power of combining ideas and communicating them to one of its own ſpecies, ſo as to produce a certain preconcerted conſequence. 'A gentleman of Whitmore, in Staffordſhire, uſed to come twice a year to town, and being fond of exerciſe, generally performed the journey on horſeback, accompanied moſt part of the way by a faithful little Terrier Dog, which, leſt he might loſe it in town, he always left to the care of Mrs. Langford, the landlady at St. Alban's; and on his return he was ſure to find his little companion well taken care of. The gentleman calling one time, as uſual, for his Dog, Mrs. Langford appeared before him with a woeful countenance:—'Alas! Sir, your Terrier is loſt! Our great Houſe-dog and he had a quarrel, and the poor Terrier was ſo worried and bit before we could part them, that I thought he could never have got the better of it. He however crawled out of the yard, and no one ſaw him for almoſt a week: he then returned, and brought with him another Dog, bigger by far than ours, and they both together fell on our great Dog, and bit him ſo

"* *Bew, Quad.* 315."

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unmercifully, that he has ſcarcely ſince been able to go about the yard, or to eat his meat. Your Dog and his companion then diſappeared, and have never ſince been ſeen at St. Alban's.' The gentleman heard the ſtory with patience, and endeavoured to reconcile himſelf to the loſs. On his arrival at Whitmore, he found his little Terrier; and on enquiring into circumſtances, was informed that he had been at Whitmore and had coaxed away the great Dog, who it ſeems had, in conſequence, followed him to St. Alban's and completely avenged his injury." *

Mr. Bingley has exerted uncommon diligence and induſtry, in his collection of facts. The ſtile of his narrative is eaſy and perſpicuous; his remarks are appoſite, ingenious, and acute; and he ſuffers no opportunity to eſcape of conveying to his readers good religious and moral precepts.

Abdollatiphi Hiſtoriæ Ægypti compendium, Arabicè et Latine. Partim ipſe vertit, partim a Pocockio verſum edendum curavit, Notiſque illuſtravit J. White, S. T. P. Eccleſiæ Gloceſtrienſis Præbendarius, et Ling. Arab. in Academiâ Oxonienſi Profeſſor. 4to. Pp. 321. Oxonii: typis Academicis, impenſis Editoris. Proſtat venalis apud J. Cooke, Hanwell et Parker, Oxonii; J. White, Fleet-ſtreet; D. Bremner, Strand; et R. Faulder, Bond-ſtreet, Londini. 1800.

EGYPT is a country which more, perhaps, than any other on the globe, has roufed the curioſity, and attracted the attention, of the inquiſitive and philoſophic part of mankind. There is certainly no country in the world which is better intitled to this pre-eminence of notice, whether we regard the high antiquity of its hiſtory, its early improvement in civilization, the peculiarities of its climate, ſoil, and productions, or the wonderful monuments which, even in its now degraded circumſtances, it ſtill exhibits to the aſtoniſhed traveller, as proofs of its former power and magnificence. The political events of the preſent times, by rendering it an object of uncommon importance in the eyes of all Europe, have greatly increaſed the intereſt which, on its own account, it has never failed to excite; ſo that every publication which profeſſes to contain information with reſpect to it, is ſure to meet with as favourable a reception as its real merits can reaſonably demand.

In this diſpoſition of the public mind it is impoſſible to ſuppoſe that the work now before us will be overlooked or neglected. On the contrary, we are fully perſuaded that for this beautiful edition, and accurate tranſlation, of it, both the learned in general, and the lovers of Arabian literature in particular, will conſider themſelves as greatly indebted to Profeſſor White. Of a country ſo highly cele-

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" * Thoughts in Proſe and Verſe, 47, quoted in Church."

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brated as Egypt it muſt be peculiarly gratifying to know what was the actual ſituation 600 years ago. At that time little or nothing concerning it was known in Europe, which was then immerſed in the thickeſt darkneſs, and groſſeſt ſuperſtition of the middle ages. The value of the work will neceſſarily riſe in the reader's eſtimation, when he is told that the author of it was a man of great learning, acute obſervation, and indefatigable reſearch; that he was, for the moſt part, an eye-witneſs of what he relates; and, above all, that he was, as appears from the whole tenor of his book, a perſon of high worth, benevolence, and piety; a devout Muſſulman, and the friend of human kind. His veracity may, therefore, be ſafely depended on, and is, indeed, fully corroborated by the teſtimony of every ſubſequent writer on Egypt.

After a handſome and appropriate inſcription of the book to Sir William Scot, a man diſtinguiſhed by eminent merit of every kind, Dr. White, in a well-written preface, adverts to the curious nature of the ſubject on which Abdollatiph writes; to his laudable ardour in the purſuit of knowledge; and to the ſuperior advantages which he enjoyed for proſecuting his inquiries with regard to Egypt. The Profeſſor then explains his own motives for undertaking this edition, together with the helps and obſtacles which aided or embarraſſed him in his progreſs. Among the latter he mentions the great difference of idiom, both in ſpeaking and in writing, between the Aſiatic and European ſtiles: a difference which he modeſtly pleads in excuſe for any harſhneſs or inelegance which may be found in the tranſlation. But although, in our opinion, he has no occaſion for ſuch a plea, yet all genuine ſcholars will be ready to acknowledge its validity. They well know that it is no eaſy matter to accommodate the bold and glowing expreſſions of the Eaſt, to the colder and more phlegmatic conceptions of the weſtern world. They will, therefore, cordially congratulate the learned Editor, whoſe Latinity is, in the higheſt degree, both perſpicuous and chaſte, on the ſucceſs with which he has ſurmounted this difficulty, and, indeed, on the general ability with which he has performed his taſk.

The preface is followed by ſome account of the Author's life, of which, for the information of our readers, we preſent them with the following rapid ſketch.

Abdollatiph Ben Joſeph Ben Mohammed was born at Bagdad, the capital of Chaldæa, in the year of the Hejra 557, of Chriſt 1161. His father, Joſeph, a man of letters, took care to have his ſon inſtructed in all the learning which could be acquired in his native city, at that time the ſeat of the Califs of the family of the Abbaſſides, and a ſeminary of arts and ſciences. Here he ſtudied, with great ſucceſs, not only grammar, rhetoric, logic, hiſtory, and poetry, but alſo the doctrines of the Koran, and particularly medicine, which was deſigned to be his future profeſſion. In his 28th year he removed to Moſul, in Meſopotamia, where he hoped to increaſe his ſtores of literature: but in this he was ſomewhat diſappointed. The principal

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ſtudy of the place was chemiſtry, on which he afterwards thought that he had ſpent too much of his time. He continued there, however, for a year, and read a courſe of lectures in one of the colleges. He then proceeded to Damaſcus, where he contracted an intimacy with many learned men, and compoſed ſeveral books. From Damaſcus he viſited Jeruſalem; and having there heard that the famous Saladin, who had conquered Egypt, and was then endeavouring to wreſt the Holy Land from the Chriſtians, was encamped in the neighbourhood of Ptolemais or Acra, he went thither, both to pay his reſpects to that great champion of the Mohammedan cauſe, and alſo, as is probable, to ſolicit his ſafe-conduct and protection in a journey to Egypt which he had projected. On his arrival, however, he learned that the Emperor, who had juſt received, from the Chriſtians, a ſevere defeat, was, on that account, labouring under great depreſſion of ſpirits, ſo that he could not be admitted to his preſence. But the weight of this diſappointment was conſiderably alleviated by the kind reception with which he met from the generals of the imperial army, and principally from Boaddin Ebn Shaddad, who then bore the office of Kadiliſki, or Military Judge.

This Boaddin, himſelf a learned man, who afterwards wrote the life of Saladin, publiſhed, with a Latin verſion, by Schultens, having been before informed from Moſul of Abdollatiph's fame, recommended him to the chief perſonages of the Emperor's court; and, among others, to Al-Fadel, who offered, of his own accord, if our author would put off his journey to Egypt, and return to Damaſcus, to ſettle on him there a yearly penſion. This offer, however, Abdollatiph declined. Al-Fadel, therefore, wrote letters, in his favour, to his own agent in Egypt, who received him hoſpitably when he arrived at Cairo, provided a houſe for him, and not only furniſhed him with money and ſervants, but alſo introduced him to the chief perſons in the adminiſtration of the government, by whom were conferred on him many preſents, and other proofs of eſteem. And that their kind attentions to him might ſuffer no diminution, Al-Fadel, his patron, as often as he wrote to the Divan of Egypt on the affairs of the empire, which he generally did every ten days, never failed, in his letters, to ſignify how highly he reſpected him.

One cauſe of our author's journey to Egypt was his ardent deſire to become acquainted with the illuſtrious Moſes Maimonides, whoſe reputation for medical knowledge, and other branches of ſcience, was then at its height. Here he reſided till he heard that Saladin had concluded a truce with the Franks, and had returned to Jeruſalem. This he conceived to be a proper time for waiting on that Prince; who, being fond of literature and learned men, charged the treaſury of Damaſcus with a penſion to our author of 30 pieces of gold per month. It was afterwards, by Saladin's children, augmented to 100.

Abundantly ſatisfied with this appointment, he returned to Damaſcus, where he dedicated all his time and attention either to the acquiſition, or to the communication of knowledge. He ſtudied particularly

ticularly the writings of the more antient phyſicians, neglecting Avicenna and the modern chemiſts, whom, in his youth, he had greatly admired. In this manner he lived till the death of Saladin, which happened A. H. 589; when he attached himſelf to that Emperor's ſons, in whoſe ſuite he paſſed ſome time in Egypt, highly diſtinguiſhed by their liberality and favour.

At length, when theſe young princes were, by their uncle Malek-Al-Adel, diſpoſſeſſed of the government of Egypt and Syria, he quitted their ſervice, and retired to Jeruſalem, where, for ſome time, he read lectures, on various ſubjects, in the great temple, which was called Al-Akſa, and wrote many books. Returning thence, for the third time, to Damaſcus, (A. H. 604), he took apartments in the college founded by Al-Aziz, was attended by a great number of ſtudents, became very celebrated as a phyſician, compoſed many treatiſes on the art of healing, and practiſed it with uncommon ſucceſs. He afterwards travelled, through Berrhœa, into the provinces of Al-Rum, (by which name the Arabians diſtinguiſhed Greece, after the Roman empire was tranſlated to Byzantium,) where he lived many years; and when he had viſited the cities of Syria, Armenia, and Aſia Minor, at that time governed by princes of the Seljuk and Atabek dynaſties, in whoſe courts he exerciſed his profeſſion, and to ſome of whom he dedicated books, he determined once more to return to Damaſcus, and ſettle there. He wiſhed, however, in the firſt place, to make the accuſtomed pilgrimage to Mecca, and to take Bagdad in his way, that he might have an opportunity of preſenting ſome of his works to Al-Monſtanſer-Billah, the Calif then on the throne. But on reaching Bagdad he fell ſick, and ended his days in his native city, (A. H. 629. A. D. 1233. Æt. 73.) after an abſence from it of five and forty years.

Hence it appears that our learned hiſtorian was twice in Egypt; once in the reign of Saladin, and again in that of his ſons: and, although it is no where expreſsly mentioned how long he lived there, yet, from ſeveral circumſtances, it may be ſuppoſed that the period of his reſidence included many years. During all this time, he ſedulouſly applied himſelf to inveſtigate the various productions of nature, the wonderful remains of antiquity, and whatever elſe was deſerving of notice in that far-famed country, with the view of writing its hiſtory. This deſign he accompliſhed in a work conſiſting of thirteen chapters, or ſections, which he often mentions by the name of Al-Kitab Al-Kabir, or the Great Book, and of which the loſs may be deemed a misfortune to the Republic of Letters.

Wiſhing however, amidſt ſuch copious materials, to diſtinguiſh what he himſelf had ſeen from what he had learned, either from books or from the communications of others, he reduced the reſults of his perſonal obſervation into the form of a ſeparate work, containing two treatiſes, the firſt of which diſcuſſes the wonders of nature and of art; the ſecond records chiefly ſome memorable events which happened under his own eye. This is the work which is now before us,

ard which bears the title of Al-Kitab Al-Sagir, the Little Book, or Mokhtaſir, the Compendium.

How well our author, ſays Profeſſor White, was qual fied for executing ſuch a work we may conclude, not only from the opportunities which he had of knowing the country, but alſo from his learning, which enabled him to employ theſe opportunities to the beſt advantage. Ofaiba, an eminent Arabian biographer, from whom we have derived the gr ater part of our information reſpecting Abdollatiph, prai es him as a man of ſingular erudition, and as a phyſician of the higheſt merit. This writer, at the end of Abdollatiph's life, gives, according to his cuſtom, a catalogue o' his works, amounting to more than 150, of which ſome treat of Medicine, others of Natural Hiſtory, others of curious and uſeful queſt.ons connected with general literature. Jalaloddin alſo, a writer of great repute and credit among the Arabians, when he mentions, in his Hiſtory o' Egypt, the principal perſons who have merited fame for ſtrength of intellect and knowledge of ſcience, deſcribes Abdollatiph as a conſummate phyſician, philoſopher, and hiſtorian, who had written a great variety of books, on a great vaiiety of topics.

The firſt of our author's treatiſes in this work, is divided into ſix chapters, of which the ſubjects are as follow. I. Of the peculiarities of Egypt in general. II. Of the plants peculiar to it. III. Of its remarkable animals. IV. Of its antic nt monuments. V. Of what is curious in the ſtructure of its ſhips and edifices. VI. Of what deſerves notice in its cookery, and diſhes fo the table. The ſecond treatiſe has only three chapters; the I. of whi h relates to the increment of the Nile, its cauſes, and laws; the II. and III. to a remarkable defi iency in the overflowing of that river for two ſucceſſive years, a circumſtance which was attended with moſt deplorable effects, and which nearly deſtroyed the population of the country. We ſhall lay before our readers, from theſe different chapters, ſome ſpecimens of the kind of entertainment and inſtruction which the author affords, in order to enable them to form a proper judgment of the value of his book.

"One peculiarity of the climate of Egypt is that no rain falls in it, none at leaſt of any conſequence, eſpecially in the higher parts. With regard to the lower, there are copious ſhowers, but yet not ſufficient for the purpoſes of huſbandry. But about Damiata, Alexandria, and the parts adjacent, they have abundance of rain water, of which they drink. There is, however, in the land of Egypt, neither ſpring nor river, but the Nile only." (P. 7.)

"Another of its peculiarities is that the ſeaſons of the year deviate, as it were, from their proper nature: for thoſe ſeaſons which, in other countries, are chiefly characterized by drought, viz. the ſummer and autumn, are, in Egypt, the moſt moiſt, on account of the increaſe and overflowing of the Nile, which ſwells in ſummer, and in autumn covers the ground. During theſe ſeaſons, in other countries, the waters decreaſe, and are augmented in thoſe more appropriate to moiſture the winter and ſpring: but

Egypt

Egypt is then, in the higheſt degree, parched and dry. For this reaſon its atmoſphere is frequently corrupt, and ſubject to change. Putrid diſtempers, proceeding from yellow bile and phlegm, prevail among the inhabitants. You will ſeldom, indeed, find, among them, diſeaſes wholly bilious; but phlegm abounds among them, even in young perſons, and thoſe who are of an aduſt temperature. Indigeſtion alſo, for the moſt part, accompanies the yellow bile, and their diſeaſes are more frequent about the end of autumn and in the beginning of winter: but they generally have a favourable termination. Acute diſtempers, which ſpring from a ſuperfluous quantity of blood, and occaſion ſudden death, are rare among them; but even with regard to the more healthy of them, they are affected with tremors, and indolence, an alteration of colour, and a lividneſs of countenance. You will ſeldom meet with a perſon of florid complexion, or ſanguine aſpect. Their children are weak, often deformed, and without the roſy appearance of health: but they commonly grow luſty and handſome after they have paſt their 20th year. As to their acuteneſs, intellectual ardour, and agility of motion, theſe are to be attributed to the natural heat of the country; for its humidity is accidental. And hence the inhabitants of the Said are more aduſt, of a drier temperament, and generally of a duſky complexion; but thoſe of Foſtata, and as far as Damiata, have a moiſter conſtitution of body, and are generally white. And as the antient Egyptians perceived that the culture of their land depended on the Nile, they made the beginning of autumn the beginning of their year: for this is the time when the Nile attains the higheſt limit of its increaſe." (Pp. 9—11.)

The third chapter of this treatiſe commences with a minute deſcription of the well-known proceſs of hatching chickens by means of artificial heat; but it is rather long, and not very ſuſceptible of abridgment. The following is Abdollatiph's account of the Hippopotamus or river horſe.

"This animal is found in the lower tracts of the country, particularly in the river at Damiata. It is of vaſt ſize, of a terrible aſpect, and extraordinary ſtrength. It purſues veſſels, and ſinks them; ſo that ſuch of them as it reaches are ſure to be loſt. It reſembles the buffalo more than the horſe, except that it has no horns. There is a hoarſeneſs in its voice, like the neighing of a horſe, or rather of a mule. It has a large head, wide jaws, ſharp teeth, a broad cheſt, a tumid belly, and ſhort legs. Its attack is fierce, its impetuoſity violent, its form dreadful, and its cunning formidable. A perſon who was accuſtomed to hunt theſe creatures, to diſſect them, and to examine their ſtructure both internal and external, informed me that the animal is really an enormous hog; and that its inward as well as outward parts differ nothing in form from thoſe of the hog, but in magnitude of dimenſion only. In Nitowal's book too, concerning animals, I have ſeen what confirms this. His words are theſe: 'There is found, in the Nile, the river hog, which is of the ſize of the elephant. Its head is like the head of the mule, and its hoof like that of the camel.' He likewiſe ſays, 'that if the fat of its back be melted, and drank, by a woman, in barley broth, it will render her immoderately fat.' There was one of them in the river at Damiata, which attacked the barks and ſunk them, ſo that the paſſengers who went that way incurred great danger. Another, on land, made havock among the buffaloes, the oxen, and the men; it alſo deſtroyed the ſtanding

corns and the roots of vegetables. The people tried every art to kill them. They endeavoured to catch them by ſpreading ſtrong nets; and many perſons aſſembled againſt them with various kinds of arms, and other inſtruments: but they had no ſucceſs. They then called in a troop of men from Maris, of the Nigritian race, who aſſerted that theſe animals were common among them, and that they themſelves were expert in hunting them.—Theſe men had ſhort ſpears, with which they ruſhed againſt the creatures, and, with great eaſe, diſpatched them both in a very ſhort time. They arrived with them likewiſe at Cairo, where I myſelf ſaw them. I found their hide black, ſmooth, and very thick. The length of one of them, from the head to the tail, was ten ordinary paces; it was in girth about three times the ſize of the buffalo; its head and neck in the ſame proportion. In the front of its mouth it had twelve large teeth, of which the extreme ones were more than half a cubit in length; but the middle ones a little leſs. Behind theſe large teeth were four rows of others, reſembling ſomewhat the eggs of a hen diſpoſed on their ends, and extending the whole length of the mouth, ten in each row. Two of theſe rows were above, and two of them below, correſponding to each other; and when its jaws were opened, they admitted a large ſheep. Its tail was, in length, about half the larger cubit, with a thick root; the extremity of it reſembling a finger, ſmooth as a bone, like the tail of the Waral," a kind of ſmall land crocodile." Its legs were ſhort, about one cubit and a third in length; and its hoof was like that of a camel, except that, at the extremity, it was cleft into four parts. It legs were extremely groſs; and the whole carcaſe, in the magnitude of its appearance, reſembled an inverted ſhip. To be brief, it is longer and thicker than the elephant, though its legs are much ſhorter; but they are of the ſame, or of greater thickneſs." (Pp. 77—83.)

To thoſe aſtoniſhing monuments of the antient architecture of Egypt, the pyramids, our author paid great attention, particularly to the two larger ones of Giza, concerning which he ſays:

" Thoſe who meaſured them have related that the baſe of each of them is a ſquare of 400 cubits, and that the altitude of the column is the ſame. They finiſh, at top, in a plain, of which the dimenſions every way are ten cubits. What I myſelf ſaw of their ſtate is this. An archer who was with us, ſhot, cloſe to one of them, an arrow perpendicularly upwards, which fell before it had reached half the heighth. And when we were informed that there were men, in an adjoining hamlet, who were accuſtomed, without much effort, to climb them, we ſent for one of theſe, and engaged him to perform this feat in our preſence, for a ſmall reward. He began to mount as one of us would mount a ladder, and even more expeditiouſly. He aſcended, too, with his clothes and ſhoes, which were exceſſively large. I ordered him, when he ſhould arrive at the plain upon the ſummit, to meaſure it with his girdle. When he deſcended, we found the meaſure to be eleven cubits. I ſaw a perſon ſkilled in menſuration, who ſaid that the altitude of the ſhaft was about 317 cubits; and that each of its four triangular ſides was 460 cubits; but I hold this account of it to be erroneous: and if I am favoured with inſtruments for meaſuring, I will carefully take the dimenſions of it myſelf. There is likewiſe, in one of theſe two pyramids, an entrance, by which men gain admiſſion, and which leads them to narrow paſſages, deep caverns, wells, and other dangerous

places,

places, as I was aſſured by one who had explored them. For many perſons have great curioſity, and ſtrange imaginations, concerning this pyramid; they, therefore, deſcend into its depths; but neceſſarily, at laſt, arrive at a place where they can proceed no farther. With regard to the paſſage by which people enter, it is very much worn; and there is a difficult way which leads to the higher part of the ſtructure, where is found a ſquare chamber, and in it a ſtone coffin. The entrance is not a door, adapted to the pyramid at the time when it was built, but perforated, and diſcovered by chance. The principal perſons who were with us entered it, and aſcended into the upper chamber. When they came down, they gave a ſtrange account of what they had ſeen. They ſaid that the chamber was full of bats, and of their dung, ſo as nearly to prevent their getting into it; that the bats were in ſize as large as pigeons; and that, towards the top of the room, there were holes and windows, as if placed there for the admiſſion of light, and the circulation of air. I myſelf, on another occaſion, entered it with ſome company; but when I had mounted about two-thirds of the way, my courage failed, and I returned almoſt breathleſs."

"These pyramids are built of enormous ſtones, of which the length is from ten to twenty cubits, the thickneſs from two to three, and the breadth nearly the ſame. But what is moſt admirable is the compactneſs with which theſe ſtones are fitted to each other, and which is ſuch, that you would not find between them an interſtice into which you could introduce a needle or a hair. There is between them a very thin layer of cement, of the nature and compoſition of which I am ignorant. There are alſo, on theſe ſtones, inſcriptions in an ancient character, but ſo perfectly unknown that you will not find a man in all the cities of Egypt who pretends that he has heard of any one who underſtood it. And the number of theſe inſcriptions is immenſely great; for if only thoſe which are found upon theſe two pyramids were tranſcribed into books, they would not make leſs than 10,000 volumes." (Pp. 95—99.)

In illuſtration of the latter part of this paſſage of the Arabian hiſtorian, we cannot refrain from copying part of his learned tranſlator's note, which is equally curious and ſatisfactory.

"Norunt eruditi longe aliam ſpeciem Pyramidum hodie exhiberi, quam qualem veteres deſcripſerunt. Illi nempe, quorum dux et princeps eſt Herodotus, uno ore prodiderunt, ingentem copiam marmoris, ex ultimis Arabiæ vel Æthiopiæ partibus advectam, iis ornandis fuiſſe adhibitam. Recentiores contra, qui eas ipſi oculis luſtraverint, totam molem nativi ſaxi eſſe affirmant, et eâdem plane ſpecie quâ rupes ſubſtrata. Veterum tamen, opinor, ſalva eſt fides. Nam mihi quidem perſuaſiſſimum eſt, Pyramides denudatas fuiſſe, et marmore illo, quod in ſummâ earum ſuperficie tanquam tegumentum erat poſitum, ab improbis hominibus exſpoliatas. Cujus rei teſtimonio ſint verba luculentiſſima Abdollatiphi. Cum enim is vel in decimo tertio ſeculo Inſcriptiones multa millia voluminum adæquantes in Pyramidum lateribus invenerit, quarum inſcriptionum reliquiæ tantum et rara quædam veſtigia noſtro quidem tempore ſuperſunt, profecto magna aliqua mutatio fuerit neceſſe eſt, et inſignis injuria monumentis illis vi ac manu illata: neque abſurde aliquis conjecaverit, ſi marmoream ſuperficiem, elegantiſſimè olim cohærentem, et corticis inſtar cæteras rudioris materiæ compages intra ſe includentem, ablatam fuiſſe cenſeat, et

ædeficiis ornandis deportatam: præſertim cum fruſtula non pauca pretioſiſſimi iſtius lapidis temere circumjacentia adhuc ſpectanda ſe præbeant."

" Dum vero fidem et auctoritatem veteribus aſtruere conamur ex Arabis noſtri teſtimonio, fateor me nonnihil aliquando hæſiſſe eo quod inſcriptiones is Pyramidum in immenſum augeat, et illorum certe traditiones in hac re longe longeque exſuperet. Illi nempe notas referunt inciſas, quæ ſumptus operi ſtruendo impenſos ſignificarent: at præterea nihil adjiciunt. (Vid. Herod. et Diodor.) Quid ſentiam de nodo hoc difficili aperte exponam. Tanta ſcilicet, Hieroglyphicorum characterum erat copia paſſim in Ægypto, ut ſine admiratione in oculos ſpectantium incurrerent, neque digni viſi fuerint qui in hiſtoriam referrentur. Ob eandem cauſam factum eſt, ut in deſcriptionibus Obeliſcorum, qui a ſolo ad ſummum cacumen cælati ſunt notis Hieroglyphicis, talium notarum memoria a plurimis veterum ſit neglecta." (Pp. 298—300.)

The following narrative records an inſtance of imperial folly, to which, perhaps, in the hiſtory of mankind there is nothing ſimilar.

" When Al-Malec Al-Aziz Othman Ben Joſeph ſucceeded to his father's throne, his abſurd courtiers perſuaded him to demoliſh theſe pyramids, beginning with the leaſt, which is the middle of the three. Harſummoned together, therefore, maſons, diggers, and engineers, as well as many grandees of the kingdom, he gave them directions for throwing it down. They, accordingly, pitched their tents around it, and collected great numbers of men and artificers, who were maintained at a vaſt expence. They continued there about eight months, with an encampment both of horſe and of foot; but, with their utmoſt efforts, and the moſt intenſe exertion of their ſtrength, they were able to diſplace but one ſtone a day, or, at moſt, but two. Some of them, at top, protruded the ſtone by means of wedges and levers, whilſt others below pulled it with ropes; and, when it fell, the ſound was heard at an immenſe diſtance, ſo that the mountains trembled, and the earth ſhook. The ſtone itſelf was buried in the ſand, from which to diſentangle it was a work of extreme labour and fatigue. It was then, by wedges, ſplit into pieces; and each piece was removed, on a carriage, to be thrown at the bottom of a hill which was at no great diſtance. After much time ſpent in this attempt, their means of ſubſiſtence failed; their difficulties were multiplied; their ſpirits drooped, and their force began to languiſh. They, at laſt, relinquiſhed it, exhauſted with fatigue, and vanquiſhed by ſhame: for they had not accompliſhed their object, nor brought their work to the deſired concluſion. On the contrary, the iſſue of the whole affair was that they defaced the pyramid, at the ſame time that they betrayed their own impotence. This happened in the year 593. (A. D. 1197.) Nevertheleſs when one contemplates the ſtones which were carried off, one would think that the whole pyramid muſt have been eraſed from its very foundation. But if he look, on the other hand, at the pyramid itſelf, he would conclude that hardly any thing had been detached from it; for only part of one of its ſides has been removed. When I ſaw the trouble which they experienced in throwing down each ſingle ſtone, addreſſing myſelf to the overſeer of the workmen, I aſked him, 'If a thouſand pieces of gold were offered you, on condition to replace only one of theſe ſtones in its proper ſituation, could you effect it?' He ſwore by the great God that it was beyond

beyond their power, even although twice as much were offered them."—(Pp. 101—105.)

What a knowledge of mechanics muſt the architects of theſe immenſe ſtructures have poſſeſſed!

Abdollatiph gives a pretty extended detail of the ruins, as they exiſted in his time, of the ancient royal city of Memphis, of which the very ſituation is now unknown. But among all the curioſities which came within the ſphere of his obſervation, nothing ſeems to have delighted him more than the Egyptian ſculpture, on which, to ſay the truth, he appears to beſtow exaggerated praiſe. He deſcribes ſome figures of coloſſal magnitude, and ſpeaks of their ſymmetry in terms of rapture. One of them, he ſays, which was formed from a ſingle block of reddiſh marble, and which he meaſured, exceeded thirty cubits. The enormous head and neck of the famous ſphinx, which are now ſo completely defaced and mutilated as to diſcover no traces of delicate art, he found in ſuch a ſtate of perfection, that the countenance exhibited the natural ruddineſs of a good complexion, with an expreſſive ſmile on its half-opened lips. Being aſked, he ſays, by a very learned man, what he had ſeen that was wonderful in Egypt, he replied, "the ſymmetry of the face of the Abu'l Hawla," or *ſphinx*: "for," adds he, "the different features of that face, as the noſe, the eye, the ear, correſpond as fitly as they do in thoſe finely proportioned forms which are produced by nature herſelf."—(P. 107.)

But notwithſtanding the elegant ſpecimens which have lately attracted the public eye, we muſt ſtill be of opinion that greatneſs, not delicacy, was the diſtinguiſhing character of ancient Egypt in all her works of art. Nor, even ſuppoſing this opinion well founded, will the truth of it greatly detract from Abdollatiph's merit as a man of taſte. We are to remember that he was a Muſſulman, whoſe religion forbad, in the ſtricteſt manner, to imitate any animal form, whether by the pencil, or by the chiſel. Theſe figures, all of which he ſuppoſes to have been objects of worſhip, are uniformly by him denominated Idols; and as, in his native country, he could thus acquire, with regard to ſculpture, no principles of connoiſſeurſhip, the ſpecimens of it which he afterwards met with in Egypt would naturally make a very ſtrong impreſſion on his mind.

The following indignant complaint of our author againſt thoſe who, in his time, employed themſelves in mutilating or deſtroying the venerable remains of remote antiquity, reminds us of ſimilar barbarians in later times, who have been guilty of committing the like depredations, and who certainly, in general, have been actuated by motives in no reſpect more dignified or laudable. We ſpeak not of the feats of religious fanaticiſm. In the northern part of this iſland, indeed, that infernal ſpirit, conducted by the dark and kindred genius of John Knox, the great apoſtle of preſbytery and rebellion, and encouraged by the irreſiſtible maxim, "that if you pull down the neſts,

the rooks will fly away," effected the almoſt total deſtruction of thoſe ancient eccleſiaſtical edifices, which ſerved, at once, to demonſtrate the pious magnificence of former ages, and to conſtitute the principal ornaments of the country. But we particularly allude to thoſe Goths and Vandals, who not only ſuffer our fineſt antiquities to moulder into decay, from the miſerable principle of ſaving, though they can well afford it, the trifling expence requiſite to keep them in repair; but frequently devote them to poſitive ruin, in order to pocket a few ſhillings and pence, the paltry price of their old materials.

" The Egyptian kings employed great care to preſerve theſe monuments from injury or inſult; and this they did with commendable views. But in this our age, men, living under nō kind of reſtraint, permitted to wander wherever they liſt, and attentive to nothing but their private intereſts, have been governed merely by the bent of their deſires. Following their own imaginations and purſuits, they have acted each according to his fancy, according to the favourite propenſity of his character, and the predominant paſſion of his mind. When, therefore, having ſeen theſe ſtupendous monuments, they were ſtruck with their appearance, they entered into villainous deſigns for exploring their ſtate. Nay, their whole anxiety was centered in the gratification of this deſire: for the principal things which they cheriſhed in their hearts were ſilver and gold. Conceiving, therefore, that every monument was a mark which directed to hidden riches; that every fiſſure made in a mountain led to a treaſure; that every great ſtatue was the guardian of money buried under its feet; and that, as it concealed ſuch precious objects, it might be overthrown; they contrived an *art* to deſtroy them, and uſed, in their deſtruction, the utmoſt diligence. Hence they mutilated the figures of ſtatues, as hoping that money was to be found in their vicinity; they dug through ſtones, as perſuaded that they were only ſtrong coffers containing treaſures; and they entered the fiſſures of mountains, like a robber who enters, by ſtealth, into a houſe, and endeavours to profit by an opportunity of which no one has any knowledge but himſelf."

" Such of theſe men as were poſſeſſed of fortunes ſquandered them in this purſuit, whilſt he who was poor applied himſelf to perſons in more opulent circumſtances, enflamed their avarice, and confirmed their hopes. But thoſe who were prevailed with, in conſequence of ſuch perſuaſions, to liſten to theſe Charlatans, were cheated out of both their judgment and their money. And having thus engaged in vain attempts, how ſhameful was the fruit of all their labour and expence!" (Pp. 141—147.)

Of the curious diſcoveries, however, which reſulted from theſe infamous motives of antiquarian reſearch, our readers will be pleaſed to accept this ſpecimen.

" But what ſtrengthened their confidence, and confirmed their perſeverance, was that, under ground, they found large brick cemeteries, of a ſolid ſtructure, in which were contained innumerable multitudes of the antient dead. The bodies were involved in wrappers, compoſed of the ſubſtance of hemp, of which ſome, enfolding a ſingle corpſe, extended to about 1000 cubits: for every member was ſeparately ſwathed, as the hand, the foot, the finger, and toe, in very fine fillets; and then the whole body

was

was so enveloped as to represent a large unshapen mass. The wandering Arabs, country people, and others who penetrated into these burying places, made plunder of these sepulchral wrappers; and whatever they found that was tinctured with musk, they either retained to scent their own garments, or sold to the druggists to make up perfumes."

"Of these dead bodies some were found in thick coffins of sycamore wood; some in coffins of white or red marble; others in vessels full of honey. I was informed by a person of credit, that while these people were employed, about the pyramids, in search of treasure, they discovered a close oblong vessel, which, when opened, they found to contain honey, of which they ate; that, by and by, when some hair adhered to the fingers of one of them, they pulled it out, and with it a little boy, whose limbs were in a state of perfect cohesion, though his body was tender, and to whom had been attached some kind of ornament, and a gem; that, moreover, on the foreheads of some of these corpses, as also on their eyes and noses, was found a plate of gold, resembling a piece of bark; that the same was found *super aditum mulichri*; that, now and then, a whole corpse was inclosed in such a golden tegument; that, sometimes, a certain quantity of gold, of gems, or other ornament, was found beside the body; and that, at other times, was discovered, lying near it, the instrument with which the person had worked when alive. The above-mentioned person of credit asserted, that near one of these bodies he found the implements of a barber, a razor and whetstone; near another the implements of a surgeon; and beside another those of a weaver. Hence it is apparent that it was a settled custom, among them, to bury, with a man, the instruments of his art, as his principal wealth. I have heard that some of the Ethiopians have the same custom, and reckon it an omen of ill luck, when the utensils of a dead man are either touched, or put to any use." (Pp. 147, 149.)

Of the care employed by this singularly superstitious people in the interment of their sacred animals our author gives the following proofs.

"Among the most wonderful objects which are seen in their cemeteries may be reckoned various animals, birds, beasts, and reptiles. Men of character assured me, that on opening an apartment well secured, which they discovered under ground, they found a great quantity of hempen wrappers, quite free from pile; and that, when these were removed, they found a calf entire, very firmly swathed. I was told by others that they found a hawk, from which, when they had, with great labour disengaged it from its linen envelope, they perceived that the feathers had not separated. Similar relations are given of the cat, of the sparrow, and of the beetle."

"What follows was related by a man of strict veracity, who said that while he lived in Cusa, some treasure-hunters came to him, affirming that they had discovered a cavern, which had the appearance of concealing something curious; that he went out with them, accompanied by a party of men in arms; that, after some digging, they came to a large urn, strongly stopped with gypsum, in which, when they had, with difficulty opened it, they found, rolled up in bandages, some things resembling human fingers; that, under these bandages, when unrolled, were little fishes, of the species called *Siri*, but so completely reduced to powder that a breath dispersed

flow and water the country, the conſequences are inconceivably dreadful. According to Abdollatiph, the moſt favourable meaſure of its riſe is 18 cubits. If it exceed this meaſure, the exceſs is hurtful; but if it ſtop ſhort of 16 cubits at leaſt, there follows infallibly a diminution of produce, in exact proportion to the defect. In the year of the Hejra 596, it did not riſe to 13 cubits, which, he ſays, had happened only once before ſince the commencement of the æra.—About two months before the time of its increaſe, there appeared to be mixed with it ſome green ſubſtance of a vegetable nature, reſembling beet; and as this ſubſtance gradually accumulated, the water acquired a moſt fetid putrid ſmell. Our author cauſed ſome of it to be boiled, imagining that this would correct and purify it; but its bad taſte and ſmell were only augmented. Of the horrors of the year 597 he draws a moſt melancholy and heart-rending picture.

"It came on," he ſays, "like a lion, devouring every thing which could contribute to the ſupport of life. Men deſpaired of the increaſe of the Nile; the price of every thing was raiſed; the provinces were ruined by drought; and the inhabitants, oppreſſed with the calamity, broke out into riots from the fear of want. The country people repaired to the principal towns; and many of them migrated into Syria, Mauritania, Hejaz, Yaman, and other places. A conſiderable part of them, however, flocked to Meſra and Cairo. By and by, as the famine grew intolerable, death attacked them: the air was infected with peſtilential vapours, from which proceeded mortal diſeaſe. With ſuch violence did hunger rage among the poor, that they fed upon carrion, dead human bodies, and the dung of quadrupeds. They then proceeded farther, and devoured little children. When, therefore, it had been often obſerved that they had with them infants roaſted or boiled, the prefect of the guards publiſhed an edict, by which thoſe who practiſed this horrid cookery, as well as thoſe who ate of it, were condemned to the flames. I ſaw a roaſted child brought, in a baſket, to the præfect's houſe, and together with it a man and a woman, whom, when they were proved to be its parents, he commanded to be burnt."

"When the poor firſt began to feed on human fleſh, thoſe who talked of it to each other affected, indeed, horror at the atrocity of the action; but their appetites afterward grew ſo depraved, and they became, by uſe, ſo hardened in wickedneſs, that they reckoned this the beſt of all nouriſhment, the fineſt delicacy, the ſweeteſt food, and cooked it in ſtrange and various ways. At laſt, as this cuſtom gained wider ground, and prevailed in every part of Egypt, men ceaſed to expreſs any kind of averſion to it: nay, to ſpeak of this crime, or to liſten, with greedy and open ears, to thoſe who ſpoke of it, was not conſidered as implying any blame." (Pp. 211—213.)

The caſes of this abominable practice which the author relates as having fallen within his own obſervation, are almoſt innumerable. For the moſt part, he ſays, the perſons found guilty of it were women; and for this circumſtance he aſſigns a reaſon which is certainly creditable to his gallantry and good-nature, however its truth, as a matter of fact, might, perhaps, admit of being called in queſtion: namely, that women are more incautious than men, and leſs able to conceal

conceal what has been done by them. In the city of Mezra alone more than thirty convicted women were burnt within the ſpace of a few days. But ſtealing and trepanning of both children and adults was become a common trade. Both men and women, rich and poor, became loſt to every natural feeling, and to all ſenſe of ſhame; of which, among many other inſtances equally diſguſting, our author, on the authority of the præfect himſelf, gives the following.

"A woman came to him who ſaid that ſhe was a midwife, and that ſhe had been called to a houſe where there was ſet before her a well ſeaſoned diſh, the contents of which appeared to her different from common meat. Scrupling, therefore, to eat of it, ſhe contrived an opportunity privately to aſk ſome queſtions concerning it of a little girl. The anſwer was, Such a fat woman came in to viſit us. My father killed her, and, (pointing to the larder, where, in truth, the midwife found her,) there ſhe is hung up in pieces." (P. 223.) "Indeed," ſays our humane and amiable hiſtorian, "if I ſhould record every caſe of this kind which came to my knowledge, I might be ſuſpected of telling downright lies; but thoſe which I have recorded I have neither ſelected with particular care, nor did I ſeek for occaſions of witneſſing them: I have frequently, on the contrary, ſtolen away from places where I might have been obliged to ſee what I could not have beheld without abhorrence." (P. 227.)

It is inexpreſſibly painful to dwell on ſuch ſhocking ſcenes of depravity: yet the heart muſt ſurely bleed at the contemplation of the dire neceſſity which firſt gave riſe to them. To what a pitch muſt human miſery have arrived, when it became a very common reſource, *res trita et pervulgata*, againſt the torments of hunger, to invade the awful privileges of the tomb, expoſe to public ſale, and devour its contents? The following affecting ſtory we ſhall give in the words of the learned tranſlator.

"Licet vero hoc mirari, quod accidit cuidam viro nobili, medico Judæo Ægyptio, qui me officioſè atque aſſiduè viſitabat. Arceſſivit eum vir quidam de *Zabunâ*, formâ præditus inſigni, famâque idem conſpicuus ob fortitudinem, et pietatem, et opulentiam. Poſtquam itaque in domum ingreſſus erat, occluſit ægrotus januam, et inſiliit in eum: injecto deinde in collum ejus func, compreſſit teſticulos ejus; ita tamen ut nulla inſequeretur gangræna. Diu cum concertatio duraret, Medicus ingentes clamores edidit; quibus ſane auditis, ingreſſi ſunt qui cum liberarent, ſeminanimum jam factum, et extremum ſpiritum ægre trahentem; teſticuli enim ejus colliſi erant, primoreſque dentes penitus confracti. Deportatus eſt ad domicilium ſuum, cum eum animi deliquium teneret. Qui autem injuriam hancce intulerat, ad præfectum adductus eſt; cumque eſſet interrogatus, quidnam ſe ad hoc factum potiſſimum compulſiſſet, reſpondit, Fames. Fuſtibus cæſus eſt et expulſus," (Pp. 261—263.)

The mortality which enſued was great beyond conception. You could not ſtir a ſtep without meeting with perſons either dead, or dying, or very little removed from that condition. In Cairo alone near 500 perſons were buried daily. In Meſra ſuch was the number of deaths that the bodies, as they could not be buried, were thrown

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here and there at random. When even this became too fatiguing, they were left in the ſtreets, houſes, or ſhops, where the perſons had expired. In the country the inhabitants periſhed almoſt to a man. If you paſſed by a village, you would not find in it a living ſoul: the houſes were open and empty, while the inhabitants were lying ſome recently dead, and others in a ſtate of putrefaction. Corpſes were ſeen floating down the Nile, by hundreds at a time. In towns that had contained 10,000 people, you would ſometimes find three or four perſons, ſometimes not one.

"As to the ſelling of free people, a practice," ſays our pious author, "which, in general, is adopted only by thoſe who do not fear God, it became quite common; ſo that a handſome girl was ſold for a few drachmas. I once ſaw two, and one of them a virgin, offered to ſale for eleven. At another time, a woman importuned me to purchaſe her daughter, who was exquiſitely beautiful; and, when I urged that it was an unlawful action, her reply was, Take her then in a preſent. It very often happened that women and boys, of the fineſt form, would proſtrate themſelves at your feet, earneſtly intreating you to buy them, and ſell them again as ſlaves: and as perſons were not wanting who thought this allowable, hence it came to paſs that many of their women went captive into Irak, Chorafan, and other parts."

"Mirandum vero," continues our author, in language which does him the higheſt honour, "omnium maxime, quod narraturus ſum. Nempe homines; etſi Alcoranica hæc verba ſæpius occurrunt: *Adorant idola cupiditatum ſuarum;* ſe tamen haud dubitant immergere in pelagus errorum, tanquam a communi ordine hominum, communique conditione vitæ humanæ, ipſi eſſent excepti. Huc pertinet quod in emendis liberis mercaturam et negotiationem exercent; quodque rem habent cum his mulieribus, adeo ut reperiantur alii qui ſe 50 virgines, alii autem qui 70 ſtupraſſe affirment." (Pp. 239—241.)

The year 598 commenced with no happier auſpices than the preceding one. Fewer of the poor, indeed, died, becauſe they had nearly all been carried off before. The price of proviſions diminiſhed, becauſe there were few to conſume them; and the horrid cuſtom of eating human fleſh went into total deſuetude. The mortality attacked, with equal violence, every ſpecies of living creature. The whole breed of domeſtic fowl would have been extinct, if a ſupply had not been procured from Syria; and ſome perſons made fortunes by importing them. The ovens were heated with the wood of the houſes: for the bakers bought houſe after houſe for almoſt nothing, and pulled them down for that purpoſe. In order to give his readers ſome notion of this dreadful mortality, our author informs them, from the public regiſters, that in 22 months, the number of thoſe who, in Cairo alone, were buried with the accuſtomed rites of ſepulture, amounted to 111,000: but, as he juſtly obſerves, what was this number compared with that of thoſe who periſhed unheeded, in the houſes, in the ſkirts of the city, and under the walls, of whom no account was taken? Even this is nothing, compared with

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the whole depopulation of the country; with the incalculable numbers who were cut off by the famine, or devoured by the survivors, in the other districts and towns. The road leading to Syria was completely covered with the putrid bones of such miserable wretches as tried to escape. About seed-time the malady raged with redoubled force; so that the persons who sowed a field were often different from those who had plowed it; and even many men successively dropt down dead, at the same plough. In Alexandria such was the rapid waste of human life, that the same estate descended to fourteen different heirs within the space of one month.

We have been tempted both by the interesting matter, and by the fascinating manner of our respectable historian, to multiply our extracts much beyond what we originally intended. But we hope that our learned readers will be induced by them to peruse the whole work; from which if they derive but half as much instruction and pleasure as we ourselves have done, they will be grateful to us for directing their attention to it.

Of Dr. White's translation we have already inserted several specimens, from which it will appear with what felicity and skill he has executed an undertaking peculiarly arduous: and here we fully meant to have concluded our review of this valuable publication. But the learned Professor has given, in a note, so accurate, concise, and connected a view of the History of Egypt for more than 37 centuries, that, notwithstanding its comparative length, we cannot prevail with ourselves to omit it. It furnishes one of the finest instances of elegantly compressing much important matter into a small compass which we have ever met with.

"ÆGYPTI REVOLUTIONES.

"Menes vel Mitzraim Hami filius, (*a*) in Ægyptum coloniam duxisse, ibique primus post Deluvium regnasse creditur, Ægypti autem tum prima occurrit mentio, quum Abramus iter eo tendebat. (*b*) Adeo rara tamen et obscura sunt literarum monumenta huc pertinentia, ut nihil vel de ejus statu civili vel religione pro comperto habere liceat. Id quod verisimile videtur, hoc est, tunc temporis non valde potentem fuisse, nec, uti postea usu veniebat, Idololatriæ prorsus inserviisse. *Circiter Anno A. Chr.* 1920.

"Non multo post tempore uti fert opinio, Ægyptus depopulata e. a Pastoribus; qui Horitæ fuisse putantur, monte Hor ab Esau posteris, qui sedes eas obtinuerunt, expulsi. (*c*) Quicquid autem sit de istis pastoribus eorumque imperio, eo me ducit conjectura ut credam, hostilem irruptionem esse factam a Syriæ partibus, priusquam Josephus ad gubernaculum rerum hujus regionis accedebat. Hoc forsan colligere licet ex eo quod ipse dicit Gen. xlii. 9. Quod si infestæ illæ copiæ ex Pastoribus potissimum conflatæ fuerint, tum probabilis inde patebit ratio odii quod Ægyptiis erga id genus homi- *Circiter Anno A. C.* 1715.

(*a*) Gen. x. 6. (*b*) Ibid. xii. 10. (*c*) Ib. xxxvi.

num

num acerbiſſimum fuit. (*d*) Præterea hoc temporis, ſive hujuſcemodi oppugnationis recenti memoria, ſive alia de cauſa, ab omni conſuetudine cum exteris adeo abhorrebant, uti ne quidem cum iis comedere tolerarent. (*e*)

" Circa idem tempus Curia in Ægypto miniſtris variis inſtructa (*f*) extitiſſe videtur, quæ quidem prima eſt in toto terrarum orbe, cujus occurrit mentio. Jam tum quoque mortuos condiendi (*g*) mos vigebat.

" Quod ad Religionem Ægypti pertinet, quamvis conſentaneum ſit putare ritus aliquos ſuperſtitioſos jamdudum irrepſiſſe (*h*) evinci tamen non poteſt, hoc tempore Idololatriæ populum omnino deditum fuiſſe.

" Ante exitum Iſraelitarum ex Ægypto, (quo potiſſimum anno incertum) videtur ea regio res novas experta fuiſſe, uti diſcimus ab Exod. i. 8. Sed utrum a vi hoſtium externorum, an a civilibus diſcordiis hoc factum fuerit, tam multis ſeculis elapſis, non eſt qui affirmaverit. Hoc tamen affirmare licet, diſcrimen inter animalia munda ac immunda, cultumque divini numinis et animalium ſymbolicorum, imprimis Apidis, jam jam in Ægyptum eſſe inductum. *Forsan Circiter Anno A. C.* 1491.

" Poſt hoc non alia Ægypti in ſacris literis offertur mentio, donec ad Solomonis uſque tempora deventum ſit, (*i*) quibus temporibus regnum opibus præpollens fuiſſe videtur. Quinetiam filio Solomonis Rehoboam quacunque de cauſa bellum intulit Shithak (*k*) rex Ægyptiacus; quod bellum primum Ægyptii finitimis intulerunt. *Circ. Anno A. C.* 971.

" Apud Herodotum (*l*) ſeriem regum Ægyptiorum a Seſoſtre uſque ad Amaſim invenias: quos inter extat Sabacus quidam Æthiops. Ipſe tamen confitetur, Ægypti res Græcis omnino non innotuiſſe ante regnum Pſammetichi. Is autem regnavit annos 54: quo ſpatio, uti mihi videtur, comprehenditur bellorum civilium tempus, quod proxime præceſſit, quodque idem Scriptor appellat Regnum Duodecim Regum.

" Filio ejus Necho, qui Joſiam regem Judeæ devicit, ſucceſſit Pſammis, qui annos regnabat ſex: cui rurſus ſucceſſit Apries, vel potius Hophrah, (id enim in Sacra Scriptura nomen proditur) quem Nebuchadnezzar Babylonis rex acie ſubegit, poſtquam annos 25 regnaſſet. *Circ. Anno A. C.* 610.

" Inditionem regis Babylonii inde ceſſit Ægyptus; quo ſtatu permanſit donec ipſa Babylon a Medis capta fuit. Medis autem a Cyro Perſiſque ſubactis, Ægyptum ut Medorum imperio ſubditam ſibi vindicavit Cyrus. *Circ. Anno A. C.* 570.

" Perſæ vero nihil penſi habuiſſe videntur, quo jus ſuum armis aſſererent, ante Cambyſem regem. Ille bellum Amaſi intulit, qui tunc temporis ibi regnavit. Mortuo Amaſe ante adventum Cambyſis in Ægyptum, ſumma belli recidit in filium ejus Pſammenitum, qui victus a Cambyſe et in Perſiam deportatus eſt. *Circ. Anno A. C.* 526.

" Artaxerxes iratus Ægyptiis, quod auxilium Lacedemoniis inimicis ejus tuliſſent, (*m*) ad facinus caſtigare paravit. Sed inter belli apparatum morte

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(*d*) Ib. xlvi. 34. (*e*) Ib. xliii. 32. (*f*) Ib. xl. 1. (*g*) Ib. l. 2.
(*h*) Ib. xliv. 5. (*i*) Lib. 1 Regum, x. 28 29. (*k*) Ib. xiv. 25.
(*l*) Euterpe. (*m*) Juſtin. Lib. vi. cap. 6.

correptus

correptus est. Bellum igitur a filio ejus Dario, cui Ochus erat cognomen, gerebatur, qui expulso Nectanebo ultimo rege Ægypti, regnum in potestatem suam redegit. Hic Darius majore severitate in Ægyptum usus est, quam ulli qui eum antecesserunt; ideoque majore odio apud eos habitus est.

" Fuit Ægyptus sub imperio Persarum usque ad Darium Regem, cognomine Codomannum. Is ab Alexandro Magno Arbelæ fusus et fugatus est, et Persarum imperio finis impositus, postquam annos circiter 200 durasset. *Anno A. C.* 331.

" Jam quoque Ægyptus, utpote quæ ad Persarum imperium pertinebat, subacta est ab Alexandro, qui condidit Alexandriam, quæ postea celebris evasit propter Bibliothecam ejus Academiamque, et quia sedes erat regum.

" Mortuo Alexandro, (*n*) et imperio, quod unus ipse obtinuerat, in multas partes distracto, Ægyptus Ptolemæo Lagi cedebat, penes cujus posteros annos fere 300 permanebat; donec Cleopatra ultima ejus progeniei Actii devicta, in Provinciam Romanam redacta est. *Ante C.* 322. *Ante C.* 31.

" Regnantibus Arcadio et Honorio Romanum imperium divisum est; qua partitione Ægyptus Orientalibus imperatoribus contribuebatur. Octavo autem anno quam Heraclius regnum accepit, eam occupavit Cosroes rex Persarum. (*o*) *A. D.* 395. *A. D.* 618.

" Non multo tamen tempore Persarum ditione tenebatur. Quippe Omar Ebn Chettab, qui ad Chalifatum evectus est anno Hej. 13, Amrui ductu auspiciisque ea potitus est anno Hejræ 18. (*p*)

" Anno Hej. 335, mense Ramadani, Al-Moezz-Ledinilla sine ullo certamine Ægyptum suam fecit. (*q*) Penes hanc familiam (quæ Aliadarum sive Fatimitarum appellatur) permanebat Chalifatus usque ad Al-Aded-Ledinillam, ultimum Chalifarum Ægypti, (*r*) qui mortuus est Anno Hej. 567. *A. D.* 1171.

" Anno Hej. 559 (A. D. 1163.) Shawerus et Dargamus (*s*) pro munere Viziratus in Ægypto inter se contendebant; quorum prior in Syriam ad auxilium ab Nureddino-Ibn-Zenchi petendum fugiebat, quo voti compos fieret. Nureddinus misso Asadoddino Shiracuh, in Shawerum conferebat Viziratum; quo occiso anno Hej. 564 (A. D. 1168.) Ægyptum sibi vindicabat Asadoddinus. (*t*)

" Mortuo Asadoddino, Ægypti imperium a Nureddino concessum Saladino, qui, ut ejus Vicarius, id tenebat. Nureddino autem morte abrepto anno Hej. 569 (A. D. 1173.) Saladinus Ægypto sine æmulo potitus est, (*u*) pecunia ejus nomine incusa, et pro salute ejus supplicationes publice factæ.

" Saladini posteris permanebat imperium usque ad regnum Al-Malec-Al-Saleh; quo mortuo res ad interregnum rediit; et Ezzoddin Turcomannus respublicas aliquamdiu administravit. Is tandem consilio Shajro'ldorr, Turcicæ, quæ et defuncto regi concubina fuerat, (*x*) et cui semper aurem præbebat, Al-Malec-Al-Moaddham loco patris ejus Al-Malec-Al-Saleh re-

(*n*) Id. Lib. xiii. cap. 4. (*o*) Abulpharag. Hist. Dynast. p. 99.
(*p*) Ibid. p. 112. (*q*) Ibid. p. 207. (*r*) Ibid. p. 262.
(*s*) Abulpharag. Hist. Dynast. p. 262, et Bohad. Vita Saladini, p. 30.
(*t*) Abulpharag. p. 263, et Bohad. ut supra, p. 34.
(*u*) Abulpharag. ut supra, p. 267. (*x*) Id. 329.

gem constituit. Eo autem non multo post tempore a subditis occiso, rex salutatus est ipse Ezzoddin; (y) itaque Ægyptus in Turcomannorum vel Mamlucorum manus venit.

" Regnum iniit Ezzoddin die ultimo Rabiæ Secundæ, (z) anno Hej. 648. Permansit hoc imperium usque ad regnum Al-Malec-Al-Saleh-Hagi-Ibn-Al-Ashraph; qui, postquam annum, menses sex, et dies quindecim regnasset, abdicare se coactus est. Is erat finis (a) imperio Mamlucorum Bahritarum Turcarum, cum annos 136, menses septem, et dies 9 durasset; sumpto initio numerandi a decimo mensis Saphar, A. H. 648, usque ad decimum Octavum mensis Ramadani, A. H. 784.

" Post abdicatum Al-Malec-Al-Saleh, ortum est imperium alterum Mamlucorum Circassorum, (b) ad summam rerum provecto Al-Malec-Al-Dhaher-Abu-Said-Barkuk-Ibn-Ansi-Al-Yilbogawi-Al-Othmanni.

" Stetit hoc imperium usque ad regnum Al-Malec-Al-Ashraph-Tuman-Baï-Al-Jarcasi-Al-Ashraphi, qui per fraudem et proditionem principis cujusdam Arabum, traditus est in manus Selimo Turcarum Sultano (tunc temporis Constantinopoli regnanti) quocum bellum gerebat, jussuque ejus in crucem est sublatus extra portam Zawilæ in Suburbiis Kahiræ, (c) decimo nono Rabiæ prioris, A. H. 913, quod tempus incidit in annum octavum Henrici Nostri Octavi.

" Hic terminus fuit Mamlucorum regni in Ægypto, cum annos circiter 275 durasset. Inde usque ad annum qui nunc excurrit (A. D. 1800), permansit Ægyptus Turcis qui Constantinopolin incolunt, subdita.

" Ita Historiam Ægypti per seriem annorum 3720 persequi licet: quod de alia regione in toto terrarum orbe dici non potest."

A Tour through South Wales and Monmouthshire; comprehending a general Survey of the Picturesque Scenery, remains of Antiquity, historical Events, peculiar Manners, and commercial Situations, of that interesting Portion of the British Empire. By J. T. Barber, F. S. A. Illustrated with a Map and twenty Views, engraved from Drawings by the Author. 8vo. Pp. 359. 7s. Cadell and Davies. 1803.

THE Introduction presents a general view of the subjects which the performance is about to handle.

" In making the tour of South Wales and Monmouthshire," says the author, " the admirer of picturesque beauty dwells with peculiar pleasure on a tract of country comprising the greater part of Monmouthshire, and bordering the Severn and Bristol Channel, to the western limits of Pembrokeshire. In this enchanting district, a succession of bold hills, clothed with wild forests, or ornamental plantations and delightful valleys, present themselves in constant variety: many fine estuaries and rivers, picturesque

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(y) Id. p. 325.
(z) Pocockii Supplem. ad Hist. Dynast. p. 8.
(a) Macrisius in Pocockii Supplem. p. 18.
(b) Pocockii Supplem. p. 19.
(c) Al Jannabius in Pocockii Supplem. p. 30.

towns, and princely ruins, al o adorn the ſcene, whoſe charms are inconceivabl, heightened b the contiguity of the Briſtol Channel, which waſhes the coaſt; in ſome places receding into capacious bays; in others, advancing into rocky promontories of the moſt impoſing grandeur. The ſtatiſtical enquirer finds equal ſubject of gratification, in the uncommon fertility of ſeveral valleys, and the woody treaſures of numerous hills, bearing myriads of oaks, and other firſt-rate timber-trees. The mineral wealth of the country, and its convenient coaſt for traffic, are likewiſe ſubjects of high conſideration; and, while the ſtatiſt applauds the late rapid ſtrides of manufactures and commerce in this diſtrict, he may diſcover ſources hitherto latent for their increaſe. The hiſtorian cannot fail of being intereſted while treading on the ground where Britons made their latest and moſt vigorous efforts for independence, againſt ſucceſſive invaders; nor the antiquary, while traverſing a country replete with monuments of the druidical ages; military works of the Romans, Britons, Saxons, and Normans; and the venerable relics of numerous religious foundations."

There follows a ſketch of Welſh hiſtory and ancient buildings. Our author is, we find, both a ſcholar and an artiſt; and with literary joins graphical delineation, which happily illuſtrate and relieve each other. The tour ſets off from Briſtol; and our traveller begins as a voyager in a Swanſea hoy, which, in point of company and accommodation, appears to reſemble veſſels from Billingſgate to Margate, dignified by the name of packets; no doubt to ſuit the gentility of that elegant outlet from the metropolis. Of this means of conveyance our author gives a very lively and picturetque deſcription, not forgetting to include two handſome Welſh girls, that appear to have made a ſtrong impreſſion on our touriſt, whom we ſhould ſuppoſe, from his account of the Cambrian fair, to be feelingly alive to female charms, and to have a particular reliſh for the ſhape and configuration of the Welſh women; who, by his account, are well entitled to the epithet of buxom. At Swanſea the cuſtomary exhibitions of *primitive* manners afforded to our author ſuch opportunities of contemplation, as preſent faſhionable dreſs ſo liberally beſtows while it nominally withholds. The account of Swanſea is lively and intereſting: thence he with a companion proceeded to Caermarthenſhire, and arrived at Kidwelly caſtle, which is the ſubject of a very beautiful drawing. Of the capital of the county he gives the following account.

"The ſituation of Caermarthen, one of the moſt wealthy and polite towns in Wales, can ſcarcely be enough admired; riſing above a noble river, and commanding a full view of one of the moſt beautiful vales in the kingdom. Internally, there is leſs to commend; as moſt of the ſtreets are very ſteep, and irregularly built; yet there are many good private houſes, belonging to the neighbouring gentry that reſort here in the winter months; and a handſome town-hall and ſome other buildings do credit to the public ſpirit of the town, though a ſolitary church may reflect but little on its ſanctity. Very ſmall remains of the caſtle, now built up into a gaol, appear; or of the walls that formerly encompaſſed the town. The trade of the place is

much facilitated by its fine river, which conveys ships of a good size up to the bridge."

Near Caermarthen is Kidwelly Castle, which affords the author a subject for a very fine drawing. As they were leaving Caermarthen they observed several fine young women acting as scavengers, while in an adjoining shop a stout young fellow was folding up ribbands and laces.

"How odious," observes our traveller, "is the employ of men-milliners! How shameful, that men, who might gain a prosperous livelihood in a thousand ways, should interfere with almost the only eligible means which the limited powers and habits of women capacitate them to adopt for a maintenance! Driven from their natural employ, they must either have recourse to a cruel drudgery which they are not formed, and are generally unable, to endure; or wander after subsistence in the paths of shame and misery, at once a disgrace, a burthen, and a terror to society."

These remarks convey a very favourable impression of the author's judgment and humanity, both which the work in general confirms.—From Caermarthen our traveller proceeded to Pembrokeshire, where he had various opportunities of exercising his graphical talents, especially at Carew Castle and Pembroke Castle. In the towns through which he passed, our tourist met with tolerable fare and accommodation; in the intermediate stages the entertainment was but poor, sweetened however by hospitality. One instance of the exercise of this virtue presents a lively specimen of the cordial benevolence which our Cambrian countrymen in the very humblest situations exhibit.—One evening our tourist and a companion were benighted and mistook the road; the weather was extremely stormy, the track was craggy, and the country intersected with coal-pits; no mansion was near, and they were in great alarm.

"At length," says our traveller, "a distant glimmering of light appeared between the trees, which we gladly traced to a lonely cottage.—Here, on our calling out, a tall raw-boned man opened the door, and discovered three others who were regaling round a blazing hearth: these were all miners in a neighbouring coal-mine. The uniform black appearance of this groupe, their long matted hair half hiding their faces, which caught a ferocious turn from the strong partial light of the fire, was not calculated to inspire pre-possession in their favour; but, though in the exterior repulsive as their cheerless occupation, their hearts were not estranged from sensations of benevolence; and yet, so little had they of refinement, as to offer no complimentary condolence on hearing of our difficulties; even yet more unfashionably, by actual services they relieved them. 'Masters,' said one of the men, 'if you'll but step in a minute while I finish my mess of porridge, I'll put you in the right road; it can't be darker than it is; do sit down, and let me put your horses in the cow-house: I suppose you wou'd n't like our fare, (it was a mess of barley and greens stewed with a bit of meat or bacon); but mother can give you a drop of good mead, and some decentish bread and butter.' This invitation, with the manner in which it was conveyed, offered a relief that neither of us was

was inclined to reject; for, indeed, we had taſted nothing ſince breakfaſt, and beſides found that ſome barley might be had for our horſes. So ſeating ourſelves in the chimney corner, we partook of the refreſhment brought us by an old withered matron, who finiſhed a ſcene forming a lively counterpart of that of the cavern of Gil Blas. Our dame ſoon took a leading part in converſation; ſhe gratefully expatiated on the bounty of Providence in ſending us a plentiful year. We left this humble but hoſpitable roof with regret; nor was it without much difficulty that we could prevail on our hoſtess to accept of a trifling acknowledgement for her favours."

Our touriſt, now turning to the right, approaches to the confines of North Wales, and in that bold country which riſes to Plimlimmon finds a variety of ſubjects for pictureſque deſcription: the moſt ſtriking theme of literary and graphical exhibition in this part of the ſcenery is the Devil's Bridge, built acroſs the Mynach, which is here the barrier between North and South Wales.

"This bridge beſtrides a lane of almoſt perpendicular rocks, patched with wood, whoſe ſummits are here ſcarcely five yards aſunder. At a terrific depth in the glen rages unſeen the impetuous Mynach, engulphed beneath protruding craigs and pedant foliage: but on looking over the parapet, the half recoiling ſight diſcovers the phrenzied torrent, in one volume of foam, burſting into light, and threatening, as it breaks againſt the oppoſing rocks, to tear the mountains from their ſtrong foundation; then, inſtantly darting into the black abyſs beneath, it leaves the imagination free to all the terrors of concealed danger. With emotions of awe, not without thoſe of fear, we climbed down the ſide of the rock, aſſiſted by ſteps that were cut in it, and with ſome peril reached the level of the darkened torrent; where, ſtanding on a projecting craig againſt which the river bounded, immerſed in its ſpray and deafened by its roar, we involuntarily clung to the rock. The impreſſion of terror ſubſiding, left us at liberty to examine the features of the ſcene."

Our touriſt now conducts us from the ſolitary ſublimity of the foreſts and mountains to the ſocial haunts of men, in the ſoft and verdant valleys. The vale of Towey affords an agreeable relief after the contemplation of Plinlimmon; and the graphical repreſentation of Dinevawr Caſtle is a charming contraſt to the tremendous grandeur of the Devil's Bridge. The beauties which are here exhibited are chiefly of the romantic and paſtoral kind; but, proceeding eaſtward towards Monmouthſhire, a different face of country preſents itſelf; in which, ſkilful cultivation and agricultural riches agreeably variegate the narrative, and the Severn opens commercial ſplendour. From Monmouth our author proceeds towards Glouceſterſhire, and at Roſs pays a tribute to that benevolence which tranſcendent genius has rendered immortal. At Glouceſter the peregrination ends.

Interſperſed with the tour there are various anecdotes biographical, hiſtorical, and antiquarian, which enhance the entertainment of the work. Of the firſt kind, one of the moſt intereſting is a ſhort account of the benevolent and unfortunate Valentine Morris, who

having consumed an ample fortune in rural improvements, and liberality to the poor was obliged to expatriate himself, and died in the West Indies. Our author is evidently a man of taste, imagination, and sensibility, with a considerable portion of judgment and discrimination. On certain subject he is sometimes too luxuriant: he seems to have been deeply imprest with Welsh beauty; and his reviews of that article are both more copious and minute than some of us Reviewers may think necessary; and in that part of his work we can discover the glow of youth; for which, as we have once been young ourselves, we can make every candid allowance. The language is clear, vigorous, and diversified; and very well adapted to the variations of the subject. On the whole, this is a very agreeable, and, in many respects, an useful production: the drawings are entitled to a high share of praise, in which the skill of the engraver very happily exhibits the genius of the painter, and writer.

A Defence of the Character and Conduct of the late Mary Wollstonecraft Godwin, founded on Principles of Nature and Reason, as applied to the peculiar Circumstances of her Case; in a Series of Letters to a Young Lady. 12mo. Pp. 160 Wallis. 1803.

AMONG the various assumptions from which revolutionary theorists and teachers endeavour to maintain and inculcate doctrines inimical to order, morality, and religion, one favourite position is, that the individual in his thoughts and actions should totally disregard the species; that his reasoning should have no respect to public opinion, or his conduct to existing establishments. This rule we must acknowledge to have, at least, the merit of being well adapted to the purposes of such philosophists; as nothing can tend more powerfully to the disorganization and anarchy which they so much desire as the complete expulsion of social virtue, and the concentration of all feelings to self alone. This system of ethics is far from being speculatively new, and practically it is very old. There have, in all ages, been men who considered themselves only, without any concern about any others except so far as those others might be instrumental to their pleasure or power. Attila, Genseric, and other barbarians who overwhelmed civilization, appear to have as little minded the judgment or sentiments of their fellow creatures, as the wildest jacobin could desire; yet jacobinism, paramount in its atrocities, has a more perfect exemption from every social sentiment than any former kind of savage ferocity. If we carefully peruse Gibbon, that historian who exhibits the progress and success of enterprising barbarity: gainst enervated refinement, who presents the potentates of polished Europe as basely succumbing to Scythian shepherds and Vandal rustics; country after country overrun by barbarising robbers, because their people had not the soul to resist, we shall find that there was with all this lawless invasion and pillage some intermixture of the

the ſocial affections. Alaric and Sarus were not entirely individualized; they had their likings, and there were perſons to whom they would rather do good than evil. They wiſhed to ſtand high in the opinion of their countrymen; and valued their praiſe not merely as a buttreſs of power. Jacobin barbarians and robbers far exceed theſe their prototypes in unconcern about the welfare of their neighbours; and if we trace Attila, a ſhepherd of Scythia, with his Huns deſolating the world; and Buonaparté, a goatherd from Corſica, with his jacobins deſolating the world, we may readily perceive the champion of Jacobin barbarity more thoroughly ſteeled againſt humanity, than the champion of Scythian barbarity. We formerly uſed in ſpeaking of cruelty, to perſonify it by a reference to Attila the Hun; but in his hiſtory we can find no inſtance of ſuch indifference about human miſery, even in that monſter, as a diſciple of Jacobiniſm exemplifies. The adminiſtration of poiſon to thouſands, merely to prevent expence to the preſcriber, was as ſtriking and complete an inſtance of the *individuality*, which the new ſchool of philoſophiſm ſo ſtrongly recommends, as could be adduced. The Corſican, however, has promiſed a much more extenſive inſtance of diſregard to fellow-creatures. He ſays he is to venture five hundred thouſand men on a project in which he admits there is a hundred chances to one that every man of them will go to the bottom of the ocean. This is a ſample of *individuality*, that Godwin, or any of the tribe, will find it difficult to equal. But while Buonaparté is diſplaying his principles, how and where he can, his good friends here are uſing their beſt endeavours in the ſame cauſe. They cannot adminiſter envenomed potions to human bodies; but they can try to poiſon human minds.

The production before us proceeds upon the principle which we mentioned above, that the perfection of doctrines and conduct conſiſts in their conformity to the judgment of the promulger, and the feelings of the agent. In other words, that if A though ſpeaking rank nonſenſe, conceives himſelf to be ſpeaking ſenſe, or tranſgreſſing every rule of ſociety he conceives himſelf to be doing right; both his underſtanding and morals are thereby juſtified; and B. muſt be extremely illiberal and uncandid if he do not allow to the ſaid A. the credit of wiſdom and virtue. This is the leſſon which *this* defence of Mary Wollſtonecraft Godwin propoſes to illuſtrate. The writings of that noted perſon are already faſt deſcending to the gulph of oblivion which ſo ſoon abſorbs the efforts of ingenuity to outrage common ſenſe; but as many of our readers may have forgotten the details either of her writings or hiſtory, to recall them to our memories we rummaged a cloſet into which we throw literary lumber, and found her *Rights of Woman* in company with Tom Paine's politics and theology; Thelwall's eloquence; the dramatic poetry of Holcroft; and Godwin's philoſophy. Searching a little farther we found her novel of *Mary:* her work on the French revolution we could not find. Her hiſtory alſo we were fortunately enabled to reviſe from

the liberal communication of her affectionate husband to the world. The substance of her story was:—Mary, from her earliest years, would have her own way, right or wrong; disliked her parents because they would contradict her; as she grew up felt herself strongly inclined to conversation with the other sex, and very indignant at the restraints which religion, morality, law, and custom have imposed on certain gratifications; became an authoress; her propensities being uppermost in her mind, wrote a book which she called the *Rights of Woman*, and laboured to prove that women ought not to be subjected to a duty which she found so painful as the preservation of chastity; afterwards proceeded in her own person to bear testimony to her doctrines; in the usual course of such adventures changed gallants, wrote a novel in defence of adultery; married one of her keepers; and, after having so written and acted, died.

This is the amount of her history as particularly recorded by her husband. The British public, with the national sense of moral rectitude on such a character, passed the obvious judgment, that her effusions exhibited ingenuity without sound principles of thinking powers, or, at least, habits of just reasoning: that her moral sentiments were vicious; and her precepts and example, as far as they could have any influence, incentives to profligate manners; that both, therefore, deserved to be reprobated by every votary of wisdom and virtue, and every well-wisher to the order and happiness of society.

To reverse the public judgment, passed on such grounds, is the professed object of our author's appeal to what he calls *nature and reason*; the said nature and reason consisting in the right of an individual to pursue selfish impulse without any regard to the opinions or institutions of society, or to the rules and precepts of the Supreme Being for the government of his creatures; and, if we admit his premises, we must confess his conclusion legitimately follows. If Mary Wollstonecraft was right in following her inclinations, merely because she said she thought she was right: of course she must pass as a very perfect woman, for she did follow them without any scruple or controul. But, says our author, we are not only to consider her character, we must also take into the account the circumstances by which it was formed. It seems she and her family by no means harmonized in their sentiments; she disregarded the praise or censure of her father, mother, and brothers; hence she learned to despise the opinion of the public. One part of this reasoning we admit, that a discordant member of a family is not likely to be a very agreeable member of society; but in admitting the probable effect, we neither justify the effect nor the cause; we cannot allow that because Miss, in the early part of her life, had been in the habit of quarrelling with her sisters, brothers, father and mother, therefore she is to quarrel with the whole world, and to defy public opinion. Leaving her paternal house, her efforts to procure a subsistence by the exertion of her talents and industry, were meritorious as to object. The sub-

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jects which ſhe choſe, and the doctrines which ſhe inculcated, though in many reſpects vicious, were ſtill more remarkable for extravagance and abſurdity; and though reprobated by every ſound judge at the time, would now be forgotten were it not for the injudicious zeal of her panegyriſts. In the courſe of her literary purſuits ſhe became attached to Mr. Fuſeli, and finding ſhe could not accompliſh her deſire with one man ſhe went to another. Of this transfer our author gives the following account. Mary Wollſtonecraft to drive love out of her head went to France, in the cloſe of 1792; was "a decided friend (ſays the writer) to the cauſe of *rational liberty*; and, as ſuch, could not fail of an introduction to ſome members of the popular party." At this period our readers muſt recollect the popular patrons of *rational* liberty were chiefly Robeſpierre, Danton, and Marat, and their no leſs rational aſſociates, who, having overthrown the monarchy, were preparing to imbrue their hands in the blood of their ſovereign. This, however, we only notice, *en paſſant*, as a ſample of the political ſentiments of Mary Wollſtonecraft's defender; and we muſt ſay, that in his politics and ethics he has the merit of perfect conſiſtency. Inſtructed by theſe preceptors, ſhe compoſed her *Hiſtory of the Cauſes and Conſequences of the French Revolution*, on which notable production our author paſſes a judgment which demonſtrates his critical powers to be ſuitable to his reaſoning and ſentiments. This work, he ſays, "in judicioufneſs of general remark as an analyſis of political events, and correctneſs of hiſtorical narrative, is not *ſecond* to the Hiſtory of the Decline and Fall of the Roman Empire." Whilſt thus *uſefully* employing her time and talents, ſhe commenced her intimacy with Imlay, on which her advocate delivers the following opinion. "When Mary Wollſtonecraft gave to this ſecond perſon an intereſt in her heart, ſhe ſeems to have adopted the moſt efficacious mode of removing all traces of her former attachment, and of obviating its recurrence. I am induced to believe that ſhe admitted the acquaintance of the latter perſon in order to fix her affections in conſequence of her relation to him; rather than imagine that her affections were transferred from Mr. Fuſeli to him, prior to the commencement of their intimacy. The one, as far as we are informed, was a diſengaged, and therefore an *attainable* object; the other, certainly not ſo. If affairs ſtood really thus, and I muſt confeſs that I diſcover not the ſmalleſt objection to this ſtatement, it will be evident that the connection, on her part at leaſt, and her's is the only part I will undertake to palliate, was founded in *prudential* motives." The *prudence* here the reader will perceive was not worldly wiſdom, but the diſcovery and application of means for weaning her affections from Fuſeli: that ſhe might get the better of a paſſion that was not requited ſhe became a kept miſtreſs. The amount of this doctrine reſpecting her prudence is, that if a young woman be croſſed in love, and wiſh to be cured of her paſſion, the effectual remedy is *fornication*. Here our author, who appears to be a kind of ſentimental man, will exclaim againſt this term as ill adapt-

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ed to the refined and delicate Mary Wollſtonecroft; but we Anti-Jacobin Reviewers ſhall never ſacrifice truth, virtue, and religion; nor fail to brand vice in the *appropriate* language. *Miſs* Mary lived as a courtezan with this Mr. Imlay, and as a courtezan ſhe is to be rated. The defence of this part of Mary's conduct, according to her advocate, is to be ſought in the *exerciſe of her private judgment*. Mary *judged* it expedient to commit fornication with Mr. Imlay, and therefore ſhe was right in the ſaid commiſſion. If this were an apology for Mary Wollſtonecraft, it would be an apology for every other young woman who, as Charlotte Smith would phraſe it, erred from the ſuſceptibility of too tender a heart. Suppoſe one of theſe ſuſceptible ſpinſters, which is no improbable caſe, were brought before a magiſtrate for baſtardy, and being charged with the crime, were to anſwer, pleaſe your worſhip, in my own private judgment I ſtand juſtified for what I have done, and therefore ſhould be acquitted by you, ſhould not we think the woman out of her ſenſes? or if a counſellor were to plead for her on theſe grounds, ſhould we not think him out of his ſenſes? and ſuch an argument before a judicial tribunal would not be more abſurd in favour of a perſon violating the laws of the country, than ſuch an appeal to public opinion in favour of one by whom it was avowedly contemned. Her apologiſt will tell us, that ſuch contempt aroſe from the circumſtances of her education; whenceſoever it aroſe, a perſon who diſavows the authority of the rules and inſtitutions which ſociety deems neceſſary for the repreſſion of vice, and the ſecurity of its own exiſtence, cannot expect countenance from that ſociety. Every Chriſtian community reprobates a concubine as a votary of ſin and of infamy. Mary Wollſtonecraft knew this very well, ſhe became a concubine, and deſervedly experienced the ſhame of concubinage. Are the religious and moral ſentiments of Britons to be changed to accommodate Mary Wollſtonecraft and her advocates? We do not ſay that Mary Wollſtonecraft was worſe than any other woman that converſes with divers men, merely that ſhe is no better; and that any appellation ſuitable to one of thoſe ladies, who on the loſs of one gallant have recourſe to another, entirely befits Miſs Mary Wollſtonecraft, who, as both her huſband and advocate inform us, was repeatedly in keeping. As ſuch apologiſts cannot alter Britiſh ſentiments, ſo neither can they alter the import and ſignification of the Engliſh language. If our author will turn over in Johnſon's Dictionary to a word which the adventures of Miſs Mary may very readily ſuggeſt, he will find the firſt ſenſe annexed to the denomination in queſtion—"*a woman who converſes unlawfully with men*;" and this Miſs Mary was; her panegyriſts may ſtrain ſentimental refinements, or metaphyſical niceties as far as they pleaſe, but they cannot change the diſtinction between right and wrong, annihilate facts, or prevent the application of an appropriate term to one individual any more than to others of the ſame conduct and calling. The apologiſt introduces a dialogue between Mary and a Cenſor of the old ſchool, in which, of courſe,

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he gives his heroine the better of the argument. Our author agrees with Mr. Godwin in admitting that, in the preſent imperfect ſtate of ſociety, concubinage ought not to be generally practiſed, nor until man be advanced to a farther ſtage in perfectibility: but in the individual caſe of this *incomparable* woman, there was an apology for her individually.

"Mary Wollſtonecraft," he ſays, "formed her own theory; deducing it from the different views ſhe had taken of the ſtate and nature of man. Upon that theory ſhe boldly ventured to *make an experiment in her own perſon;* and her biographer has informed us of one reaſon for her neglecting to avail herſelf of what ſhe denominates—*vulgar precautions*; which circumſtance ought more ſtrongly to have bound her huſband (for in this lacked light the regarded the perſon of her choice) to her, upon every principle of honour and gratitude.—Alas! for her peace; and for her credit with the world! her experiment failed! But where muſt we ſeek for the cauſe of the failure?—Not in the eſſential falſhood of her theory; but in her miſtaken choice of an aſſociate."

"The aſperſors of Mary Wollſtonecraft exult at her diſappointment, regarding it as a demonſtration of the fallacy of her ſyſtem. That her ſyſtem was imperfect, and by no means adapted, conſidering the preſent ſtate of ſociety and manners, for general application, has been already admitted; but that it is erroneous, becauſe it is incomplete, we muſt be permitted to doubt; till the objectors have produced, at leaſt, one human ſyſtem, that is complete in all its parts, and uniformly effective upon every application. *Her's is certainly founded in nature and reaſon*, and ſo far is conſidered with truth; it is therefore well adapted for the conſcientious moraliſt and philoſopher: but it is inapplicable to perſons of groſs appetites and vulgar apprehenſions; that is, to the great maſs of mankind." We Anti-Jacobin Reviewers acknowledge ourſelves to be totally deficient in that *nature and reaſon* which would vindicate ſyſtematic fornication, and are neither the conſcientious moraliſts nor philoſophers that would ſanction profligacy. We have ſuch groſs and vulgar apprehenſions that we deem a concubine—a concubine, whether her adventures be narrated under the name of Mary Wollſtonecraft or Mary Flanders, Nancy Parſons, or any other of the ſiſterhood, through either the intention or folly of their biographers or apologiſts for a time reſcued from oblivion by infamy; and we truſt the ſound heads and hearts of Britons (with the exception of a few extravagant ſcioliſts and malignant jacobins) will always regard vice with equal abhorrence. To theſe animadverſions we are drawn by this ſilly and impotent attempt to confound the principles and ſanctions of moral duty, otherwiſe we ſhould have no more thought it neceſſary to cenſure Mary Wollſtonecraft, and her obſolete ravings, than of ſtirring the aſhes of her deceaſed friend, the Analytical Review. Will not her friends, or pretended friends, let the poor woman reſt in her grave? They may be aſſured that Mary Wollſtonecraft's eſtimation is fixed as long as her

her memory laſts, and Britons continue to think and feel wiſely and virtuouſly, and that the nature and reaſon which they ſupport are not Britiſh nature and reaſon.

Sermons on various Subjects, doctrinal and moral, ſelected, abridged, and tranſlated from L'Année Evangélique of F. J. Durand, Miniſtre du St. Evangile Profeſſeur Ordinaire dans l'Académie de Lauſanne, &c. &c. By the Rev. Richard Munkhouſe, D. D. of Queen's College, Oxford; and Miniſter of St. John Baptiſt's Church in Wakefield. 8vo. Pp. 395. 7s. Rivingtons.

THE originals of theſe diſcourſes have gone through three editions, and are well known on the Continent for their unaffected piety, and their purity of ſentiment, on the genuine principles of patriotiſm and religion. Their venerable author is ſtill living at Lauſanne, "where he continues to exerciſe the functions of his miniſtry in good health, and with unimpaired faculties, at the advanced age of ſeventy-ſix years." All his writings exhibit the warmth of his attachment to the people among whom he reſides: he has borne up, to the laſt, againſt the calamities of unhappy Switzerland, and the overwhelming torrent of anarchy and infidelity that of late years has deluged ſo great a portion of the continent of Europe. "No man can poſſibly be more fully convinced of the abſolute neceſſity of religion and good morals to the comfort and ſtability of all human inſtitutions, and civil forms of government, than this venerable divine. Accordingly we have the ſtrongeſt internal evidence to induce us to conclude, that he let ſlip no opportunity (either from the pulpit, the chair, or with his pen) of ſedulouſly inculcating on the Swiſs thoſe principles, which might moſt powerfully incline them to ſobriety and virtue; and of ſupplying them, from time to time, with ſuch neceſſary inſtructions, as might direct them how to avoid the evil, or chuſe the good, in every conjuncture more immediately connected with the glory of God, and the proſperity of their commonwealth." Dr. Munkhouſe has refrained from entering, at preſent, into a detail of ſuch particulars of the life of Durand as have already come to his knowledge, in the expectation that ſhould this volume be favourably received, of which there appears to us little doubt, an opportunity may hereafter occur of doing it more at large; and with greater accuracy and authenticity; the reverend author having himſelf engaged to ſupply him with the outlines of his hiſtory.

The preface to the preſent work is well written, and breathes the genuine feelings of a Briton roufed to indignation by the inſidious conduct of a venal and unprincipled faction, and ſympathizing in the misfortunes of a brave but fallen people.

"What a leſſon—what an inſtructive and memorable leſſon is here taught all thoſe—*Britons, above other men*—who either have hitherto been,

been, or who ſtill continue to be, on queſtions more eſpecially of a political nature, peeviſh and perverſe; who murmur at the portion of good things which is allotted to them, and which they ſo unthankfully enjoy!—who are impatient of civil, as well as religious reſtraints; and are the infatuated advocates for change (unintimidated by the dread of the almoſt certain horrors that await it) merely in the idle expectation of removing imaginary evils, or with a fooliſh hope of thereby ſecuring to themſelves unattainable bleſſings!"

The whole of the Preface is exceedingly intereſting.

The ſermons are twenty-ſeven in number. Their ſtile is a happy medium betwixt the general turgid declamation of French ſermons, and the dry ſcholaſtic, and argumentative diſcourſes which often flow from our preſs. The French pulpit compoſitions deal too much in the *copiâ verborum*, their matter being often loſt amidſt the multiplicity of ornament. It was on this account that Dr. Munkhouſe was induced rather to abridge the ſermons of Durand, than to preſent the public with a tranſlation of them at length. The diſcourſes of the preſent volume are, he informs us, compreſſed into about one third of their original bulk. The ſelection ſeems to have been made with great judgment, and if we may form an opinion from the known talents of Dr. Munkhouſe, nothing intereſting has been left behind. The language is impreſſive and manly, and this publication may ſerve to convince the world that it is poſſible to adapt French ſermons with effect to an Engliſh auditory, a ſubject that has often been diſputed.

The ſubjects of theſe Sermons are—*The danger of falſe philoſophy.—The fear of man.—The variety of religious opinions.—Jeſus Chriſt having the words of eternal life.—On ſuperſtition.—The hearer convinced.—The ſtrait gate.—The centurion.—Jeſus Chriſt demanding an entrance into our hearts.—The character of Chriſt's ſheep.—The woman of Canaan.—The choice of Aſaph.—The ſinful woman fleeing for ſuccour to Jeſus Chriſt.—The danger of relapſing into ſin.—The incompatibility of the two ſervices of God and Mammon.—The crime and puniſhment of Ananias.—St. Peter healing the lame man.—The advice of Gamaliel.—Paul before Felix.—The excellency of the Goſpel.—St. Paul's wiſh for Agrippa.—The neglect of ſalvation puniſhed.—The example of Chriſt.—The happineſs of dying in the Lord.—On the immortality of the ſoul.—The laſt judgment.—The promiſes of Beatitude.*

We preſent our readers with an extract from the ſermon entitled, *The ſtrait Gate*, as a fair ſpecimen of the ſtile in which this tranſlation is executed.

"*Faith* is abſolutely required. Now how many are there, who appear to be totally unprovided with this active principle. It is not neceſſary to inveſtigate the annals of the world for proofs of this aſſertion, nor to carry our reſearches back to thoſe ages of error in which the Jewiſh people were excluſively in poſſeſſion of the ordinances and ſtatutes of the Almighty—in which every thing was acknowledged for God, but the true God himſelf. Nor yet is it neceſſary to have recourſe to periods leſs remote, when notwithſtanding the glorious light of the goſpel, ſo many vaſt regions were ſunk in darkneſs, ignorance, and ſuperſtition. Our own age ſupplies us with

with a melancholy demonſtration of the fact. Where—who are the children of light in theſe our times? Are they thoſe fools and blind, who deny the exiſtence of a Supreme Being, and who ſay in their hearts, 'There is no God?' Are they thoſe rash, those daring infidels, who revolt, and openly break into rebellion; who outrageouſly attack the moſt awful truths; exerciſing all their ingenuity, and exerting their whole might to ſap the foundations of revealed religion—the chief, I had a moſt ſaid the only conſolation of which the human heart is ſuſceptible? *who* ſhall number the multitude of thoſe that 'ſpeak evil of things which they know not?' Do you require to be informed where you are to look for the exiſtence of theſe impious men? I anſwer—Every where. In the ſchools of a vain and worldly wiſdom; among the gay, and diſſipated, and indolent, whoſe chief concern is—the having of nothing to do: among thoſe of a lower condition; nay, even among the meaneſt and moſt obſcure claſſes of ſociety. What a variety of deſtructive publications, adapted to every age; to every capacity however ſlender, and to every taſte however profligate, is, with a miſchievous hand, and with deſigns the moſt malicious, ſcattered over the country! Not a county, a city, not a town or village, but what is within the reach of their circulation. They are ſought after with eagerneſs, and read with delight. When the attributes of God are ſingled out for their remarks, or made the ſubjects of their inveſtigation; when theſe inſolent ſciolists dare to diſcuſs the ineffable ſecrets of the Divine will, the wonderful works of God's power, the inexhauſtible treaſures of his mercy, or the tender cares of his providence, the very extravagance of their blaſphemies enſures their ſucceſs."

As a ſpecimen of genuine and unaffected piety we ſelect the following paſſage, inculcating the propriety of prayer, from the ſermon entitled, *The Woman of Canaan.*

"And does it not ſeem as if the Almighty was deſirous of affording us every poſſible means of drawing nigh unto him? Every thing invites us to the exerciſe of prayer; every thing conduces to facilitate the practice of this duty. When, for inſtance, we look up towards heaven, how eaſy is it for each of us to ſay—'*There* is the immortal abode of my Creator; *there* is my country: Grant, O good Lord, that my converſation may be that of an inheritor of heaven!' In contemplating the earth, this theatre of viciſſitudes, where every thing continually changes; which preſents to us nothing certain but death; which holds out to us no place of ſure refuge from its cares and diſquietudes but the grave; how eaſy it is to ſay—'Lord, wean my affections from the periſhable things of this world: turn away mine eyes leſt they behold vanity!' When we reflect on the miſeries of this ſublunary ſtate, and call to remembrance thoſe ſacred ties which bind us to the whole human race, how eaſy, how natural is it, devoutly to exclaim—'Heavenly Father! comfort the afflicted, give ſight to the blind, and pour down thy bleſſings upon all thy children!' When we are engaged in the public exerciſes of religion to ſay—'Create in me a clean heart, O God; and renew a right ſpirit within me!' When we lie down to reſt, how unſpeakable the ſatisfaction to be permitted—to be *encouraged* even to call on the name of *Him*, who, as we repoſe in the image of death, may conſign us over unto death itſelf, and with devout confidence and reſignation to ſay—'O Lord, I commit my ſoul into thy hands; grant that my body, under thy almighty care and protection, may reſt in peace!' In the

morning

morning when we riſe up, how grateful is it to pay our early homage to *Him*, of whom we hold all that we poſſeſs; to render thanks for our continued exiſtence, to devote ourſelves entirely to Him, and with a pious elevation of ſoul to ſay—'Bleſs thy ſervant, O Lord; remove far from me all evil accidents, and grant that I may devote to thy glory, and my own ſalvation, the day thou haſt permitted mine eyes to behold, and for which I am ſolely indebted to thy mercy!' When we ſit down at table, what more natural to each of us, than to call to remembrance for a few moments Him, that feedeth the young ravens, and miniſters to the neceſſities of all his creatures; to open our hearts to the moſt lively ſentiments of gratitude, and to render to our bountiful preſerver, love for love! At the commencement, during its continuance, and at the concluſion of the day, to addreſs to Almighty God, this humble petition: 'O thou, without whoſe aid the labour of thoſe that build is vain, beſtow a bleſſing, I beſeech thee, on my ſtudies, on my commerce, on my occupations and engagements!' In the midſt of worldly purſuits, is it to interrupt our happineſs, is there any fear of drying up the ſource of our pleaſures by purifying, by ſanctifying them in the ſweet remembrance of our heavenly benefactor? Thus it is, my friends, that the whole world is the temple of the Chriſtian. And after this manner ought we at all times, and in all places, to adore the greateſt and beſt of Beings, to extol His glorious perfections, and humbly to offer up prayers, praiſes, and thankſgivings to the Father of Lights, from whom proceeds every good and perfect gift, and whoſe tender mercies are over all his works!

In diſcourſing on *the excellency of the Goſpel*, after aſſerting that the wiſdom which Paul preached was neither of this world, nor of the princes of this world, but the wiſdom of God, the author proceeds:

"In order to eſtabliſh this aſſertion, the apoſtles adduced numerous convincing facts; facts the moſt genuine and indiſputable, many of which were of recent occurrence, and even exiſting at the time. They quoted thoſe hiſtorical books, doctrinal and moral, which were committed from generation to generation, for many ages, to the care and cuſtody of a people, ſeparated from every other people; and they called upon the Rabbis themſelves to authenticate the antiquity, and declare their belief in the divinity of theſe volumes. They adduced the prophets, who were ſucceſſively ſent into the midſt of them, to teach the knowledge of the true God, to preſerve them from idolatry, to which they were unhappily addicted, and, above all, to characterize and announce the Meſſiah, whom they anxiouſly expected. They quoted the ſtriking predictions of thoſe prophets; predictions which had anticipated all the circumſtances of the redemption of the world by Chriſt Jeſus, and which were clearly and ſatisfactorily fulfilled. They adduced the miniſtry of their Lord, the unparalleled holineſs of his life, the ſplendour of his virtues, and the variety, number, and greatneſs of his miracles; all of which were fully atteſted by many then living, who had been eye-witneſſes of them—to the truth and certainty of which there ſtill remained the moſt direct and credible atteſtations. They adduced the teſtimonies which had been given even by Herod and Pilate, in confirmation of his innocence; the flagrant injuſtice of his condemnation; his ignominious death, which was accompanied and followed by new, and, till then, unheard of prodigies; his glorious reſurrection from the dead, and his aſcenſion

cenſion into heaven. They referred to that miraculous effuſion of the ſpirit of God, which, according to the promiſe of Jeſus Chriſt, was ſhed abroad upon them at Jeruſalem; to the extent and ſtedfaſtneſs of their faith; and to thoſe ſupernatural attainments which could neither be attributed to their education, nor talents: witneſs their former modes and habits of life—the admiration alſo of their kinsfolk, friends, and fellow-citizens. They referred to all thoſe ſtrange languages which they all ſpake with ſo much fluency; which they never learnt, nor could have learned: to that power, that zeal, that attachment, and that courage by which they were ſtimulated and enflamed, and which had all at once taken place of their luke-warmneſs, their weakneſs, their diſaffection, and puſillanimity. They referred to the rapid and wonderful progreſs that had been made in the propagation of the goſpel; to the vaſt tracts of country they had traverſed, and to thoſe different nations which had actually received the law from their mouth. In a word, they adduced the miracles which they had themſelves already wrought, and the effectual power of working others, in the name of Chriſt crucified—Chriſt raiſed from the dead. And while they inſiſted on their own frailty and inſignificancy, they from this very circumſtance inferred, that this magnificent work—theſe wonderful operations—were attributable to God only. 'We have (ſaid they) this treaſure in earthen veſſels.' 'God hath choſen the weak things of the world to confound the things that are mighty, that no fleſh ſhould glory in *his* preſence."

Theſe ſermons are ſo uniformly excellent that we cannot too ſtrongly recommend them to the notice of our readers. Dr. Munkhouſe has promiſed a ſecond volume if the preſent ſhould meet with a favourable reception from the public. We hope and truſt that he will not be diſappointed. He ſays the additional ſermons are prepared, and that they contain ſubjects generally adapted to the ſervice of our Church from Advent to Trinity Sunday incluſive; a period which embraces the whole of the great faſts and feſtivals.

POLITICS.

The Subſtance of the Speech of the Right Hon. William Pitt, in the Houſe of Commons, on Monday, May 23, 1803, *on the Debate on the War.* 8vo. Pp. 30. 1s. Nicol. 1803.

THIS is a very brief outline of one of the moſt animated and impreſſive ſpeeches ever delivered in the Britiſh Parliament. The conduct of France, her continued acts of inſult and aggreſſion, and her inveterate enmity to this country, are placed in a ſtrong point of view, and, when urged with that reſiſtleſs eloquence which ſo eminently mark the ſpeeches of Mr. Pitt, could not, we ſhould think, fail to make a ſtrong and laſting impreſſion on the minds of all who were ſo fortunate as to hear it. We concur, moſt fully, with Mr. P. in lamenting "that his Majeſty's miniſters had contented themſelves with merely applying to the French government to withdraw" the military ſpies whom the Firſt Conſul ſent over in the guiſe of commercial agents, "and had not at once adviſed his Majeſty, by his own authority, to order them to depart the kingdom within twenty-four hours, reſerving

ſerving it to himſelf afterwards to require from France the reparation due for ſo groſs an inſult. Such a line of conduct would, aſſuredly, have been more manly and dignified than that which the miniſters adopted. Firmneſs and deciſion with ſuch a tyrant as the Corſican uſurper can alone produce any beneficial effect; while mildneſs and puſillanimity can only increaſe his inſolence, and ſtimulate him to freſh acts of aggreſſion. This was ever our declared opinion, which events, alas! have but too fatally juſtified.

A Vindication of the Cause of Great Britain; with Strictures on the insolent and perfidious Conduct of France, since the Signature of the Preliminaries of Peace. By William Hunter, Eſq. of the Inner Temple. 8vo. Pp. 72. 2s. Stockdale. 1803.

"THERE are particular moments," ſays Mr. Hunter, "in the hiſtory of empires on which their fate may be ſaid to balance, and on which, according to the councils that are purſued, and the meaſures that are reſorted to, their future proſperity or adverſity depends. The Britiſh empire appears to have arrived at that critical conjuncture, and the events of the enſuing year will probably decide its deſtiny for ages to come."

The criſis of our fate is certainly near at hand, and moſt true it is, that, on the wiſdom of our councils, and the vigour of our conduct, at this awful period, not only will depend our future proſperity or adverſity; but whether or no Britain ſhall henceforth be ranked among the independent powers of Europe; not whether ſhe ſhall exiſt great, free, and flouriſhing, but whether ſhe ſhall exiſt at all. And if there be any member of his Majeſty's councils, who is not deeply impreſſed with this ſolemn and important truth, he is wholly unfit for his ſituation, and utterly incapable of giving proper advice, at ſuch a period.

Mr. Hunter declares himſelf to have ever been decidedly adverſe to the Peace of Amiens, for reaſons which he explains, and which are ſimilar to thoſe which we have, at different times, aſſigned to our readers, for diſapproving that treaty, which we ſhall never ceaſe to conſider as having laid the foundation for the ruin and degradation of our country.

"With the juſtneſs of this reaſoning," adds our author, "I thought I might reſt ſatisfied. Why therefore we (much as I deplored the dreadful neceſſity of the hoſtile poſition we had, for ſo many years, been compelled to aſſume) ſhould have been the firſt to ſubmit, not to ſlight and trivial, or even moderate, ſacrifices, (for to thoſe I ſhould not have objected) but to ſacrifices, which wounded the pride, which tarniſhed the honour, and which almoſt endangered the exiſtence of the ſtate, I was at a loſs to comprehend. Why we ſhould alſo have ſelected (ſplendid as our annals are) the moſt triumphant moment of our hiſtory, for ſuch a ſignal act of humiliation, was matter, to my mind, of ſtill ſeverer affliction and deeper aſtoniſhment. Let us for a moment pauſe: and recollect the proud eminence on which we ſtood on the very day the preliminaries were ſigned. On whichever ſide we looked, the vantage ground was ours. To whichever quarter of the globe we directed our attention, what could we diſcover but routed armies and diſcomfited fleets, flying before the irreſiſtible energy of Britiſh valour, or ſuing to its humanity for mercy. Both our naval and military heroes were achieving deeds of glory faſter than fame could publiſh them to the world. We had juſt proved what the united efforts, and the undaunted ſpirit, of a free country was willing to attempt, and able to accompliſh.

We had juſt preſented to the eyes of aſtoniſhed Europe, the ſplendid ſpectacle of a ſmall but independent ſtate, with invincible fortitude, entering the liſts againſt the moſt powerful combination that, ſince the cruſades, has been formed in Europe; and not only engaging in the conteſt, but coming out of it victorious. Before there was ſcarcely time for deliberation, with a promptneſs and hardihood which hiſtory cannot parallel, we had already chaſtiſed one of the principal confederates in that infamous convention, and, by a defeat which threatened the ruin of his capital, had compelled him to ſeparate himſelf from his allies. Whilſt the navy of Britain was accompliſhing theſe glorious achievements before the very ramparts of Copenhagen, the fineſt troops of France were ſurrendering in Egypt to a Britiſh army. On what principle, therefore, either of neceſſity or expediency, we ſhould, at ſuch a moment, amidſt this blaze of conqueſt and renown, have condeſcended to ſign this Treaty of Amiens, I never ſhall be able to conceive.

"Was it poſſible that the moſt ſhallow politician, that the man leaſt diſtruſtful of the views of the French Republic, or leaſt converſant in the political ſtate of Europe, could have entertained a hope, even a remote hope, that any ſolid and durable pacification could have grown out of ſuch terms? I, at leaſt for one, totally deſpaired of ſuch a conſequence, and the event has ſhewn that my fears were not miſplaced.

"The peace was however concluded. We had purchaſed it at a price, far beyond its value, in my eſtimation, on ſo precarious a tenure; but no more than it was worth in the judgment of its contrivers. How defective that judgment has been, our preſent ſituation proves; nor can any excuſe juſtify an act of ſo much indiſcretion, and pregnant with ſo much miſchief, except a thorough conviction of its imperious neceſſity. Their views were no doubt honeſt, but their error is deeply to be regretted."

Mr. H. purſues this train of reaſoning, after obſerving, that bad as the peace was, we were bound in honour to obſerve it; and, in fact, did religiouſly obſerve it: and then proceeds to expoſe the fallacy of their arguments who contend that the peace was not *absolutely* bad becauſe it ſecured to us an acceſſion of colonial territory; and to ſhew that it can only, conſiſtent with reaſon and common ſenſe, be conſidered in a *relative* point of view; and ſo conſidered he maintains it was wretchedly bad.

"Our chief aim," he juſtly obſerves, "ſhould have been to curb the ambition of France by humbling her pride. And had we not already proved ourſelves equal to the taſk? Had we not deſpoiled her of her moſt valuable appendages in every quarter of the globe? Had we not annihilated her commerce? Had we not crippled her fleets? Had we not vanquiſhed her armies? Thus reduced and beaten at all points, with ſo much in our actual poſſeſſion wreſted from her, with nothing in her poſſeſſion wreſted from us, on what principle of fairneſs or policy, ſhould we have acceded to terms of general reſtitution? With ſuch advantages in our hands, we ſurely, without running the riſk of being accuſed of avidity, might have ventured to retain ſomething, if it had only been to exhibit to the world a trophy of French inferiority. Powerful as we were, we ſhould have availed ourſelves of our fortune; and have inſured our repoſe by rendering it the decided intereſt of France not to diſturb it. If the deſire of peace had been mutually ſincere, a fair baſis of accommodation might have been eaſily agreed on. If France rejected ſuch a baſis, her refuſal and pretentions ought to have been candidly laid before the country, which, with an indignation

under

under which the enemy would have ſmarted, would have ſpurned at any abject arrangement."

The author next remarks, that no fair inference can be drawn, in favour of the peace, from the general expreſſions of joy evinced at the time, which he aſcribes to a very natural impulſe of the human mind, "peculiarly adapted to operate on the multitude with a preponderating bias, conſidering how they had been deluded, and worked upon, by artful and deſigning men, both as to the cauſe and object of the war; conſidering how their credulity had been practiſed on, even to the belief that all their hardſhips and ſufferings, nay, the very viſitations of Providence, were ſolely attributable to that unfortunate ſtate, and that the inſtant peace was reſtored, taxes would terminate, manufactures would flouriſh, trade would revive, the neceſſaries of life would overflow, and every one would find abundance without labour, and affluence in the boſom of diſſipation. But this deluſive dream ſoon vaniſhed: nature purſued her courſe: their views were diſſatisfied; and their expectations diſappointed: and, inſtead of the real ſubſtantial bleſſings of peace, they found they had only obtained a treacherous truce, ten times more vexatious and deſtructive than declared hoſtility."

In conſidering the conduct of France ſince the treaty of Amiens, or rather, correcting himſelf, "of Buonaparté (for every thing, in the end, reſolves itſelf into the perſonal conſequence of this upſtart deſpot) towards this country," he truly characterizes it as "an uninterrupted and ſyſtematic ſeries of hoſtility without bloodſhed, and of abuſe without facts." And, with equal juſtice, he obſerves, "It is totally impoſſible to peruſe the diplomatic correſpondence, which has lately been ſubmitted to the public, without being aſtoniſhed at the inſolence of France, and the forbearance of Britain." Notwithſtanding the continued acts of aggreſſion committed by the former, "ſtill the Britiſh government, with, I will even ſay, a puſillanimous and culpable deſire of tranquillity, proceeded in the work of peace; and, evident as the deſigns of France were, continued to give proofs of its ſincerity, by the ſurrender of our conqueſts, in obedience to the engagements contained in the Treaty of Amiens. Now I do maintain, that the Treaty of Amiens had been already infringed by France on various occaſions; and, in a manner that was, palpably, not the effect of caſualty, but deſign. A plan of groſs inſult and violent aggreſſion, had, from the commencement, been purpoſely adopted, and uniformly purſued; a plan, not only humiliating and dangerous to Great Britain, but ſubverſive of the rights and intereſts of mankind. And if there is ſtill alive one ſingle ſpark of unſtifled animation in the feelings of abuſed and degraded Europe, that ſpark will yet kindle into re-action. What is become of the honeſt indignation of mankind? Is our ſyſtem reverſed? Are the conſtitutional inſtincts of the human frame extinct? Is the order of nature inverted? Are we ſo tame, are we ſo abject, are we ſo pitifully cowardly and contemptible, as to ſee our moſt ſacred privileges invaded, our deareſt prejudices deſpiſed, our wiſeſt inſtitutions diſſolved, our moſt generous feelings inſulted, every benefit for which we live, and move, and have our being, trampled upon and polluted, without the endeavour of reſiſtance, or the hope of redreſs? Are we to behold all theſe tragical and diſgraceful ſcenes, perpetrated on the public theatre of human life, as indifferent ſpectators, and to let them paſs by, without the valour of exertion, the conſolations of experiment, or even the timidity of complaint?"

Would that all the princes of Europe felt the ſame ſpirit which animates

the boſom of this truly Britiſh writer! But, alas! we fear, the hope is vain. "The infamous report of that incendiary," Sebaſtiani, is regarded by Mr. H. as a fortunate circumſtance, inaſmuch as it tended to open the eyes of all men to the perfidious views and miſchievous deſigns of the Corſican uſurper. Of the impudent applications of the French government for deſtroying the freedom of the Britiſh preſs, our author ſpeaks with becoming animation.

"In the firſt requiſition, every human being that inhales the vital air of Britain, or is intitled to the protection of its laws, is peculiarly intereſted; for, if there be one privilege which we cling to with warmer attachment, which we hold dearer and more ſacred, than another; which we have more ſtrenuouſly ſtruggled for; and from which we would part with keener reluctance, it is this. What anſwer then, but the one ſhe received, could France expect to ſuch an application? But whilſt ſhe was complaining of the freedom of diſcuſſion, purſued by the journaliſts and other periodical writers in this country, what was her own conduct? Was ſhe not rendering her own official paper, the public channel of calumny and ſlander; the authoriſed vehicle of every term of outrage and abuſe, againſt the people, the government, and the monarch of England, which the vindictive rage of party could dictate to the ſcurrilous malice of impotent revenge? It would have ill become the dignity of the Britiſh government to have engaged in a paper war; or to have condeſcended to notice, through a ſimilar channel, theſe falſe and acrimonious attacks. But am I to be told, that I, as an individual, am to honour and reſpect their author? or, if I feel the inclination, that I am bound to refrain from replying to his charges and inſinuations? If I were to go to Paris, and to be introduced to the chief conſul at his court, (an honour, however, I by no means covet,) I ſhould certainly pay reſpect to the office he holds.* But when he chuſes to deſcend from his high ſtation, to the employment of libel-writer in the *Moniteur* or Hamburgh Gazette; when he chuſes to traduce our laws; to vilify our govern-

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"* At the moment I was writing the above, I received the account of the arreſt of the Engliſh in France. This is, no doubt, a violent, unwarrantable, unjuſt, and mean, meaſure on the part of the French government. The reaſon they give for their conduct, is alſo perfectly puerile and nugatory. A formal declaration of war by the mouth of an herald at arms, ſo far from being regarded as neceſſary, is, in theſe days, ſcarcely ever reſorted to. Ordering a reſident ambaſſador to quit a country, without taking leave, is a ſufficient public intimation of your determination. As far as concerns the unfortunate people belonging to this country, who have been thus unexpectedly entrapped, thoſe who went to France for the recovery of health, for buſineſs, or even to ſatisfy a very excuſable curioſity, are certainly deſerving of commiſeration: but thoſe who went to viſit the Chief Conſul, to expreſs their ſurpriſe at his magnificence, and their veneration for his virtues; to idolize his power, and to flatter his vanity by a regular attendance at his court, have been properly rewarded for their pains. It is, indeed, a matter of pretty general regret in this country, that a few other noted characters, who have been obſequious in their devotion, and loud in the praiſes of Buonaparté, have eſcaped. A few months rigorous confinement in a French priſon would have given them a very uſeful leſſon, and have afforded them a fit opportunity of correcting their ſentiments."

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ment; to abuſe our king; and even to aſſert, that England cannot contend ſingle-handed againſt France; he ſurely lays himſelf open to retort from any one, who is diſpoſed to refute his falſehoods, or notice his gaſconades. The preſs, thank God! in this country, is not under the controul of the executive government; and what the government would not dare to do in its own defence, it could hardly be ſuppoſed, it would be prevailed on to attempt, at the arrogant requiſition of a foreign power. How then could Buonaparté be ſo beſotted as to imagine, that he had ſufficient influence to alter the fundamental principles of our legiſlation; to make ſo dangerous an inroad on our moſt eſſential privileges; to batter down one of the firmeſt ramparts which guard our conſtitutional rights. Not, however, that the licentiouſneſs of the preſs is, by any means, ſcreened from penalty or reſtraint. We have courts of law, unconnected with executive authority, where theſe abuſes are inveſtigated and puniſhed. To them, Buonaparté, if he found himſelf aggrieved, might have applied for redreſs. There his cauſe, like that of another, would have been attended to, and a Britiſh jury, in returning their verdict, would have dealt him out juſtice, and would have been equally uninfluenced by the greatneſs of his power or the infamy of his crimes.* What, in fact, is this man, that he ſhould, for a moment, preſume to conceive that he could, in defiance of the opinions and will of the country, change the courſe of the conſtitution, and the forms of our judicial proceedings. Let him recollect, the anſwer which Queen Anne returned to the remonſtrance of Peter the Great. Let him recollect, that the late Queen of France, and the late Emperor of Ruſſia, appeared as ſuitors in a Britiſh court of juſtice; and do not let him imagine, that we ſhall be induced to depart from eſtabliſhed modes and cuſtoms, to feed his vanity, or ſatisfy his caprice. What, after all, is this Corſican, who ſeems born for the curſe and deſtruction of mankind? His fortune has, no doubt, been brilliant; but, young as he is, he has already outlived his fame. Who, any longer, conſiders him as a great man? He has been totally corrupted by his fortune; he has been dazzled and overpowered by his ſucceſs. When he looks down from the pinnacle, to which the ſtrange and untoward accidents of the times, more than his own merits, have raiſed him, he turns dizzy, and is unable to ſupport the contemplation of its height. Even thoſe few ſuperior qualities of mind, which we may allow him to poſſeſs, are rendered, either contemptible or diſguſting, by the powerful admixture of petty ingredients. He may be an expert general, a conſummate diſſembler, a dexterous manager of factions. But look to the other ſide, and what do we diſcover?—a reſtleſs and criminal ambition which no acquiſitions can ſatiate; a love of power which no conceſſions can ſatisfy; a ſpirit of revenge which no expiation can glut; a devotion to perſonal intereſt which no public ſacrifice can abate; an irritability of temper which no ſenſe of decency can controul; and a greedineſs after fulſome flattery, which even French adulation, prolific as it is, cannot ſufficiently pamper."

" * I make uſe of theſe terms, becauſe I give entire credit to Sir Robert Wilſon's publication, and to the uniform reports of hundreds, who have had an opportunity of aſcertaining the facts. I wiſh, for the honour of human nature, they could, with juſtice, be blotted out from the page of hiſtory. I allude particularly to the horrible tranſactions at Jaffa. See Sir Robert Wilſon's Hiſtory of the Britiſh Expedition to Egypt," p. 72.

Mr. H. truly adds, that "whilſt France ſubmits to the government of ſuch a man no country can remain long at reſt. Like a ſecond Attila, he faſtens upon Europe as a prey."—He has well appreciated the character of this modern barbarian, and his brief delineation of his prominent features is equally bold and ſtriking. In reſpect of the liberty of *our* preſs, for which he ſo warmly feels, we wiſh to direct the attention of Mr. H. to Lord ELLENBOROUGH's memorable doctrine, on the trial of *Peltier*, and, after he has conſidered it, to hear his opinion as to the wound which it inflicts on that invaluable privilege, in the inviolate preſervation of which he truly ſtates every Briton to be peculiarly intereſted. Copious as our extracts have already been from this ſpirited tract, we muſt ſtill lay before our readers the author's notions of the object of the preſent conteſt.

"We are not only fighting for the ſplendor of political fortune; but for the bleſſings of a free conſtitution, and the endearments of domeſtic life. We are contending for all that can dignify, or adorn, the ſphere of human exertion. We are contending to preſerve the conſolations of a pure religion from the aſſaults of impious ſcepticiſm; the doctrines of ſound morality from the defilements of obſcene vice; the comforts of ſocial enjoyment from the turbulence of diſſolute immorality; the benefits of a juſt government, from the oppreſſions of an odious deſpotiſm; the throne of a revered and beloved king from the invaſion of a deteſted and atrocious tyrant."

In ſuch a conteſt, it is needleſs for us to obſerve that we have no rational hope of obtaining ſucceſs by our *arms*, without a previous and radical reformation of our *morals*. Let the illuſtrious patrons of ADULTERY then, who treat the commandments of their GOD with ſupreme contempt, and whoſe conduct ſeems to beſpeak a total ignorance of the DAY OF JUDGMENT, repent and reform; they, indeed, have need to pray, moſt fervently, to be delivered "from the defilements of obſcene vice;" and from "the turbulence of diſſolute immorality."

MISCELLANIES.

The good Effects of ſincere and conſtant Prayer, exemplified in the Hiſtory of the Dobſon Family. 12mo. PP. 87. Rivingtons. 1803.

THIS little book contains much well-applied exemplification of religious conduct in a poor family. What more particularly recommended it to our notice, and ſecures it our recommendation in return, is, its being free from all that cant of fanaticiſm with which many of this ſort of publications are written for the expreſs purpoſe of inſtilling methodiſtical principles into the minds of the lower claſſes of ſociety and ſeducing them from the eſtabliſhed religion of their country. It is too notorious a fact for us to ſcruple aſſerting it, that methodiſm is exerting itſelf in every poſſible direction, and calling forth all its engines, to ſubvert the intereſts and oppoſe the endeavours of the eſtabliſhed church. One of its main principles of agency is to controvert the effect of thoſe parochial inſtitutions which are framed for the inſtruction of poor children. Moſt of the charity ſchools in this metropolis are principally ſupported by parochial ſubſcriptions, and the doctrines of the eſtabliſhment are profeſſed to be inculcated

cated at all of them, whence there is every reaſon to conclude that were it not for thoſe means of perverſion which we are about to mention, ſuch inſtruction would gradually produce attachment which could not fail to grow into ſtedfaſt adherence to thoſe doctrines;—but to prevent this, the emiſſaries of the Tabernacle are continually at work inſinuating themſelves into the houſes of the poor, and earneſtly preſſing upon their attention familiar tracts in ſupport of their doctrines, and of courſe in perverſion of thoſe of the eſtabliſhed church which the children are taught at the above ſchools to regard as conſtituting their religious faith. Hence it frequently happens that the ſentiments of the parents are at variance with thoſe of the benefactors of their offspring, but this becomes a kind of triumph to their ignorant ſelf-ſufficiency, and the children are ſoon brought to ſhare in it; for no ſooner are they apprenticed or returned to their parents, than the latter induce them to change their church for the conventicle, and all that they have learned in the former is made the ſubject of ridicule or ſcorn; the efforts of their former paſtors are vilified, and pariſh churches repreſented as oppreſſive incumbrances; nor do the generous deſigns of their benefactors impreſs a ſingle grateful idea, but, on the contrary, are conſidered as forming part of a ſyſtem which leads to perdition. This is not ſaying a word more than what the evidence of facts warrants; for how few of thoſe who are thus educated at charity ſchools are, when grown up, ſeen at church, while the conventicles ſwarm with them!—and how ſtrongly adverſe to every thing that belongs to the ſervice of the church are almoſt all the labouring artificers and handicraftſmen, that have been apprenticed from ſuch inſtitutions! It is not to be wondered at, therefore, if thoſe of their maſters who are churchmen ſhould be made the objects of that inſolent diſregard of every principle of ſubordination which is the common fruit of tabernacle fanaticiſm. We are confident that much of that combination which has lately been ſo prevalent among the bodies of men alluded to, may be attributed to the leaven of fanaticiſm, a little of which compoſition will leaven a large lump; for it is obſervable that among conventiclers there is but one common cauſe—pertinacious diſſent; —and to this are referred, as mere ſecondary conſiderations, legal obedience, moral obligation, and ſocial union; nor is it more than the truth will bear us out with, if we add, that the latter are not unfrequently ſacrificed to the former without the leaſt compunction of mind. Society, in our opinion, has in no degree been benefited by the propagation of methodiſtical doctrines: they have given a licence to the uninformed mind which is pregnant with the moſt dangerous conſequences to the general intereſts of the community; and whoever caſts his view back upon the diſmal outrages committed by vulgar fanaticiſm in Ireland, has too much reaſon to be alarmed at the probable reſult of the ſame operative cauſe in this part of his Majeſty's dominions, in the event of diſaffection blazing out into rebellion; for vulgar fanaticiſm, be the modification of its faith what it may, is ſeldom known to vary in the nature or degree of its intolerant fury. Beſides, methodiſm is not now what it originally was; it is become the adjunct of popular diſcontent, or, in other words, it is made the collateral ſupport of unreaſonable murmur and falſe pretext againſt both the church and the ſtate.

We ſhall not carry our remarks any farther at preſent; an opportunity will ſhortly offer when we ſhall enter more at large upon the ſubject: what we have now ſaid has been the reſult of obſervation, and we can appeal

to the experience of thouſands for the reality of the fact we have advanced. If, therefore, the conduct of the profeſſors of any particular doctrine may be taken as the teſt of the principles they eſpouſe, the mode which we have mentioned as adopted by the profeſſors of methodiſm to ſubvert the rudimental inſtruction which the children of our parochial charity ſchools receive, is, of itſelf, ſufficient to prove that the propagation of tabernacle fanaticiſm is not only adverſe to the national religion but to the national weal. It behoves the friends of the eſtabliſhed church to take this into their ſerious conſideration, for by this maſter ſtroke of crafty policy in its enemies thoſe very friends are made their allies. It behoves every true friend of his country alſo to guard vigilantly againſt the alarming progreſs which this doctrine is making among the lower claſſes of ſociety, and more eſpecially among the labouring mechanics. It behoves every generous benefactor to theſe ſchools to look narrowly into the internal government of them, and into the principles of their maſters, ſuperintendants, &c. for we are too well aſſured that theſe latter are not always what they ought to be, churchmen and friends to the church. This ſubject we ſhall reſume ſhortly upon teſtimonies incontrovertible: we will now return to the article before us that led us into it. It is an unaffected narrative of an indigent family ſupporting themſelves by virtuous induſtry and pious reliance upon God. Uprightneſs of life is made the criterion of the ſincerity of their religious faith. Prayer is repreſented as their reſource and not their preſumption. The church and its worſhip conſtitute the medium of their practical devotion. A Sunday ſchool and a ſchool of induſtry, ſupported by the charitable efforts of ſome benevolent females in the place where the Dobſon family lived, are the ſources of their daughter's education; in whoſe conduct the writer of this intereſting little tale has characterized the obedient and affectionate child, the good ſervant, and the pious Chriſtian.—In the lives of the other characters of the ſtory, virtuous and vicious cauſes of happy and evil conſequences are impreſſively contraſted. The book itſelf is principally addreſſed to thoſe girls who are educated by the bounty of their ſuperiors, and brought up at home; but there is much good advice and uſeful remark, equally deſerving of the attention of the other ſex ſimilarly conditioned. Indeed we think very highly of this, though ſmall, by no means unimportant, performance. The pen of the moraliſt and the exertions of the true philanthropiſt are never better employed nor to more beneficial extent, than when occupied in the improvement of the mind and heart of the lower claſſes of ſociety;—of the female part of it more eſpecially;—for there temptation, vice, and ruin follow more cloſely on the ſteps of each other, and are with greater difficulty reſiſted in their advances. The religious ſentiments conveyed in the hiſtory of the Dobſon family are expreſſed with the true ſpirit of biblical piety, and are entirely conſonant with the doctrines of the eſtabliſhed church; we do not heſitate to pronounce it, therefore, as admirably calculated for the uſe of all charity ſchools, wherein it is deemed an indiſpenſable requiſite to enforce thoſe doctrines; and we more particularly preſs it upon the notice of thoſe humane viſitors of the humble cottages of the poor, who are content to reſide in villages, and are reſolved to apply their opportunities of doing good. It is an excellent vade mecum for the cottager's child, and an appropriate remembrancer for her parents.

Hints for the Improvement of the Iriſh Fiſhery. By George N. Whately. 8vo. Pp. 46. 1s. Hatchard. 1803.

EVERY ſuggeſtion which has for its object the encouragement of induſtry, and the conſequent inclination of the moral and ſocial condition of the people, is entitled to the ſerious attention of thoſe who are entruſted with the government of a country. And, perhaps, there are no people in Europe who ſtand in greater need of ſuch melioration, than the native inhabitants of Ireland; nor is there any means of producing the wiſhed-for improvement at once ſo practicable and likely to be ſo rapid in its effects, as the *Fiſhery*. It is, indeed, the means which nature herſelf ſeems to have pointed out for the purpoſe; and great muſt have been the torpor, the prejudice, or the infatuation, which has occaſioned the neglect which it has hitherto experienced. The advantages reſulting from the extenſion of the Iriſh Fiſhery in general, are ably diſplayed by Mr. Whately, in this ſenſible and judicious tract; but his chief object is to remove a prejudice as ſtrange, as it appears to be deeply rooted, which prevails among the Iriſh fiſhermen, and prevents them from turning their labour to the beſt account. The mode of fiſhing in *general* uſe, for time immemorial, is with a line and hook, in veſſels thence called *hookers*, which is a proceſs comparatively ſlow and unproductive; whereas the *trammel fiſhing*, or fiſhing with nets nearly reſembling a *trammel net*, is infinitely more expeditious and lucrative. The comparative advantages and diſadvantages of theſe different modes are here very fully explained, and in ſuch a manner as to render them perfectly intelligible by the plaineſt capacity. Some public ſpirited perſons on the Iriſh coaſt have endeavoured to introduce trammel fiſhing, but in vain, for though the fiſhermen have had ocular demonſtration of its ſuperior advantages over line-fiſhing, yet ſuch is their inveterate prejudice, that they will not have recourſe to it; and the nets of thoſe who, convinced of its ſuperiority, are anxious to purſue it, are maliciouſly cut and deſtroyed in the night, when detection is nearly impoſſible, by the *hookers*. Nothing ſhort of ſtrong legiſlative regulations can, in the opinion of this author, and we perfectly concur with him, remedy this glaring evil, pregnant with the moſt miſchievous effects. The regulations which he recommends are theſe:

"That every hooker employed in the fiſhery be regiſtered.—That the owner ſhall give ſecurity to be reſponſible for every act of depredation committed by the crew.—That where an undiſcovered miſchief takes place, the extent of it ſhall be liquidated by a general aſſeſſment on the hookers.—And that a number in large white characters be painted in ſome conſpicuous part of each veſſel, to facilitate a diſcovery of offenders."

We do not perceive any reaſonable objection to the impoſition of reſtraints rendered neceſſary by conduct in itſelf ſo atrocious, and in its conſequences ſo pernicious. Mr. W. farther ſuggeſts the propriety of ſtationing a cutter for the ſole purpoſe of ſuperintending the fiſhery, and of offering a ſmall reward by way of encouragement to the trammel-fiſhery.—The pamphlet contains many other pertinent obſervations on topics connected with the general welfare and proſperity of Ireland, and, in our eſtimation, the author is entitled to the beſt thanks of his countrymen, for his honeſt and well-directed efforts to ſerve them.

The

The Life of Moses; designed for the Amusement and Instruction of Youth. By a Lady. 12mo. Pp. 75. 1s. 6d. Button and Son. 1802.

RELIGIOUS principle is at once the greateſt ornament and the ſureſt ſafeguard of the female mind; for piety dignifies feminine grace, and fortifies the female heart. Thoſe ſituations in the world which young women are called upon to fill give intereſt to every condition in life; but they are not without their cares and trials. Under the ſevereſt of theſe, religion will ever be found their firmeſt ſupport, their ſureſt comfort, and their moſt faithful guide from affliction to joy. Such ſeems to be the truſt of our authoreſs, who, in her preface, repreſents herſelf as "young, and in adverſity, ſcarcely yet having entered her twenty-ſecond year, and having drunk deep of the fountain of human affliction." We ſincerely hope, nay, we confidently aſſure her, her truſt will not fail. "The Hiſtory of Moſes is a firſt attempt," and we are told "beguiled many a tedious hour which perhaps would otherwiſe have been devoted to a melancholy laſſitude."—It is the peculiar property of religious meditation to prevent ſuch "weary ſadneſs:" but we would wiſh the fair writer to reflect, that the "comfort of the ſcriptures" reſts on a ſurer ground than our own "vain imaginations;" and the purpoſe of ſacred writ is to correct, to reprove, to inſtruct in righteouſneſs,—not to furniſh means to amuſe with ſuppoſitious incident;—ſhe remembers that we are commanded "not to add thereto," nor "to diminiſh therefrom;" and we cannot help thinking that by clothing the ſacred text with the fantaſtic dreſs of a modern novel, by adding thereto all the frippery of fiction, we muſt neceſſarily diminiſh the holy dignity of revelation. We greatly regret, therefore, that whilſt we admit "her claims on the candour of the public," we muſt yield to the harſher obligation of our office, and diſallow her claims upon that public's approbation, if ſhe wiſhes to found them upon the performance before us. Let her not think us rigid in our deciſion, we would act as ſhe entreats us to do in her preface; we would not be "more cruel than Pharaoh." We do not expect bricks where ſtraw is not given; we would rather imitate his daughter's more gentle conduct, and "protect the infant Moſes" from thoſe conſequences of being made the hero of a romantic tale, which the authoreſs certainly did not foreſee or maturely conſider. We cannot, on this account, admit the following apology for the ſuperſtructure of fable which ſhe has raiſed upon the inſpired narrative of ſcriptural fact.

"In the following ſheets there is not one circumſtance related but *might* have occurred, and ſome that poſſibly did, though Moſes (who is a *moſt modeſt* hiſtorian where himſelf is concerned) paſſes over the firſt years of his life in *almoſt perfect* ſilence, recording only that which is abſolutely neceſſary to be known; and when it is conſidered that all the materials which could be drawn from the Bible for the preſent work are comprized in *comparatively* a few verſes, together with the *hints* of only two occurrences from profane hiſtory, it will be evident that it *required* ſome imagination to ſupply the *defect* of information, and render the whole *amuſing*."

In truth we cannot ſee on what grounds we or the authoreſs can admit, that when Moſes had recorded all that is "abſolutely neceſſary to be known, it required ſome imagination to ſupply the defect of information." We beg our fair writer's pardon, but we preſume ſhe did not rightly underſtand her own meaning, as ſhe has obſcured it in ſo contradictory language;

guage: and we would aſk her reaſon, whether biographical accuracy will allow ſuch an auxiliary as fabulous addition "to render the whole amuſing." We recommend her to read "Enfield's Biographical Sermons;" ſhe will there find that ſuch a collateral aid is neither neceſſary nor admiſſible. We are alſo induced to think that her motive for writing the Life of Moſes, or rather the romance of Moſes, will ſcarcely be anſwered.

"The original deſign of the Life of Moſes was undertaken with a view to engage the young perſons, for whoſe *entertainment* it is chiefly meant, to read the Bible, to trace the hiſtory of Moſes, *at large*, in the ſacred ſcriptures, and not any longer conclude that bleſſed book to be the dull and unintereſting compoſition they may have hitherto unthinkingly ſuppoſed it."

Is it not to be feared that the young mind after having been fed with the lighter aliment of fancy will not return with an appetite to the more ſolid ſuſtenance of unornamented truth. We confeſs, that on this account we prefer Mrs. Trimmer's familiar explanations of ſcripture hiſtory to any ſuch viſionary perverſions of its ſacred facts. And if the young reader is told that "all the materials which could be drawn from the Bible for the preſent work (a tale of 75 pages) in which it is unjuſtifiably aſſerted, that there is not one circumſtance related but might have occurred, and ſome that poſſibly did," are comprized in "comparatively a few verſes," will there remain much inducement for "tracing the hiſtory of Moſes *at large* in the ſacred ſcriptures?" and may not ſuch "defect of information," as the authoreſs herſelf "unthinkingly" lays to the charge of the original hiſtory, lead the juvenile reader ſtill "unthinkingly to ſuppoſe" the latter "dull and unintereſting?" We would not be hypercritical nor auſtere in our remarks, for while we thus acquit ourſelves of our official duty, with reſpect to the work, we highly applaud the motive of the authoreſs; and although we deem her miſtaken in the means ſhe has adopted, we heartily wiſh the young females of the preſent age were endowed with her devotional ſpirit and pious intentions. The well-diſpoſed authoreſs will perceive that we are ourſelves of that "grave and ſerious claſs of Chriſtians," as ſhe characterizes them in her preface, "who ſhould they glance over this ſketch, poſſibly may not approve of the liberty taken with the ſacred canon, in thus enlarging on the hiſtory of Moſes." We do not approve of it for this reaſon, becauſe the effect in ſacred matters is generally found the ſame, whether we vilify by falſhood or invalidate by fable. In both the infidel's purpoſes are anſwered, and nothing involves hiſtory of any deſcription in greater diſrepute than incorporating our own invention with its facts. To us, therefore, our fair writer's anſwer is not ſufficiently convincing; "that even the Bible itſelf does not reject the *language of imagination*; but condeſcends to convey the greateſt inſtruction by *allegorical repreſentation:* witneſs that admirable fable of the Trees chooſing a King, as recorded with ſo much beauty in the 9th chapter of Judges. Nor did our bleſſed Lord think he demeaned himſelf *too much*, by making uſe of the powers of *innocent invention*, of which his beautiful and ſtriking parables are a demonſtrative example."

We beg to obſerve to our authoreſs, that the language of imagination may be variouſly modified; and to relate as actual narrative what is only imagined by ourſelves, is one of the worſt of its modifications. Nothing is abſolutely fact that is only probable or poſſible; therefore to aſſume a connection of incident by incorporating invention with truth, muſt invali-

date

date fact; and such procedure, having thence a mischievous tendency, cannot be justified. It is not so with the allegorical representations of scripture; they are used only as indirect illustrations, not as direct proofs or positive facts. When Jotham delivered the fable of the Trees to the men of Schechem, he did not say as our authoress does—"this *might* have occurred, and possibly *did*;" nor did our blessed Lord so confound the truths of his doctrine with the incidents of his parables; these he used solely as media of application and instructive inference. We do not see that the Life of Moses, upon the same principle, can lay claim to this innocence of invention: we do not mean to say that the invention displayed in it is not innocent in design, but we venture so far as to infer, that from the mode of applying it, it is not likely to prove innocent in its effect. Having referred our authoress to Dr. Enfield's Biographical Sermons, we will give his introduction to the character of Moses in his own words, that we may vindicate ourselves from any arbitrary assumption of opinion which the feelings of the authoress may perhaps suggest against us.

"There are few characters preserved in ancient history more distinguished and illustrious than that of Moses; but it derives a great part of its lustre from events and actions, which are too far removed from *the usual occurrences of life*, and *too much elevated* above the *common standard* to be capable of an easy application to the purposes of moral instruction. In the life of Moses the philosopher will meet with many curious subjects of speculation; the statesman with many interesting particulars relative to *policy* and government, and the divine with many important incidents respecting the history of religion, which the moralist, who considers characters solely with the view of deducing from them useful lessons for the conduct of life, will be obliged to pass by without notice."

When, therefore, we read in the life of Moses, as drawn by our authoress, of Pharaoh's daughter adopting Moses as her own child, "having devoted her life to celibacy," *(on account of a severe disappointment)*; when we learn that Moses fled from the court of Egypt in consequence of a confidential friend's communication of Pharaoh's designs to sacrifice him to his vengeance for seducing the affections of the Egyptians from their monarch; to which ideal circumstance the scriptural fact of slaying the Egyptian is made only a secondary consideration;—when we perceive the inspired law-giver characterized as, "our young man;" "the accomplished Moses;" "the elegant general;"—when we are informed that at the house of Jethro, "Moses retired to his couch, and essayed in vain to enjoy the blessing appointed for the weary, balmy rest, for it was the lovely image of Zipporah fleeting before his eyes that completely prevented sleep; and that full of her agreeable idea, it was long before he could dismiss it to entertain the banished Morpheus, who however solicited, and at length *obtained leave*, to seal his waking faculties in profound repose;"—when we are entertained with a declaration of love from Moses, in the character of a love-sick shepherd, to Zipporah, his enamoured shepherdess; he in all this "acknowledging the directing finger of God;"—when we are told of the loves of Osmyn and Alfrista; he a young prince of the country, and she the sister of Zipporah;—when the authoress asserts that at this very period "our young hero was the same modest unassuming youth as before, and that under the peculiar influences of the divine spirit, he wrote, about the same time, his first historic book, now called *Genesis*;" when all this strange commixture of the sacred and profane meets our view, we cannot avoid

avoid wiſhing that our authoreſs had not made an attempt ſo far beneath the importance of his character, and above the compaſs of her abilities, or indeed of thoſe of any writer; and we muſt be permitted to appeal to her own words for the propriety of our wiſh—"It would be deſirable ſhould our readers feel themſelves further intereſted for the *hero* of this *little* narrative, that they peruſe that particular and circumſtantial detail of his ſublime and awful tranſactions, which they will find moſt beautifully related by Moſes himſelf in his books of Exodus, Numbers and Deuteronomy, recorded in a ſtyle far ſuperior to the puny pens of unaſſiſted mortality."—We conclude alſo with thinking, for our own part, that it is equally deſirable that no ſuch "puny pens" may for the future take upon themſelves to garble a ſingle page of Holy Writ, with the like unauthorized additions and perverſions, we might have ſaid profanations.—Our authoreſs informs us ſhe is in her 22d year; her mind appears to be fraught with moral and religious ſentiment. We would wiſh to recommend to her a more appropriate employment of her pen in a leſs exceptionable application of that ſentiment; and we are of opinion that the literary works of many of her own ſex, calculated for the improvement of the young mind, afford excellent patterns for her exertions.

We ſhall be glad to ſee the fruits of her pen ſo exerciſed, as we doubt not we ſhall then have it in our power to gratify our own deſire, to countenance the operations of her religious induſtry with our unqualified praiſe and recommendation.

A Revival of Religion in the State of Kentucky, in a Letter of the Rev. G. Baxter, Principal of Washington College.

THE cauſe of religion, or whatever appears in its ſacred garb, has at all times claimed our ſerious regard. We are deeply concerned for the peace and welfare of mankind here, but we are much more concerned for his well-being hereafter. Error, falſehood and vice are the grand enemies he has to encounter. We conceive that we are doing the greateſt kindneſs to our fellow Chriſtians when we are pointing out the various deluſions of the day, that we may preſerve them in thoſe good old paths of innocence, ſobriety and truth, in which they ought to walk.

It would not be eaſily believed that fanaticiſm ſhould have made ſuch a progreſs with ſome, unleſs ſtrong and melancholy facts too ſtrongly proved it. From an account of what is called a Revival of Religion in America, we extract the following.

"At Cane Ridge they met on Friday, and continued till Wedneſday evening, night and day, without intermiſſion, either in public or private exerciſes of devotion; and with ſuch earneſtneſs that heavy ſhowers of rain were not ſufficient to diſperſe them."

This is the account given by Mr. Baxter, but an account which we do not believe; from Friday to Wedneſday is ſix days, and we conceive we know enough of the human frame to be certain that life could not continue without ſleep and without food: by great exertions or continued attention nature is ſooner exhauſted; and if due refreſhment is not taken, there is great danger of introducing inſanity. The marks of this inſanity are but too evident in violent exclamation, in ſuddenly falling down, or other marks of eccentricity and delirium. The poor ſubjects of this were either deſerving of pity or condemnation, whether they were deluded, or the deluders:

luders: the whip of Bridewell or the ſtrait-waiſtcoat of Bedlam would have been the moſt rational cure, inſtead of which the preachers either equally ſilly with their flock, or more knaviſh, encourage theſe extravagant freaks and repreſent them as the criterion of true religion, the awful moment of converſion, a diſtinguiſhed mark of *free discriminating* grace.

St. John lays down one plain infallible rule. "Hereby we know that we know him, if we keep his commandments.", Any other marks are the deluſions of imagination, the ebullitions of ſpiritual pride, and the coverings of ſelf deluſion. Long faſtings, great exertions, bold and rapturous expreſſions, and the contagion of fanaticiſm and enthuſiaſm will impreſs and impoſe on many. Too many preachers have flattered themſelves and deluded their congregations by encouraging ſuch extravagances. Any thing and every thing are adopted and extolled but the plain infallible ſcripture mode of keeping the commandments. Bold pretenſions, deep hypocriſy, weak judgments or warm paſſions are all compatible with and encouraged by theſe violent geſtures and irrational exclamations. By ſome they are extolled as even ſuperior to miracles; they are intimately combined with the perſonal election of the individual, and they add high credit to the miniſterial labour. Let their excellence once be eſtabliſhed, and they ſpread like wildfire. The ſober dictates of reaſon and the wiſe caution of religion are weak barriers againſt theſe noiſy irruptions of folly, which ſpread far and wide. Thus a religious courſe is ſuppoſed to commence, and the great end of it obtained, at once, without any repentance from dead works, any ſelf examination, any ſelf-denial, any humiliation before God, any reſtitution to injured man, any real amendment of life.

Theſe irregularities have not been unknown before. We have an account of ſuch among ſome of the Romiſh church, the Methodiſts in England, the Jumpers in Wales, and theſe poor deluded people in America. A ſubject of this ſort, reduced by faſting and animated by fanaticiſm, might be rendered capable of any miſchief whatever: of perſuading himſelf and others that he was peculiarly inſpired, that what he uttered were the dictates of the divine ſpirit, and that murder and adultery were no crimes in him.

The Editors of the *Evangelical Magazine* repreſent the above account of Mr. Baxter's as "the moſt correct, judicious, and ſatisfactory" that they have ſeen:—This is perfectly conſiſtent, in the conductors of a work, eſtabliſhed for the purpoſe of ſpreading fanaticiſm, by the means of ſchiſm!

Travels in Italy by the late Abbé Barthelemy, Author of the Travels of Anacharsis the Younger, in a Series of Letters written to the celebrated Count Caylus, with an Appendix containing several Pieces never before published, by the Abbé Winkelman, Father Jaguier, the Abbé Zarillo, and other learned men. Translated from the French. 8vo. 8s. Robinſons. 1802.

THE original work, of which this is a tranſlation, was reviewed by us in the Appendix to one of our former volumes, where we gave an ample account of it.* It only remains to obſerve, therefore, that the tranſlator has performed his talk with fidelity and accuracy.

* ANTI-JACOBIN REVIEW, Vol. XI. p. 481.

The

The Picture of Parliament; or, a History of the General Election of 1802. *Containing the moſt remarkable Speeches delivered on the Huſtings, or otherwiſe publiſhed; the names of all the Candidates; the State of the Poll at the Cloſe of each Election, the number of Voters, and the Deciſions of the Houſe of Commons on the Right of Election in each Borough. To which is added, an Alphabetical Liſt of the Elected Members, ſerving as an Index to the Work.* 12mo. Pp. 208. 5s. Griffiths. 1802.

IF the tranſactions at the huſtings were to be conſidered as a true picture of parliament, moſt Engliſhmen would turn their eyes from it with diſguſt. The ſelection before us is made chiefly from the newſpapers; and being given without alteration, ſome of the ſpeeches, of courſe, exhibit much libellous matter and many atrocious falſehoods, the repetition of which is at leaſt a work of ſupererogation. In other reſpects ſuch a compilation may be uſeful; and may, at leaſt, ſerve to gratify curioſity.

DIVINITY.

The Pariſh Church.—A Diſcourſe, occaſioned by a Vacancy in the Cure of St. Mary, Aldermanbury, Sept. 19, 1802, *with Notes; and Clericus on Qui Tam.* By John Moir, M. A. 8vo. Pp. 72. Dutton. 1802.

FROM the title of this diſcourſe we conclude it to be one of thoſe probationary efforts of the miniſtry of our eſtabliſhment which laical patronage has called forth. They are degrading to the eſtabliſhment itſelf, indecorous in their very nature, and inſufficient for their avowed purpoſe, as they are no poſitive teſt of paſtoral or perſonal ability. The author of this ſermon appears, however, to have converted the opportunity to an excellent uſe, and moſt diſintereſtedly ſo, for he muſt be well aware that by inſiſting upon ſo many unpleaſant truths before an electing congregation, he did not purſue the preciſe mode to be adopted for ſecuring a favourable canvaſs. We preſume he had made up his mind to a failure in the temporal event, rather than to a criminal dereliction of ſpiritual duty, when he addreſſed his hearers as a candidate for their favour in the following words:

"How many, in moſt pariſhes, would rather be ſeen almoſt any where than here, and are not ſo much ſtrangers, perhaps, in any houſe as in the houſe of God. Inſtead of the common centre or head quarters, where all are bound, by ſo many powerful conſiderations, to aſſemble, the pariſh church is now become the only place in the whole pariſh to which the majority never come; and which, in our city and ſuburbs, is no longer a ſignal of union, but diſperſion. If, by accident or curioſity, or from whatever other motives, any are now within theſe walls, who, by education, the contagion of general apoſtacy, ignorance, or impiety, are addicted to ſuch a deſultory ſemblance of devotion, let me beſeech you, earneſtly to conſider the abſurdity of your conduct, and the obvious dereliction, both of conſcience and propriety, which it implicates."

Too true it is, that nothing is ſo little thought of as the pariſh church by the major part of the pariſhioners, when the ſervice of public worſhip is attached to their attendance in it; except indeed when a methodiſtical lecturer,

lecturer, or gospel preacher as he is called, holds forth; and even in this case we shall be guilty of a gross misapplication of terms, if we consider their assembly as constituting public worship. The prayers are not at all heeded, but deemed an interruption to the momentous purpose of their meeting, and a restraint upon the fervour of the spirit; and should it happen that the apostate lecturer, or the apostolic dissenter, (for such contradictions subsist either in the preacher's presumption or the people's error), be the reader of the prayers, they are too often hurried over with less ceremony, and much less attention, than a newspaper would be read by either party.—There are, it is to be allowed, many friends of the establishment who make a point of attending their parish church—but this many is no more than a grain of sand, when reckoned against the multitudes who make a point of keeping away, except as before excepted. Too often it is found that the parish officers themselves leave their official seats empty to occupy *a fitting* at a conventicle. We wish as heartily as Mr. Moir can, that the well-disposed part of the parish would, in all such cases, assume the power which the laws he has quoted put into their hands. The presentment of the churchwardens is the minister's concern.

"Competent care, by sundry specific parliamentary injunctions, is also taken, that our churches should not be deserted. It is the bounden duty of every churchwarden, to see that none of the parishioners are absent from church, without sufficient reason; and that he *present*, the first opportunity, all who cannot be exculpated. This is an essential part of the business which he binds himself to perform, by a very strong and solemn oath. It is not for me now to state by what salvo any man, under such a direct and sacred obligation, can reconcile his mind and conscience to the habitual violation of it; but it well becomes him to consider, that every instance of such an omission renders him liable to the *presentment* of his successor in office."

The note in page 12, is not, we are sorry to say, a solitary instance of the backwardness of those who profess themselves the friends of the church, to protect its rights, or of the forward malignity with which its enemies outrage them. We ourselves have seen a churchwarden leave his pew at the commencement of a sermon, because forsooth his pastor did not preach *his* gospel, that is, because the clergyman was not a methodist as well as himself. There is much good sense in the following passage:

"Much has lately been said of the clergy, and there wants not a very strong propensity in the public to make all that can well be made of our profession. And, would to God, under whatever restrictions and depressions it may yet be destined to labour, it were capable of producing all the benefits expected from it. We are the servants of the public, and it becomes us to be as generally useful as possible. But why are not the laity also taken into account? The reformation, so clamorously demanded and imperiously required, is, at least, as much your interest as ours. And, while so much solicitude is expressed for regulating us, were it not much to be wished some wholesome restrictions were also laid upon you? How can you improve by means you do not use? If you come not to us, we may not, by any customary or prescriptive right, come to you. If we did, our reception is on record. *Go thy way for this time; when I have a convenient season, I will call for thee.** And what good can our labours do to

* Acts, xxiv. 25.

such

ſuch as avoid them, and depreciate us? Where is the utility of preaching to empty pews? Give us an opportunity of trying the power of religion on congregations decently full, before you explode the inſtitutions as uſeleſs. Why, therefore, condemn us unheard? Let any one of our adverſaries attend his pariſh church regularly—maturely contemplate the ſervice in which he joins—liſten, with devout earneſtneſs, to what he hears; and, after making the experiment, fairly and fully, for any decent length of time, we will confidently appeal, even to him, whether he is not rather better than worſe, for his pains; and whether he ever had any reaſon to repent the time he ſpent with the ſons and daughters of God, in the *place where his honour dwells.*"

The impervious heart however of the methodiſt, the careleſs mind of the libertine, the one fortified with the *æs triplex* of tabernacle prejudice, and the other diſmantled of every cautious or prudent ſafeguard of reflection and conſideration, are alike inſenſible to any impreſſion from the reaſoning or perſuaſions of common ſenſe.

The violation which is mentioned in the note of p. 23, we have been the aggrieved witneſſes of.

"No place, of either public or private reſort, is ſo little looked after, or ſo careleſsly preſerved from profane intruſion, as churches in London. Many of them are perfect thoroughfares, the moment they open. People, with parcels in their hands, under their arms, and even ſometimes ſuſpended by ſticks, over their ſhoulders, not unfrequently paſs and repaſs, during the ſervice, and in the face of the congregation. Vagrants of all deſcriptions are ſeen, occaſionally, banging the doors, and gaping at the ſcenery, as they would at any other ſpectacle, for a moment, and then retiring abruptly, unleſs when arreſted by the faſcinating preſence of a mob, the vehemence or pageantry of the preacher, or other vulgar inducements.—Whoſe duty is it to prevent ſuch abuſes? Under what reſponſibility do they act? Why are they not called upon to account for theſe facts? Is not want of inquiry a proof that all is not ſound in Denmark?"

It is incumbent upon the temporal guardians of every church in the metropolis to look to this themſelves, as well as to take care that the ſubordinate officers do their duty. Yet here we muſt deſpair of ſeeing that decorum prevail, without which the ſanctity of the houſe of God muſt be materially violated, while we are conſtrained to ſubmit to the election of officers whoſe religious profeſſion it is ſo hold that ſanctity in contempt. It is a certain truth and a progreſſive evil, that the methodiſts of every pariſh in the metropolis are exerting themſelves in every direction and degree, to foiſt into every parochial office perſons of their own principles of faith, and by the medium of charity ſermons, to introduce their favourite preachers and doctrines; and ſo unſettle the minds of the pariſhioners, and oppoſe the more regular, and, we will be bold to add, the more pious endeavours of their paſtor, to preſerve them in the unity of the ſpirit.

We recommend to the unbiaſſed conſideration of thoſe clergymen who call themſelves of the eſtabliſhed church, but who, without a bluſh, can give the lie to their own aſſertion, the following too faithful portraiture of hunters after diſſenting popularity:

"Wandering from the pariſh church is a manifeſt connivance with their artifices and irregularities, who care not by what means, or at whoſe expenſe, their followers increaſe; who fiſh in all waters, and whoſe auditors are, for the moſt part, a motley aſſemblage of all characters and fac-

tions. Of this piebald party, cabal is the dagon or idol. All their meaſures are calculated to do it homage, multiply its votaries, and extend its influence. What will they not do or ſay in its ſervice? They triumph in thinning adjacent congregations, obſcuring fellow-labourers, defeating their miniſtry, by miſleading and abuſing their hearers, and interfering with their deareſt intereſt, by alienating the hearts of their pariſhioners, and intercepting that eſteem and affection to which their care of ſouls, their paſtoral relation, their ſpiritual aſſiduities, and their reaſonable expectations, juſtly entitle them. And ſurely whatever tends thus palpably to accumulate and mature an evil ſo portentous, or big with the moſt ſerious miſchief, both to church and ſtate, ought to be, inſtantly, entirely, and by all, relinquiſhed. A conduct ſo anomalous, even in exerciſes calculated to inſpire, to inculcate, and to produce, an orderly converſation, cannot come to good. And they are not guided by the ſpirit of wiſdom and piety who encou age or abet a ſpirit of diſorder. He is not an honeſt ſhepherd, either in the literal or figurative ſenſe of the word, who, by wheedling, cajoling, or any other artifice, decoys ſuch ſheep as belong to another fold, or admits them promiſcuouſly, as they ſtray from home, and is at no pains to correct their wandering and unſettled habits; conduct them back to the parent flock, or reſtore them to their proper owners. And are not all chargeable with this culpable negligence, whoſe churches are habitually filled with ſtrollers from other congregations?"

The extract from a letter addreſſed by one of the oldeſt Curates in London, to a principal inhabitant of the pariſh where he officiates, is an admirable ſpecimen of paſtoral meekneſs and dignified virtue—it amply proves that he himſelf was a Chriſtian, and that he had the grievous misfortune to be convinced that it was not in the power of Chriſtian worth to ſubdue that Anti-Chriſtian virulence of ſpiritual pride, with which methodiſtical infatuation is invariably united. This extract is written with unaffected ſimplicity, with pious earneſtneſs, with affectionate concern; and we ſcruple not to aſſert, that thoſe who could remain inſenſible to ſo intereſting an appeal, ſo pure and juſt a remonſtrance, muſt be dead to all Chriſtian impulſe, be their ſectarian faith what it may: but ſuch ever was, and ever will be, the paralyzing property of ſchiſm, which begins in pride and proceeds in malignity; and no wonder, for it is of its father the devil. We ſhall not withhold this extract from our readers, notwithſtanding its length; for we are confident, the ſpirit of temperate reproof with which it is written, will juſtify us in laying it before them.

"It has often been to me a ſubject of ſerious and careful inquiry, why our church is not more frequented, and why ſo many pariſhioners are habitually abſent. Perhaps it were unreaſonable to expect the continuance of much popularity for little leſs than two dozen of years in one cure. On my firſt coming among you, and many years afterwards, my acceptability was highly flattering. My poor labours were then received with approbation, my opinions conſulted with deference, and my ſociety, not only courted, but every where treated with kindneſs and reſpect. My hearers were all my friends, and ſo much pleaſed with me, both in public and private, that they unanimouſly elected me your lecturer, without admitting any competition, or putting me to the neceſſity of aſking a ſingle vote. It was their pride to encourage me by every civility in their power, and mine to perceive my honeſt exertions, in word and doctrine, not altogether uſeleſs. By degrees, however, this ſweet ſociety, who ſmiled around me, and

conſoled

conſoled me under all my afflictions, inſenſibly melted away. Many gradually removed to other parts of the town, many retired to their country houſes, and by far the greateſt number were ſucceſſively *gathered to their fathers*. Having thus ſurvived all my firſt acquaintance, and buried almoſt all the ſeniors of the pariſh, the pariſh became inhabited by a new generation, who knew me not, nor, as events have proved, wiſhed to know me. Some ſeem to have come under prejudices againſt all religious eſtabliſhment, and betray an invincible averſion to every creature in canonicals. The levity of theſe unhappy individuals is a bar to every ſerious or rational remonſtrance from me. And I have the mortification, in a ſituation though long ſtationary, to find my office and functions, highly as they once were eſteemed, now depreciated, avoided, and deſpiſed. My prayers for them and theirs, that they may be ſaved, ſhall nevertheleſs be *without ceaſing*. God have mercy on their poor children, and all who look up to their example. Is it any wonder your neighbours are wary and diſtruſtful, your dependents undutiful, or your ſervants treacherous! While they ſee you live without the fear of God before your eyes, it will never be before theirs. As you relinquiſh his worſhip and laws, ſo will they: and by what other means can they poſſibly be made whatever you would have them to be? Of ſuch as avow their preference and attachment to the Church of England, ſurely better things might be expected. More intereſting and important inſtruction in Chriſtian doctrine and morals, pardon the aſſertion, you cannot have from any of my neighbours. A profeſſion which has been my ſtudy and delight, all the days of my life, enables me to know, with as much certainty, who are the beſt preachers, as you can thoſe who keep the beſt goods, and ſell them cheapeſt. You would oblige me, at leaſt, by ſaying where ſuch as leave us, are more improved in their duty to God or man abroad, than they would be at home. Upbraid me with vanity who will, no flippancy on their part, or faſtidiouſneſs on mine, ſhall deter me from ſtating a fact which cannot be contradicted. All the worſhippers left me now, notwithſtanding my acknowledged aſſiduities, unimpeachable deportment, and ſome profeſſional reſpectability, are but as the *gleaning grapes when the vintage is done*. Again and again have I called myſelf to the ſtricteſt account, leſt your habits of tergiverſation, might have originated in my infirmities. Thanks to a good Providence, my faculties, ſo partially viewed by your predeceſſors, are yet unimpaired. This letter is alſo an evidence you are ſtill very dear to me, though many of you have deſerted me; and my ſtudies muſt be, more or leſs, improved both by unremitting diligence, and many trials which it has been my lot, in the courſe of a long life, to experience. Whence, then, this painful reverſe? Do your keep back from your pariſh church in mere complaiſance to the backwardneſs of others? Is this a competent reward for having waſted ſo many of my beſt days in your ſervice? Could you uſe the meaneſt domeſtic you have, who had acted as faithful a part as I have done, thus cavalierly? Is the dereliction of ſo old a ſervant even reſpectable to you? Muſt not every veſtige of my labours, that ſurvive me, ſtain your memories with indelible reproach? And God forbid that ſuch as originally approved them ſhould, one day, become your ſevereſt accuſers!"

Thoſe miniſters, or as they are called by their followers, Goſpel miniſters, who, leaving their own flocks to ſhift for themſelves, run about from pariſh to pariſh preaching charity ſermons, are properly enough deſcribed by Mr.

Moir in his note to p. 52. What he aſſerts we can vouch for, having very recently ſeen more than one inſtance of the kind.

" You encourage interlopers to abandon their own duty and uſurp ours, and expoſe our paſturage, where we wiſh to feed our flocks with the tenderneſs and ſatisfaction of true ſhepherds, to a ſet of poachers who intrude on the premiſſes of others impertinently. *He who entereth not by the door into the ſheep-fold, but climbeth up ſome other way, the ſame is a thief and a robber.** But with theſe harlequins of the profeſſion, the words of a maſter, whoſe honours and rewards are not of this world, are likely to have but little weight. You ought well, however, to conſider whether thoſe who thus *run unſent*, who by mean compliances convert the prieſthood into a perfect automaton, and who betray, by their folly, the divinity of religion to ſcorn and deriſion, ought to be employed in preference to your ſtated paſtor. They are no better than mountebanks in canonicals, who have juſt cunning and ſmall-talk enough to make you their dupes; every pulpit they aſcend, a theatre of egotiſm and oſtentation; and every church where they gain admittance, a ſcene of vulgarity and confuſion; every mob who follows them from place to place, intoxicated with applauſe, in proportion to their affectation and inſignificance."

There certainly is much good matter in this pamphlet; there is alſo much truth in it, of which we lament the applicable force: but we muſt be allowed to obſerve, there is alſo ſome degree of querulous ſeverity, which, on the other hand, we rejoice does not apply; for inſtance, who is there that has ever heard a Porteus and an Andrews deliver their truly evangelical doctrine, but can inſtantly anſwer, in the fulleſt manner, the following queſtion:—" Tell me what individual of tranſcendant endowments, not debaſed by other contemptible qualities, was ever eminently diſtinguiſhed as a popular preacher?"

Again—" In London a clergyman, as ſuch, is no object of attention whatever; he is neither courted as worthy, nor ſhunned as worthleſs, unleſs, as has ſometimes been the caſe, forward in their ſcrambles for civic honour or emolument, buſy in their ſecular concernments, or he makes himſelf one way or other neceſſary to their gains, or their gratifications, he is counted a mere cypher."—This is not correct. In London there are thoſe who reſpect and eſteem, nay, who court a worthy clergyman as ſuch, and deem him the more worthy if he regards only his paſtoral duties, and intermeddles with nothing of ſecular concernment. Such an one is looked upon by all ſerious and thinking pariſhioners as a great gain, and his company is conſidered as a gratification, and his advice of importance. It is true a ſectary may, in the ignorant pride of his heart, neglect him; but he who is a man of religion, and not a religioniſt, will pay him all thoſe attentions which are his due. We think the following aſſertion in one of the notes, not only querulous but indiſcreet, and, as far as we have ourſelves been witneſſes, unjuſt:—" By what means have the Lock, the Magdalen, the aſylum, and the Foundling Hoſpitals, acquired all their celebrity and attraction? Not, certainly, by the tranſcendent talents of the *performers*, the ſuperior inſtructions there delivered, or even the extraordinary devotion there exemplified or imbibed: but all the characters in this *ſolemn pantomime*, from the parſon to the beadle, are thoroughly diſciplined;

* St. John, xi. 1.

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the *scenery* is luminous, superb, and voluptuous, &c. &c." We cannot extract any further; Mr. Moir's asperity leads him too far into declamatory abuse. Whether disappointment, or any other cause of dissatisfaction, may have guided his pen, we are not able to say, but surely Christian charity ought to have restrained it when it wandered beyond the bounds of fact. "Performers, solemn pantomime, scenery, voluptuous, synagogue of Satan, Mahomedan pagoda, insignia of human pride," are terms of insult, without which any truth of irreligious deviation, had it existed, might have been told of these chapels, and with which misrepresentation becomes unwarrantable calumny.

We readily agree with Mr. Moir to the general truth of the following strictures in the last note, but cannot countenance the reference he has made to the successful candidate.

"There is no engaging in a popular election with any prospect of success, unless by plunging in the midst of the stream at once, and swimming with the torrent. Every thing here depends upon influence and address. You oblige me now, that you may receive a similar obligation when occasion offers, or be compensated some other way. The whole is a mere juggle among friends, or a contest of low emulation, or, at best, a barefaced traffic, or transfer of interest. And where matters purely ecclesiastic, as in this case, are at issue, it is putting the rights of conscience, and even the immunities of Christianity, on a level with the franchises of a borough, or the privileges of a corporation. It reduces those of a liberal education and enlightened faculties to the abject condition of paupers, enervates the imperious authority in which the truths of religion ought to be taught, by a sense of dependence; and has a direct tendency to secularize and profane, what is in its own nature spiritual and sacred. In this pitiful scramble for *a bit of bread*, the great concerns of immortality, though peculiarly paramount to all others, are seldom even ostensibly uppermost in their minds who vote, or theirs who solicit votes. The merit of the candidate, or his fitness for the situation to which he aspires, have rarely any share in the conflict. The exclusive aim of all, as in all civil cases conducted on similar principles, is to bring every interest in their power, to bear on the point they have most at heart. And nothing is valued or thought of, but how to be on the winning side, and circumvent or defeat a rival, however better qualified, or otherwise entitled to succeed. These strictures have been abundantly verified by the event. One of the youngest and least known of all the candidates prevailed, whose faculties are not yet developed, as he has discovered no professional transcendancy, that entitles him to this preference. But he possessed qualifications of more use to him in his canvass. He is allied to a moneyed family, whose weight of capital proved irresistible, and who poured in all their connections to command a majority in his favour. An influence for ever superior to all others with little sordid minds. But why should the church be subjected to such jacobinical outrage; or sanction, by this glaring instance of abject deference to *mere* wealth, all the venality of a Middlesex election! Her patronage is, therefore, wisely confided to those who, by superior discernment and liberality, are under less temptation to abuse their trust; who, though some may occasionally complain of suffering by partial preference, apply it on the whole, as much as in our present imperfect state can well be expected, to the benefit of the community at large."

The personal remark blended with the above disgraces the author's pen.

Conſcious merit diſdains ſuch inefficient reflections;—diſintereſted effort rejects them as unprofitable to the cauſe which called forth its exertions;—Chriſtian humility avoids them as characteriſing an oppoſite principle. The author has dedicated his diſcourſe to the ſociety for the ſuppreſſion of vice. We fear, however, that the violations complained of do not fall under the cognizance of that very reſpectable and active ſociety; and we are ſtill more apprehenſive that valuable for the moſt part as is the matter contained in Mr. Moir's pamphlet, it will hardly effect any material change in the depraved judgments and morals of thoſe who are the objects of its reproofs.

A Short and Practical Account of the principal Doctrines of Chriſtianity; for the Uſe of young Perſons. To which are added ſuitable Prayers. By W. J. Rees, M. A. Curate of Stoke-Edith, Herefordſhire. 12mo. Pp. 43. 1s. E. G. Wright, Hereford; Sael, London. 1803.

THE author of this uſeful ſummary informs us in his preface that it was drawn up with a deſign of giving an account of the more important articles of the Chriſtian faith, in as conciſe a way as the ſeveral ſubjects would admit, and of explaining them in ſuch a manner as to ſhew the neceſſity and enforce the practice of a good life. It was originally intended by the author for the uſe of his pariſhioners only, to aſſiſt them in their preparation for the enſuing confirmation; but a hope that it may be uſeful to others for the ſame purpoſe, has induced him to make it public. We are obliged to this diligent labourer in the vineyard for the pains he has taken, and we truſt that the hope he entertains will be in every tittle fulfilled. The occaſion that called forth his exertions is certainly one of the moſt important ſervices of our church, and we feel conſiderable ſatisfaction at witneſſing the paſtoral faithfulneſs with which Mr. Rees has exerted himſelf to prepare the minds of his young flock for a due comprehenſion of its ſolemn nature.

The ſubjects included in his plan are briefly digeſted, and well ſupported by applicable texts of ſcripture. The plan itſelf is in ſome degree new: the prayers are adapted to the young mind, and are compoſed with unaffected piety. In ſhort, the whole is a very excellent and compendious manual of orthodox doctrine, and is general enough in its nature to ſerve as a conſtant reference for the juvenile underſtanding, and we think may, with much uſefulneſs, be introduced into ſchools.

SUMMARY OF POLITICS.

AT no time, within a century at leaſt, has the political and moral hemiſphere of Great Britain been ſo obſcured as at preſent. Fifteen years of conſtant ſyſtematic oppoſition to government, and of laboured efforts to excite diſcontent, and to encourage diſaffection, rewarded with one of the moſt lucrative ſituations in the gift of the Crown;—and adultery courted, patronized, blazoned forth to the world, and introduced to every circle, but the royal one at Saint James's, and that not only by the thoughtleſs, the diſſipated, the vicious, and the ſinful, but by thoſe on whom elevated

elevated rank impoſes the imperious duty of ſetting a good example to their *inferiors*; by thoſe who profeſs peculiar purity of doctrine, of ſentiment, and of conduct; and by thoſe, alſo, of both ſexes, who aſſume the pomp of royalty, and whoſe pride is proverbial!!! Scenes like theſe are calculated, at *all* times, to rouze the indignation of every man who loves his country and reveres his God; but, when exhibited at the preſent awful criſis of our fate, when unuſual difficulties preſs, and unuſual dangers threaten us on all ſides, they muſt excite in every reflecting mind a ſenſation of horror inexpreſſible. The political phenomenon to which we allude, though its immediate tendency be to create diſguſt in the loyal and well diſpoſed, and, conſequently, to ſhake their confidence, and to ſlacken their efforts, is of little importance when compared with the moral evil which we deplore. In the upper claſſes of ſociety, the moſt ſhameleſs profligacy prevails; and not even that involuntary homage, which virtue has, till lately, extorted from vice, by compelling it to conceal its enormities from the eye of the world, is now paid by the votaries of faſhion, of whom, were we not reſtrained by far different conſiderations than any motive of delicacy to individuals, we could mention inſtances of atrocity ſcarcely to be paralleled by any recorded by the Roman hiſtorians, of the moſt abandoned characters of their times, and ſcarcely exceeded even by the pre-eminent profligacy of the French revolutioniſts; in the lower claſſes of ſociety, eſpecially in the metropolis, the moſt rooted depravity is viſible; and the fatal infection has ſpread, alas! but too widely, in that portion of the community which has ever ſhewn the greateſt attention to religion, which has ever exhibited the moſt remarkable patterns of virtue, and which has ever given the moſt ſignal proofs of true loyalty, and genuine patriotiſm. The moment the middle claſs of ſociety becomes more anxious to ape the vices of their ſuperiors, than earneſt to ſet them examples of virtue, the moral character of the nation is loſt for ever. This is no fanciful picture, traced in the gloomy mind of a puritan, or ſketched by the wild pencil of a fanatic; it is, unhappily, a faithful portrait of modern life, drawn in the ſober colours of truth, by the hand of an attentive obſerver.

Such then being the moral ſtate of the country, with what face can we, as a people, enter the temples of our God, to imprecate his bleſſings on our cauſe, to entreat his protection of our efforts, and to ſolicit ſucceſs to our arms;—in return, forſooth, for a conſtant violation of his laws, and a daily diſobedience to his precepts!!! And at what period of our hiſtory did we ſtand in ſuch evident need of divine aſſiſtance as at this moment, when all the nations of the earth ſeem to have combined for the purpoſe of atchieving our ruin! He muſt be the boldeſt or the weakeſt, the moſt confident, or the moſt ſceptical, of men, who can view the preſent ſtate of things with indifference. Will it be denied that in the viciſſitudes of human affairs, the convulſions of kingdoms, and the revolution of empires, the directing hand of Providence has been generally viſible? Have not extreme relaxation of religious and moral principles, and exceſſive depravity of manners, for the moſt part, preceded the downfall of ſtates? The fact is indiſputable. How then can we have the preſumption to ſuppoſe, that the ordinary courſe of Providence will be changed in our favour? How can we have the madneſs to believe, that we can brave the vengeance of heaven with impunity?

It is a moſt melancholy fact, that the revolutionary principles of republican France have made a much greater progreſs in this country than the ge-

nerality of mankind will be perſuaded to believe. Among the peaſantry of the kingdom, the doctrines of the arch-rebel Paine have had their effect, in looſening the ties of ſubordination, in exciting a ſpirit of diſſatisfaction, and in leading them to envy and to covet the poſſeſſions of their ſuperiors. In every claſs, more or leſs, the *moral feeling* is deadened, a diſregard of character prevails, virtue is familiarized with vice, and acts which, twelve years ago, would have excited indignation and horror, are now viewed with an indifference bordering on apathy. Many other inſtances might be cited to prove that the mind of the country is paſſied, and that the partial ſenſibility, occaſionally diſplayed, is woefully miſdirected and miſapplied. Individuals, indeed, have combined to promote the ſuppreſſion of vice, and the puniſhment of immorality, but what *laws* have been enacted to give effect to their laudable exertions? Not one. A pledge, indeed, long ſince was given by his Majeſty's Attorney-general, to bring in a Bill for inflicting additional puniſhment on the growing ſin of adultery. But that pledge has never been redeemed; nor has this officer of the Crown even deemed it neceſſary to aſſign any reaſon for its non-redemption, in the place in which it was given. Privately, indeed, we are aſſured, that his little hopes of ſucceſs, and his belief that more evil than good would ariſe from the diſcuſſion which the propoſal would provoke, have been urged as his motives for the non-fulfilment of his engagement. Without inveſtigating the validity of ſuch an excuſe, we cannot refrain from obſerving, that we are reduced to a woeful ſituation indeed, if thoſe hopes and that belief are, as we muſt ſuppoſe they are, founded in fact! We have certainly no right, in that caſe, to deſcant on the profligacy of our neighbours. A Bill was alſo, we underſtood, prepared about the ſame time, by the Proclamation Society, of which the miniſter is a member, for providing a more effectual remedy than is afforded by the exiſting laws againſt the increaſing profanation of the Lord's day. But this alſo, we ſuppoſe, and poſſibly for a ſimilar reaſon, has been laid aſide, though there cannot be a ſhadow of doubt, that, if the government had given their countenance and ſupport to theſe Bills, they muſt both have paſſed;—for never had any miniſter a more deciſive, or a more complying, majority, in the two Houſes of Parliament, than Mr. Addington. And ſurely laws, tending to preſerve the morals of ſociety, are not beneath the notice of any miniſter, however wiſe, however able, or however powerful. If the precepts of Scripture, and the honour of the nation, are to be neglected for the calculations of De Moivre, and the diſquiſitions of Cocker, we may poſſibly continue to exiſt, for a few years, as a nation of ſtock-jobbers and financiers; but adieu for ever to our greatneſs, and our conſequence. A ſtate, like an individual, ceaſes to be reſpected by others the moment it ceaſes to reſpect itſelf.

Theſe reflections appear to us to be peculiarly appoſite to the times. In the hour of calamity, the piety of our Church, under the guidance of its virtuous chief, teaches us the indiſpenſible neceſſity of humbling ourſelves before God, in order to obtain his protection and aid. But how are we to humble ourſelves, unleſs we entertain a juſt ſenſe of our ſins? It is the duty, then, of a public writer, and more eſpecially of a *moral cenſor*, to point out thoſe prominent features of national depravity which call moſt imperiouſly for repentance and reform. In diſcharging this duty, we are actuated by none but public motives, and thoſe, we truſt, of a commendable nature. If any individuals then ſhould take offence at the freedom of our diſcuſſions, on moral topics, and be led to apply any of our obſervations to them-

themſelves, "Qui capit, ille facit," ſhall be our only anſwer; we will not falſify our principles, or do violence to our feelings, by offering them either apology or excuſe. Public good is our object, and, in the endeavour to attain it, we ſhall utterly diſregard all private reſentment.

To return from morals to politics, (though God forbid they ſhould ever be ſeparated); the actual ſtate of Europe is moſt alarming. The powers of the continent ſeem not merely palſied, but perverſely determined to prepare the way for their own deſtruction, by conniving at and facilitating the aggrandizement of that revolutionary monſter, whoſe object is evidently the attainment of univerſal power, by the means of univerſal ſubjugation. The mandates of the Corſican Uſurper ſeem to meet with as little oppoſition in Germany as they experience in France; and every friend and ally which we formerly had on the Continent appear now to be converted into an enemy. The politics of Europe have undergone a total and radical change; and the revolutionary ſages have ultimately ſucceeded in eſtabliſhing their barbarous principles on the venerable ruins of the ancient ſyſtem of public law. Into what kind of ſettlement this political confuſion will ſubſide, he only can tell whoſe fiat can convert chaos into order! The Pruſſian monarch, at whoſe court and in whoſe kingdom the doctrines of the illuminati have made a wonderful progreſs, and produced, at leaſt, one of their natural effects, by eradicating all ſenſe of virtue from the female breaſt, ſeems to think that the perfection of political wiſdom conſiſts in the preſervation of peace, and in the acquiſition of territory, at the expence of his neighbours; on the miſer's principle, then, rem, recté ſi poſſis, ſi non, rem. It is highly probable that this monarch has formed a convention with Buonaparté, by which Hanover (the hereditary domains of our beloved ſovereign) is to fall to his own ſhare, while Hamburgh and Bremen are poſſibly deſtined to be the reward of his worthy ally. And this, we apprehend, is only a ſmall part of a vaſt ſyſtem of ſpoliation and plunder which, in due ſeaſon, will be unfolded to the world; and which has, for its primary object, the ruin of Great Britain, and the aggrandizement of the reſpective parties to the *honourable* contract. It was, no doubt, in conſequence of the formation of this notable plan, that Buonaparté condeſcended to offer Louis the 18th, whoſe throne he has uſurped, the kingdom of Poland, on condition that he ſhould renounce all his hereditary rights to the crown of France. It is evident that he could not make ſuch an offer, without the participation of thoſe powers who have divided the ancient territory of Poland between them. And it is equally evident that thoſe powers would not conſent to give up a part of their dominions for that purpoſe, without the proſpect of obtaining an equivalent. The queſtion then ariſes, what equivalent could be offered them? In our opinion, Buonaparté tempted them by an offer to aſſign Hanover and ſome other portions of territory in Germany to the King of Pruſſia; a great part of the Turkiſh dominions in Europe to the Emperor of Germany; and Conſtantinople, with other parts of the Turkiſh empire, to Ruſſia; on condition that his right to the French throne, with the title of Emperor of the Gauls, ſhould be recognized by them all, and Egypt, with the iſles of the Archipelago, ſecured to him. Perhaps, too, Ruſſia might be tempted by farther propoſals to extend her empire in the Eaſt, provided ſhe could co-operate with this ſupreme diſpoſer of kings and kingdoms in effecting the ruin of our Eaſtern Empire. After what the French revolutioniſts have atchieved in Europe during the laſt twelve years, there is nothing improbable in the conception, nor impracti-

cable

cable in the execution, of such a gigantic plan, the primary object of which, as we before observed, is the destruction of the British Empire!

Whether Hamburgh be actually taken possession of, or not, by the French, is a matter of little moment, so long as they occupy that country which gives them the command of the Elbe and the Weser. The effect upon our commerce is precisely the same. For our part we fully expect to see the tri-coloured flag hoisted on the walls of Copenhagen, and all the northern powers led, by interest or fear, to co-operate with Buonaparté in all his profligate designs. Heaven send we may be deceived in our expectations! But let us seriously ask what good can we expect to derive from the mediation of Ru[illegible], whether *solicited* or *accepted*, after she has not merely connived at, but taken an active part in promoting, the scandalous plunder of the defenceless princes of the German Empire? After, too, she has tamely suffered the Corsican Usurper, to violate the independence of almost all the neighbouring states? After she has allowed him to take quiet possession of Hanover, a country in perfect peace and amity with France, and whose freedom and independence were expressly secured by the treaty of Luneville, and by the subsequent arrangements, in respect of Germany, which the Emperor of Russia himself had solemnly guaranteed, what better reason could we have for believing that his guarantee of the independence of Malta would be better observed and enforced, than his guarantee of the independence of Hanover? And, to speak plainly, what security should we have that, by a private agreement between France and Russia, Malta would not be surrendered, in sovereignty and perpetuity, to the latter? If, under such circumstances, the mediation of Russia were *accepted*, its acceptance, to say the least of it, would, in our humble estimation, be an act of extreme weakness; and if it were *courted*, it would be an act of degradation, that would reduce us to a level with the petty principalities of Germany. Such disgrace might agree very well with the principles and the views of Mr. Fox, but it would infallibly disgust every real friend to his country.

Not content with making Switzerland, Piedmont, and Lombardy, principals in the war, in spite of themselves, this detestable usurper has, in effect, annexed the independent Republic of Batavia, to France; and even seized upon the independent port of *Leghorn*, thus proving the justice of all the observations which we made on his influence and power over these states, at the conclusion of the treaty of Amiens; and yet this glaring outrage, or rather this *solemn warning*, is insufficient to rouze the sleeping powers of Europe from the senseless torpor into which they are sunk! If we cast our eyes over the history of past times, we shall seek in vain for an instance of similar infatuation; we shall seek in vain for a period at which one tenth part of these abominable acts of insult and aggression, would not have called forth the indignation of every potentate, and have armed the whole civilized world against the profligate and daring invader of its rights and repose.

With such a disposition prevailing, universally, as we fear, among the powers of the Continent, we have nothing to expect from *allies*, and nothing to look to but our own exertions, for maintaining the contest *single-handed*. And, if we be true to ourselves, if we do not, by our profligacy, provoke the vengeance of the Almighty against us, if our councils display wisdom in conception and vigour in action, if, rejecting a system of half measures, a system of mere *defence*, at all times dangerous, but at this time most ruinous, we convince our unprincipled foe, that we have yet some portion

portion of the ſpirit of our anceſtors remaining, by carrying the war into his own country, by attacking him in his vulnerable points, for ſuch points he certainly has; we have then nothing to fear, and every thing to hope. We do not mean to conceal or deſpiſe the dangers that threaten us; they are unqueſtionably great and formidable, but ſtill they are ſuch as pure unadulterated Britiſh ſpirit, wiſely directed and ſkilfully applied, may boldly encounter, and ultimately ſubdue. But the greateſt of all evils to be deprecated is the concluſion of ſuch a peace as the laſt, of any peace without terms that will enable us more effectually to counteract the machinations, and to reſiſt the aggreſſive ſpirit and the power of France, without a better proſpect of its continuance, and a ſtronger ſecurity for its obſervance. If we were again to make ſuch a peace, it would be the laſt that we ſhould ever have an opportunity of making. On this ſubject we fully concur with the noble ſentiments ſo ably expreſſed by LORD MOIRA, in his admirable ſpeech, on his Majeſty's Meſſage. Our limits will not allow us to enter into a cloſe examination or diſcuſſion of the virulent attacks in the Corſican's Gazette, the *Moniteur*, on his Majeſty's Meſſage and Declaration. They exhibit a tiſſue of falſhoods the moſt impudent, and of accuſations the moſt falſe. But what atrocity or abſurdity on the part of this profligate Uſurper, can excite aſtoniſhment after his public declaration that the mere reception of his agent, Sebaſtiani, in Egypt, was ſufficient to prove the falſhood of Sir Robert Wilſon's aſſertions, reſpecting his cold-blooded murder of the Turks at Jaffa, and the poiſon adminiſtered to his ſick troops, by his orders, in his diſgraceful retreat from Acra? Yet with theſe inſtances of his infamy and fraud before them, will the ſubjugated ſlaves of France, and the ſcarcely leſs ſubjugated inhabitants of the other kingdoms of the Continent, believe—ſuch is the influence of the French preſs, and ſuch the general infatuation—his calumnious charges againſt this country, groundleſs and prepoſterous as they are. Sebaſtiani, it is known, and, indeed, is proved by the irrefragable teſtimony of *dates*, was ſent on his miſſion previous to the publication of Sir Robert Wilſon's book, and therefore that publication could not, as the Uſurper has, with equal impudence and folly, ſtated, be the cauſe of his expedition. Now that we are on the ſubject of Egypt, we will juſt ſtate our confident belief, that, while Buonaparté labours, by immenſe preparations on the oppoſite coaſt, to limit the attention of our government, to the defence of our own iſland, he is as certainly, though ſilently, preparing a very formidable force, in the ſouthern ports of the Republic, for the invaſion of Egypt; and we have already ſeen the practicability of eluding even the vigilance of a Britiſh fleet, in traverſing the Mediterranean. Egypt, therefore ſhould, if poſſible, be re-occupied by Britiſh troops; or, at leaſt, permiſſion obtained from the Porte, to have a free entrance for our ſhips into the harbour of Alexandria. In the preſent ſituation of affairs, however, with the Divan, prejudiced againſt us by the baſe intrigues of our enemy, any arrangement of this kind may, we are aware, be attended with extreme difficulties; and, *therefore*, it was, *foreſeeing the preſent criſis*, that we ſo ſtrenuouſly urged the neceſſity of forming a treaty with the Porte, while we were in poſſeſſion of Egypt, which ſhould provide for ſuch an emergency. As to the ſeizure of Hanover, we want words to expreſs our indignation at the baſeneſs and cowardice of the people in thus ſurrendering their rights, their liberty, and their property, to the moſt oppreſſive and deſpotic tyrant that ever diſgraced human nature. Whatever be the fate reſerved for them, they richly deſerve it. We can-

not

not but impute the *cause* of this baſeneſs to the prevalence of French principles, and to the philoſophiſtical tenets adopted and propagated by ſo many of the German profeſſors, and openly taught at ſo many of their univerſities!

In our domeſtic policy, we hail, with ſatisfaction, though not unmixed with apprehenſion, the ſymptoms of vigour manifeſted by our government. Our only apprehenſion, however, is that meaſures of ſufficient vigour, meaſures adequate to the exigency of the times, will not be purſued.—The firſt object of our attention, as it appears to us, ſhould be the completion and extenſion of our regiments of the line; and the plan for raiſing a freſh army of militia by ballot is only praiſe-worthy, in as far as it tends to promote the accompliſhment of that primary object. If it be a fact, as no doubt it is, (paradoxical as it appears) having been ſtated as ſuch by high authority, that an extended militia is no impediment to the recruiting ſervice, and that the diſbanding a large militia force has been found not to aſſiſt that ſervice; and that, on the other hand, men will be tempted, by a freſh bounty, to quit this new-raiſed militia for the regulars, it is certainly moſt deſirable that ſuch a force ſhould be raiſed. But it will be, we are convinced, indiſpenſably neceſſary, (and, indeed, we are happy to find that the exiſtence of ſuch neceſſity ſeems to be acknowledged, by our beſt and wiſeſt ſtateſmen) to raiſe a much larger and more formidable force, than any now on foot, or in the courſe of being raiſed. And for that purpoſe recourſe muſt be had to ſtrong meaſures, juſtified by ſuch neceſſity, and by that alone. Our conſtitution ſanctions the practice of preſſing, on this principle; and why when men are preſſed for the navy, to be carried to any part of the world, where their ſervices may be deemed requiſite by the government, recourſe ſhould not be had to ſimilar means for completing our regular army, (the neceſſity of its immediate completion, and the inefficacy of bounties being admitted) we are unable to perceive. Preſs-warrants for the land ſervice have been iſſued during former wars, and never ſurely had we ſo deſperate an enemy, or an enemy provided with ſuch formidable and ready means of annoyance, to encounter, as at preſent; and, confident we are, that if ſuch warrants were iſſued, many thouſands of men might be collected from the metropolis alone, in a very ſhort time, and not only without inconvenience, but to the great relief of the inhabitants, and, unqueſtionably, to the advantage of morals. A regiment might be raiſed, in this way, from the doors and avenues of places of public amuſement and reſort, alone, from a deſcription of perſons, whoſe profligacy and impudence have, of late, increaſed beyond all bounds.

As to the *taxes*, our only doubt, on the principle, applies to the expediency of raiſing ſo large a proportion of the ſupplies, within the year. —We were friendly to the income tax on its firſt eſtabliſhment, in the ſixth or ſeventh year of a moſt expenſive and burdenſome conteſt, as affording an eſſential and moſt ſeaſonable relief to the funding ſyſtem. But we are not prepared to ſay, that it is equally adviſeable or juſtifiable now. The meaſure was certainly, and ſtill is, moſt unpopular, and if the miniſter really thought the unpopularity of the late war a ſufficient reaſon for making the Peace of Amiens, we do not ſee why the ſame motive ſhould not lead to the rejection of the income tax. We beg, however, not to be miſtaken; we deny, moſt explicitly, that there exiſted any reaſon to believe that the war was unpopular during any part of Mr. Addington's adminiſtration; and we will ever contend that the circumſtance of a meaſure being unpopular, is not, of itſelf, a ſufficient motive to induce a miniſter

niſter to abandon it, provided he feels it to be juſt and expedient. It is the bounden duty of government to *lead*, and not *to be led by*, the people. We only therefore contend for the equal applicability of the reaſon to both caſes; and we confeſs, that the argument is rather argumentum *ad hominem*, than argumentum *ad rem*. Certain it is, that a great revenue muſt be raiſed, and great ſacrifices encountered; and the only difference of opinion that can poſſibly exiſt among men who do not wiſh for the ruin of the country, is, as to the beſt *means* of providing for her wants. The tax upon land can, in our opinion, never be levied, with that equal juſtice, which the miniſter intends. It is notorious, that in many, nay in moſt, parts of the country, the price paid, even for land of the ſame quality, varies exceedingly, from a variety of circumſtances. One field is let for three pounds an acre, when the adjoining field, equally good and perhaps better, is not let for more than twenty ſhillings. All farms upon old leaſes too do not let for one half, and, in many inſtances, not for one fourth, of the ſum paid for farms newly taken. It is evident, that, in theſe caſes, which are extremely numerous, the tax would operate not only partially but oppreſſively, and in a manner directly ſubverſive of the very principle upon which an income-tax is founded, by exacting the *leaſt* from thoſe whoſe profits are *greateſt*, and who, of courſe, are beſt able to pay. Beſides we do not very clearly perceive, how the price actually paid for land is to be aſcertained; nor, if the confeſſion be not to be extorted from the landlord or tenant, which we conclude is not intended, on what baſis the valuation is to be formed?—Theſe difficulties, we are perſuaded, did not ſtrike the miniſter, who could only have it in contemplation, to aſcertain the ability to contribute, and to proportion the contribution to it; which certainly conſtitutes the faireſt poſſible principle of taxation. The object of the war being to preſerve our independence, our very exiſtence, indeed, as a nation, it will not be denied that our poſterity will derive as much benefit from our efforts as ourſelves; we cannot, therefore, conceive it to be fair or juſt, to lay all the burdens upon our own ſhoulders, and ſo to exempt them from bearing any portion of it. This objection, which we merely ſtate, without preſſing it, applies, as will be ſeen, to the principle of raiſing ſo large a part of the ſupplies within the year. To one part of the *conſolidation* act, as it is now called, or *extenſion act*, as it ought rather to be called, for it, in many inſtances, extends the duties, and in ſome, we believe, even doubles them, we object on the ground of its having a retro-active effect. We allude to the new regulations reſpecting windows of a certain ſize. *Numbers* and not *ſize* having been the criterion adopted by government, and people having been encouraged for ſeveral years paſt to build under that impreſſion, who otherwiſe might not have built at all, or would have built on a different plan, it ſeems hard, that they ſhould be ſubjected to a partial taxation on that account. If *ſize* be to regulate the quantum of duty, ſurely it ſhould be allowed to tell both ways, and the diminutive windows which abound in old houſes, ſhould weigh, in the ſcale, againſt windows that exceed the ſize about to be preſcribed. As to the duties on tea, wine and ſpirits, they are certainly proper if they be not carried beyond that point at which an *increaſe of duty* produces a *decreaſe of revenue*. Productive taxes muſt be had, and to be productive they muſt be laid on articles of general conſumption.

On the miniſter's plan for leaving the national debt at the end of the war the ſame as he found it at the beginning, by borrowing no more money upon

upon loan than the commiſſioners for the reduction of the debt *buy up* in the ſame period, we have only to obſerve, that we cannot, for the life of us, perceive any advantage to be derived from it. Suppoſe, for inſtance, the commiſſioners were, from this moment, to ceaſe to purchaſe ſtock, for the purpoſe of reducing the debt, and to pay the ſum deſtined for that object to government, towards ſupporting the expences of the war, would not the national debt be preciſely in the ſame ſituation at the cloſe of the war (excepting only the amount of the one per cent. on all money borrowed, added to the ſinking fund) as it will by continuing the regular purchaſes, while the debt by loans is regularly increaſed to the ſame amount as that by which it is diminiſhed by ſuch purchaſes?—If A. having 12,000*l.* a year, appropriates 6,000*l.* towards the reduction of a debt of 72,000*l.*; and, on a ſudden emergency, is obliged for ſix years to expend the whole amount of his income, will it not be the ſame thing, at the expiration of that term, whether he borrows 6000*l.* a year, or whether he ſuſpends his payments for the reduction of his debt, for that period. If he continues his payments he will, on the one hand, have reduced his debt, one half, or 36,000*l.*; but on the other he will have contracted a freſh debt of 36,000*l.* which will ſtill leave him indebted, in the whole of the original ſum of 72,000*l.* If we do not labour under ſome groſs deluſion here, and, if we do, we ſhall be infinitely obliged to any of our *fiscal* readers (to Mr. VANSITTART, for inſtance) to diſpel it, there ſurely can be no reaſon why, in addition to the enormous ſupplies propoſed to be raiſed within the year, we ſhould be unneceſſarily ſubjected to a farther burthen of more than 300,000*l.* per annum, to pay the intereſt of a ſum, which might as well be taken from the ſinking fund. This idea was firſt ſuggeſted in Cobbett's Political Regiſter; and, after long revolving it in our minds, we confeſs our inability to diſcover any fallacy in it.

On the *loan* we have only one obſervation to make; the terms are certainly advantageous to the country, indeed, ſo much ſo, that, we fear, they will prove ruinous to the contractors. That, however, is their own buſineſs, with which the public have no concern. But, we confeſs, we were not a little ſurprized, that the miniſter, in his obſervations on the terms of the loan, ſhould remark that better terms were never obtained for the country, *except in the years* 1799 *and* 1800! Hence we learn, that in the two laſt years of the moſt expenſive and burdenſome war in which this country was ever engaged, the credit of the government, and the confidence repoſed in it by the monied intereſt, were greater than they are at this period, after fifteen months of peace, during which our reſources have been huſbanded, and many millions ſaved! The inference is ſo obvious that it becomes needleſs for us to point it.

One of the patriots of the Whig Club, one of the heroes of the patriotic meetings, which, during the late war, were ſo frequently holden in the borough of Southwark and its vicinity, has at length, to the gratification of ſome of his aſſociates, and to the mortification of others, attained the end and object of all his exertions, in the cauſe of patriotiſm. Mr. Tierney, ſafely moored in the harbour of government, may now confidently exclaim, "Inveni portum, ſpes et fortuna valete."

Our readers cannot but remember that this gentleman has ever been both the political and perſonal enemy of Mr. Pitt, of whom he ſwore, ſome years ago, he would certainly be revenged, for ſome diſappointment which he then experienced at his hands. With the particular friends of Mr. Pitt

Pitt, we ſhould have imagined this conſideration might have conſtituted ſomething like an objection to a coalition with Mr. Tierney, whoſe wonderful abilities, by the bye, as a ſtateſman, the world are yet to diſcover. We know, indeed, it is aſſerted, that Mr. Tierney is indebted for his new ſituation to the recommendation of Mr. Pitt. How far this may be the caſe, we pretend not to decide; but ſhall merely ſuggeſt, that there are certain ſituations in which it is more conſiſtent with refined generoſity and delicate honour, to reject, than to comply, with a requeſt. It will not be expected of us to convert our cenſures into praiſe, and our oppoſition into ſupport, with the ſame facility and promptitude with which the abject people of France tranſfer their allegiance from a lawful ſovereign to an uſurper, and from one uſurping tyrant to another. Our principles are not quite ſo pliant. As, however, Mr. Tierney has been appointed by his ſovereign, in the exerciſe of his lawful prerogative, to a place of ſome truſt and more emolument, we ſhould have contented ourſelves with watching very cloſely the profeſſions and the conduct of the new treaſurer of the navy, if he had not moſt explicitly declared to his conſtituents, ſince his appointment, that he had not abandoned, nor renounced any of the principles which he had before entertained and avowed. Now, as we have been accuſtomed to regard, in common, we know, with every member of the late, aye and of the preſent, adminiſtration, the principles publicly proclaimed by Mr. Tierney as highly miſchievous and pernicious, as encouraging a ſpirit of democracy fatal to the repoſe of the country, and dangerous to its conſtitution, we cannot but continue our reprobation of ſuch principles, and ſtill to view the profeſſor of them with an eye of ſuſpicion and miſtruſt.

If this be not honeſt and conſiſtent conduct, we know not what conſtitutes honeſty and conſiſtency. In our own juſtification, we ſhall hereafter have occaſion to ſtate the principles to which we here advert; in the mean time, we ſhall be anxious to learn, whether that patriot who publicly declared, at Camberwell, that he could ſee no rebellion in Ireland, when the rebels were every where in arms againſt the lawful government of the country, has been rendered more clear-ſighted by the acquiſition of *four thouſand pounds per annum!*

Let it not be inferred from any of the obſervations which a ſenſe of public duty, with us paramount to all other conſiderations, has led us to make; that we harbour a wiſh to impede the operations of government, in the ſlighteſt degree, or to ſlacken the zeal, or to damp the efforts of any portion of our countrymen, in co-operating with that government in a cauſe, which is equally the cauſe of every individual in theſe realms. No, chearfully, moſt chearfully, will we now, as we have ever done, put our ſhoulders to the wheel; exchange, if neceſſary, the pen for the ſword; and, after contributing our laſt guinea, enter the ranks, and march againſt the foe. When Britons are oppoſed to Frenchmen, the ſpirit of party ſhould merge in the ſpirit of patriotiſm, and the whole nation ſhould act as one man. We diſclaim, at all times, all *party* views, but more eſpecially at the preſent criſis, when the good of the ſtate requires from us every ſacrifice but that of *principle*.

P. S. Since the preceding pages were written, we have read, in the Moniteur, the addreſſes of the French prelates to their clergy, ordering them to pray for ſucceſs to the arms of their tyrant. And, among others, that

that of *Cambaceres*, Archbiſhop of Rouen, brother to the Conſul en *ſecond*, who moſt impiouſly and blaſphemouſly denominates the baſe aſſaſſin who has murdered, in cold blood, thouſands of his fellow-creatures, and who has publickly renounced his Redeemer, "*the Chriſt of Providence!!!*"—This, while it reminds us of the conduct of the atheiſts of Robeſpierre, (not a whit more profligate, tyrannical, or deteſtable than Buonaparté) who gave the face of their deſpot to a repreſentation of the Almighty, is much worſe than open infidelity. Nor is the ideotcy of this Norman blaſphemer leſs conſpicuous than his impiety.—But our limits preclude all further remarks.

CORRESPONDENCE.

We have to apologize to Dr. Haweis for the neceſſity under which we are of poſtponing his *Vindication* to our next.—To the author of "*The Political Life of Talleyrand*" we have the ſame apology to make, owing to the unavoidable length of two important articles of criticiſm.—The Letter of *Crito* has been ſent to the author of the communication on which he comments, whom we know to be a *ſound* "member of the Church of England," and whom, therefore, we can ſafely entruſt with the defence of his own principles.

"*Senex*" muſt ſurely be aware that to inſert an anonymous attack on a gentleman who has given his name to the world, might ſubject us to a worſe imputation than that of *impartiality*. If he chuſe to meet Mr. Croſſe on equal terms by ſigning his name to his letters, we will prove our impartiality by inſerting them. The ſame anſwer will apply to the queſtions of "*A Lover of Plain-Dealing*." In truth, we are ſick of a controverſy ſo conducted. Let *names* be oppoſed to *names*, and *facts* to *facts*, and the public will be *informed* if not *enlightened*; but when, on one ſide, there are charges ſupported by proofs, and urged by accuſers who avow themſelves; and on the other, nothing but dark inſinuations by anonymous defenders; the conteſt is too unequal to be encouraged by us, and to hope for any ſatisfaction from its continuance.

"*Laicus*," "*Clericus Anglicanus*," "*Steady-faith*," and the favours of our other Correſpondents ſhall meet with as early an inſertion as the nature of our work will admit.

THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For JULY, 1803.

In odioſis quod minimum eſt ſequimur; in favoribus, quod eſt maximum.

ORIGINAL CRITICISM.

Sermons preached occaſionally in the Epiſcopal Chapel, Stirling, during the eventful period from 1793 to 1803. By George Gleig, L. L. D. F. R. S. Edin. 8vo. Pp. 424. Rivingtons, London; Bell and Brandfute, Manners and Millar, Edinburgh; and Anderſon, Stirling. 1803.

THERE is hardly any ſpecies of literary compoſition, concerning the peculiar merit of which both authors and readers ſeem more divided in ſentiment, than that of ſermons. Many perſons, indeed, may be found who are diſpoſed to allow it but very little merit of any kind; and who conſider a ſermon as ſomething of ſuch ſimple and eaſy manufacture as to be within the reach of the moſt ordinary abilities.

Such perſons, however, we will venture to ſay, are either deſtitute of experience in the art of writing, or, which is yet a higher and more hopeleſs defect, of the principles of ſound judgment, and of correct taſte. Were we, it is true, to form our opinion of the excellence of ſermons from a great part of thoſe which are preached, or even publiſhed, in the preſent day, we might, certainly, be excuſed for entertaining a very moderate, or rather mean idea of the talents or labour requiſite to their production. In theſe enlightened and happy times, when our weavers, our taylors, and even our tinkers, are fired with holy ardour and zeal to propagate the goſpel in every place where the goſpel is already known, we cannot fail to have a plentiful crop of the richeſt field and pulpit eloquence. And as confidence in its own powers is the very life or ſoul of enthuſiaſm, the

ſame prepoſterous and diſguſting pride which prompts them to aſcribe their crude conceptions, and unmeaning jargon, to the inſpiration of the Holy Ghoſt, not unfrequently tempts them to think themſelves no leſs qualified to wield the pen than to brandiſh the tongue. And hence the public is daily peſtered with rhapſodies under the title of ſermons, in which it is often difficult to determine whether ignorance, impudence, impiety, or nonſenſe, may juſtly challenge the claim to pre-eminence.

But thoſe who have been much accuſtomed to the compoſition of ſermons, and thoſe who, without being ſo accuſtomed, are poſſeſſed of that natural good ſenſe, which is neceſſary to appreciate, with accuracy, the value of intellectual exertion, muſt be convinced that to write a good ſermon is not a matter of ſo much facility as is ſometimes imagined. Such diſcourſes, indeed, are generally ſhort; and, therefore, it is thought that they cannot be difficult. But it is, we muſt remember, a ſtanding and eſtabliſhed rule in the court of criticiſm, that the ſhorter any literary production is, the more finiſhed and perfect ought to be its execution; for inſtances of overſight and inattention will, in a long work, be overlooked or forgiven, which, in a ſhort one, will infallibly ſubject the author to cenſure and ridicule. A ſermon admits, and even requires, the ſtricteſt obſervance of unity. Every paragraph, nay, every ſentence and phraſe, muſt contribute to illuſtrate ſome important truth, or to enforce ſome important duty; and whatever be the ſubject which the preacher chooſes to diſcuſs, to that ſubject all his obſervations muſt have an intimate and obvious relation. In no kind of compoſition, indeed, muſt the author allow "the latter end of his work to forget the beginning;" but leaſt of all is this fault allowable in a ſermon, the writer of which, too, has other difficulties to ſtruggle with. The man of parts, who ſits down to produce a work in the departments of hiſtory, of poetry, of ſcience, or of art, has a moſt extenſive field in which to range. He may charm his readers by the brilliancy of his wit, delight them by the richneſs of his landſcapes, or arreſt their attention by the novelty of his diſcoveries. But the writer of ſermons has none of theſe advantages. He can hardly be expected to ſay any thing new; for ſuch is the variety of excellent diſcourſes, particularly thoſe of the Engliſh divines, which, on almoſt every topic of theology, have long been in the hands of the public, that hardly any thing new is left for him to ſay. He is, therefore, of neceſſity, confined to beaten ſubjects; to ſubjects of which his hearers and readers muſt always know ſomething as well as himſelf, and, of which, indeed, many of them are diſpoſed to think that they know quite as much, or very poſſibly more. His buſineſs is to impreſs the mind with doctrines already underſtood, and to inculcate obligations very generally acknowledged. In doing this his utmoſt powers of genius, or of ingenuity, can ſeldom extend beyond the limited ſphere of placing his ſubject in a light ſomewhat different from that in which it is commonly exhibited, of illuſtrating it by combinations of images not altogether

altogether trite, and of recommending it by language energetic and perſpicuous. The very nature of his office deprives him of ſome of the moſt powerful weapons of the orator. He cannot propoſe, whatever be his talents, without imminent danger of diſgracing both himſelf and his function, to overwhelm with ridicule, to dazzle by wit, or to confound by ſarcaſm. His ſtile may poſſeſs, indeed, very conſiderable ornamental qualities. Its moſt app opriate and becoming graces are dignity and force. It may even riſe to the higheſt pitch of ſublimity; but it utterly diſdains that falſe and meretricious glare, which conſiſts in ſtrained expreſſion, gigantic tropes, and unnatural figures, and which many authors devoid of taſte, young authors eſpecially, miſtake for the elegance of fine writing It admits, too, the utmoſt ſimplicity and eaſe; but it muſt be uniformly chaſte; and muſt never deſcend to that vulgar, familiar, and diſguſting phraſeology which diſtinguiſhes the ſermons of our ill terate, ſelf-commiſſioned teachers; and which is not unfrequently affected by thoſe who, with better education, and epiſcopal orders, pretend, under the aſſumed title of evangelical miniſters, to be the only perſons who preach the goſpel.

But even among thoſe who profeſs to have notions the moſt honourable and correct, both in a moral and in a literary view, of this ſpecies of writing, there ſubſiſts a controverſy with regard to what ſhould be the prevailing character of the compoſition; or, in other words, with regard to that faculty of the mind to which a ſermon, in order to produce, in the reader or hearer, its proper effect, and in the higheſt degree, ought principally to be addreſſed. Some, conſidering that the object of ſuch diſcourſes is, or always ought to be, the inſtruction of the ignorant, the reformation of the vicious, or the edification of the virtuous in piety and true holineſs, in ſhort, to induce mankind to be good, and, of courſe, to be happy both here and hereafter, have thought that this end will be beſt attained by convincing them of the folly and danger of wickedneſs, by proving to them that the acquiſition of Chriſtian habits, and a conduct regulated by Chriſtian principles, are indiſpenſibly neceſſary, and conſtitute their higheſt intereſt, as well as their moſt bounden duty. Such perſons, therefore, are of opinion that popular diſcourſes ſhould be argumentative, appealing to the powers of reaſon and of judgment, the only powers inveſted with authority to direct the choice of moral, free, and accountable agents. Others, alleging that the paſſions are the great ſprings of human action, and impreſſed with the importance of engaging theſe on the ſide of virtue, contend that ſermons ſhould be animated harangues, more calculated to captivate than to convince. They, accordingly, recommend bold flights of oratory, and affecting deſcriptions, or, to ſpeak more properly, high-wrought fancy pictures, of the joys of heaven, and of the torments of hell. They would operate by means o ſtratagem and ſurprize; and aim, as the father of criticiſm affirms of the antient tragedians, at purifying the paſſions by pity and terror. Such judges, in ſhort, would have ſermons di-

rected less to the head, as they say, than to the heart. Disregarding the slow, but regular, approach, by reasoning and argument, they would storm and seize the citadel at once by pathos and vehemence.

Of dull and spiritless compositions of any kind we are, indeed, no admirers; and we know that sermons, on many subjects, are susceptible of a high degree of animation. But nothing, we confess, disgusts us more than that flimsy froth of empty declamation which often usurps the name of eloquence, and which, generally speaking, is the genuine production of dulness herself, endeavouring to hide her native poverty under a gaudy disguise of tinsel show. Writers of sermons, as well as other writers, should be well aware "quid ferre recusant, quid valeant humeri." It is not every man even of learning, abilities, and sense, who is qualified to excel in the pathetic; and in no attempt is a failure of success more certainly attended with contempt and disgrace. He who labours, "invitâ Minervâ," to reign despotic over the passions is sure to make a ridiculous figure. He will sometimes descend into the lowest bathos, and sometimes soar into the most unnatural bombast; one moment resembling a dwarf sunk in mud, the next, a giant mounted on stilts. But were a preacher possessed of ability sufficient to command, at his pleasure, every passion and affection of the human soul, those sermons will always be found the most useful, of which the purpose is to convince the understanding by such solid, plain, and well urged arguments as directly "come home to men's business and bosoms." We never yet, indeed, knew an instance of any permanent good effect produced by discourses intended for pathetic, even where the pathos was ably and discreetly managed. Such discourses, while they are heard or read, may please, may move, may transport, or enchant. But, like Daniel Burgess's "thorough-paced doctrine,"* they will go in at the one ear and out at the other, without leaving any lasting impression behind them. Besides, when, after having our faculties strained by a piece of flaming and overwhelming eloquence, we have time for cool and calm reflection, we are often more solicitous to analyse the hidden art of the orator, than to follow his counsels. We are apt to suspect, too, that he had the display of his own great powers, rather than our interest, all along in view. But serious persons must, surely, listen with advantage to him who evidently appears to labour with earnestness, by cogent and conclusive reasoning, to persuade them to adopt that course of life which he proves, at the same time, to be the only sure road to everlasting happiness.

Our patience, we very fairly acknowledge, is seldom exposed to a severer trial than when we are told, as we frequently are, especially by petulant young divines, that the greater part of our English sermons are tedious, cold, unaffecting dissertations, which are fit for pure intelligences only, but which, when addressed to a human au-

* See Johnson's Life of Sprat.

dience,

dience, are good for nothing but to ſet them a yawning, and to lull them to ſleep. We will take the liberty to tell theſe ſaucy pragmatical boys, what they do not ſeem to know, that the Church of England can boaſt of ſuch a body of divinity in ſermons, as for ſound ſenſe, learning, and eloquence, for ſolid illuſtration of important doctrines, and difficulties of Scripture, as well as for powers of ſtrong and forcible moral perſuaſion, will hardly be matched by all the other churches, whether Romiſh or reformed, within the pale of Chriſtendom. With the productions for the pulpit of monarchical France, to which, as to models of conſummate perfection, we are uniformly, on ſuch occaſions, referred, we are not unacquainted; and we truſt that we are capable of properly eſtimating the merit of ſuch truly eminent and excellent writers as Boſſuet and Flechier, Maſſillon and Bourdaloue. We have received from them both inſtruction and pleaſure. But, with regard to the common run of French ſermons, we have no heſitation whatever to ſay of them what Lord Roſcommon has ſaid of French literature in general;

> "The ſterling bullion of one Engliſh line,
> Drawn to French wire, does thro' whole pages ſhine:"

And the preference which is affected to be given them we conſider as a moſt indubitable mark either of a want of ſenſe and of taſte; or of an empty vanity, which abſurdly attempts to raiſe itſelf into conſequence, by an awkward effort to depreciate thoſe with whoſe excellence it can never come into competition.

To our former valuable ſtock of ſermons Dr. Gleig has added another volume, which, in many reſpects, will bear to be compared, without much danger of ſuffering from the compariſon, with thoſe of the ableſt Engliſh divines. The name of the writer is already familiar to the literary world; and his volume is ſuch as might have been expected from his eminent talents, learning, and taſte. Thoſe readers, it is true, will be diſappointed, who hope to find in it a ſtudied diſplay of that profound erudition which the author is ſo well known to poſſeſs; but they will find in it what is more uſeful to themſelves, as well as more honourable to him, an ample fund of moſt valuable inſtruction, on topics moral, religious, and political; adapted to the circumſtances of common life, and moſt cloſely connected with their beſt intereſts, both temporal and eternal. In this reſpect, indeed, theſe ſermons are entitled to praiſe of the higheſt kind. They are all, in their tendency, ſtrictly practical, and diſcover in their preacher an ardent deſire of being inſtrumental in prevailing with his hearers to approve themſelves as honeſt men, as loyal ſubjects, and as good Chriſtians. The topics which he has ſelected for diſcuſſion are, in themſelves, important; his illuſtrations of them are happily choſen, and forcibly applied; his reaſoning throughout is perſpicuous and cloſe; whilſt his general manner is moſt ſerious and impreſſive.

The ſtile of Dr. Gleig, in theſe compoſitions, is, with very few exceptions, diſtinguiſhed by uncommon excellence. Though every

where eaſy, flowing, and natural, it is gracefully elevated, and philoſophically correct. It is properly ſuited to the nature of the ſubject, and perfectly becoming the dignity of his office who is authoritatively commiſſioned to read lectures of wiſdom from the chair of truth. It is ſuch, in ſhort, as every paſtor will employ, who either is not deſtitute of requiſite abilities, and of good common ſenſe, or who, in the execution of his ſacred truſt, thinks leſs of himſelf, and of his reputation as a ſpeaker, than of the everlaſting happineſs of his people, and of the infinite conſequence of that divine meſſage which he has to deliver as an ambaſſador of Chriſt.

"A few of theſe diſcourſes," our author informs us, in an advertiſement prefixed to the volume, "were preached on occaſions of national faſting and national thankſgiving, during the late war, and at its concluſion; but if any reader," adds he, "expect to find in them diſquiſitions on the comparative excellence of different forms of government, or on the reciprocal rights of ſovereign and ſubjects, he will be diſappointed. 'The pulpit and politics of that kind are terms that have indeed little agreement.'* But if there be politics in attempting to ſhew the mutual influence of religion and civil ſubordination upon each other; in exhorting Chriſtians to *fear God*, to *honour the king*, and *in whatſoever ſtate they are therewith to be content*—I muſt plead guilty to the charge of occaſionally preaching politic al ſermons. I have preached, however, no other politics than ſuch as St. Paul has enjoined *all* clergymen to preach, and ſuch as he and St. Peter preached before us.

"In doing this, I truſt that I ſhall not be found to 'have quitted my proper character to aſſume what does not belong to me,' though I have ſometimes endeavoured to prove, from the occurrences of the day, that the duties preſcribed in the Goſpel are eſſential as well to temporal proſperity as to eternal happineſs; and that vice is the parent of miſery both here and hereafter. The influence of ſenſible objects is ſuch, that a viſible danger, hovering over us, rouſes the mind more effectually than another infinitely greater, if it be contemplated as future, or dreaded only at a diſtance."

We will venture to aſſure the learned preacher, that the political principles taught in theſe ſermons will meet with unqualified approbation from all whoſe approbation he deems, unleſs we greatly miſtake his ſentiments, of any value. We have not, indeed, been inattentive obſervers, either as conductors of this Review, or, before its commencement, as private individuals, of thoſe torrents of illiberal and virulent invective, which, during the late arduous conteſt, were unceaſingly directed againſt ſuch of the clergy as were known to be zealous in enforcing, from the pulpit, the duties of loyalty and of ſubmiſſion to government. To the eternal credit of the Church of England, a great majority of her clergy courted, and amply deſerved, this diſtinguiſhed honour; for to their unwearied and able exertions in the ſacred cauſe of ſocial order may undoubtedly, in a conſiderable degree, be aſcribed the ultimate defeat of thoſe miſcreants, who la-

"* Burke's Reflections on the Revolutions of France."

boured

boured with uncommon affiduity, to excite the people to inſurrection and anarchy. We cannot, therefore, promiſe this reſpectable Preſbyter of our Siſter Church, that he will eſcape the abuſe of Jacobinical prints and of diſſenting reviews; for now that our late darling idol THE PEACE, is, at laſt, like Dagon, broken into pieces, we doubt not that CONFUSION and THE CORSICAN CONSUL will again have their partizans and advocates in abundance. We well remember that, not long after the laſt war began, an excellent ſermon, full of ſound ſenſe and of rational loyalty, was publiſhed by a diſſenting miniſter, of whom we have forgotten the name. But this worthy gentleman, and highly meritorious member of ſociety, paid dear for his imprudence in thus preſuming to perform his duty, and exonerate his conſcience, by diſſeminating principles which his *party* regarded with mortal abhorrence. He, from that moment, became a marked man; was hunted and perſecuted, by his own brethren, as a common enemy; and, if our recollection be right, obliged, at laſt, to abandon his profeſſion.

There are perſons of another deſcription from whom, as we ſuſpect, the author of theſe ſermons can hope for no favour; and theſe are the votaries of gloomy fanaticiſm. Of this, indeed, he ſeems himſelf, to be aware; for, ſpeaking of his third, fourth, and fifth diſcourſes, he ſays

"To ſuch as may object to the doctrine maintained in theſe three diſcourſes, I beg leave to recommend the following advice given to his clergy by an illuſtrious prelate,* to whoſe genius and learning I am proud to acknowledge my obligations. 'In all your ſermons and diſcourſes, peak nothing of God but what is honourable and glorious; and impute not to him ſuch things, the conſequents of which a wiſe and good man will not own: never ſuppoſe him to be the author of ſin, or the procurer of our damnation; but teach your people to impute all their ſins to their own follies and evil choice, and ſo build them up in a moſt holy faith to a holy life."

Calviniſm has been admirably defined by Jortin, "a religious ſyſtem, conſiſting of human creatures without liberty, doctrines without ſenſe, faith without reaſon, and a God without mercy." To ſuch a ſyſtem Dr. Gleig is certainly no friend; and the abettors of that ſyſtem will, of courſe, be no friends to him. By Calviniſts, indeed, by Methodiſts, Miſſionaries, and enthuſiaſts of whatever denomination, the theological ſentiments of theſe diſcourſes will be ſtigmatized as heterodox in the higheſt degree. Mr. Overton and his TRUE CHURCHMEN will, we doubt not, even repreſent him as "an enemy to the doctrine of ſalvation by grace, through faith in the Redeemer." But Dr. Gleig, we preſume to think, may conſole himſelf by reflecting, in the firſt place, that he has honeſtly and ably diſ-

* "Jeremy Taylor."

charged his office "as a good ſteward of the myſteries of God, not handling the Word of God deceitfully;" and, in the ſecond place, that in this condemnation he is involved with all the beſt and ſoundeſt divines who, both in antient and in modern times, have been the glory and ornament of the Church of Chriſt, and with whom to be ranked is honour ſufficient for any individual.

Of theſe maſterly Sermons, which are twenty-one in number, we ſhall firſt enumerate the titles and text: we ſhall then, in order to enable our readers to judge of their merit, lay before them pretty copious extracts, accompanied with occaſional remarks and obſervations.

Sermon I. On Juſtification: 1 Jo. iii. 23.—II. Faith working by Love: Gal. v. 6.—III. Man's duty ſuited to his nature: Eccleſ. vii. 29.—IV. The Old and New Man: Eph. iv. 22—25.—V. The unregenerate Man: Rom. vii. 19.—VI. Evangelical Righteouſneſs: 1 Pet. iii. 10, 11.—VII. The Diſpoſitions fit for Heaven: Col. i. 12.—VIII. Fruits meet for Repentance: St. Matth. iii. 8.—IX. God's Judgments vindicated: Iſa. x. 5, 6, 7.—X. God's Judgments deſpiſed by the Wicked: Iſa. xxvi. 11.—XI. Civil Subordination, the Ordinance of God: Rom. xiii. 7.—XII. The Rights of Chriſtians: St. Matth. vii. 12.—XIII. The Love of Mankind ſpringing out of natural Affection, Gratitude to God: Pſalm cxvi. 12.—XIV. The Love of God and Man: 1 John iv. 20.—XV. The Goodneſs of God leading to Repentance: Rom. ii. 4.—XVI. Providence diſplayed in the Laws of Nature: Pſalm cvii. 34—38.—XVII. Deluſion believing a Lie: 2 Theſſ. ii. 11, 12.—XVIII. Chriſtian Fortitude: Pſalm cxii. 7.—XIX. The Government of the Tongue: St. Jam. i. 19.—XX. Motives to ſerve the Lord with Fear amidſt public Rejoicings: Pſalm ii. 11.—XXI. The Armour of God: Eph. vi. 13.

In his firſt diſcourſe the learned preacher, having ſhewn the reaſonableneſs and indiſpenſable obligation of the commandment that we ſhould believe in Jeſus as the Son of God, and the Saviour of the world, adds the following pertinent and very needful caution, of which none but the ſelf-deluded Sandemanian will call in queſtion the high importance.

"But though faith in Chriſt be abſolutely neceſſary to the juſtification of a Chriſtian, it will not alone juſtify him: Though it is undoubtedly his *firſt* duty, it is not the *whole* of his duty; for the commandment of God is, that we ſhould not only believe on the name of his Son Jeſus Chriſt, but alſo love one another, as he gave us commandment." (P. 8.)

"St. Paul, from whoſe miſtaken words much empty noiſe has been raiſed about this queſtion, aſſures us that 'in Chriſt Jeſus nothing can avail to our eternal felicity but faith which worketh by love;'* and he tells Titus,† that it 'is a true ſaying, and what he wills to be conſtantly affirmed, that they who have believed in God be careful to maintain good works.' Indeed

* "Gal. v. 6." † "Chap. iii. 8."

deed no man can with truth pretend to faith in Chriſt who believes not the promiſes of the Goſpel: but all thoſe promiſes, except the ſingle one of perpetual conſcious exiſtence, are made to us upon the expreſs condition that we obey the law of the Goſpel; 'for God will render to every man according to his deeds; to them that obey unrighteouſneſs, indignation and wrath, tribulation and anguiſh; but glory, honour, and peace, to every man that worketh good; to the Jew firſt, and alſo to the Gentile.'‡

"Let us therefore take heed, when we magnify the free grace of God, that we forget not the duties prescribed to us, by the performance of which we muſt work out our own ſalvation, or ſuffer everlaſtingly. God indeed *freely* ſent his Son into the world to die for us; and, in conſequence of his death, he hath *freely* reſtored to us that immortality which all had loſt. He has thus, without any co-operation of ours, put us into a capacity of being ſaved; and as he knows the frailty of our nature, he *freely* beſtows upon us the gift of his Holy Spirit, to enable us both to will and to do of his good pleaſure. But it ſeems to be impoſſible even for Omnipotence itſelf to render us happy in the ſociety of angels, and the ſpirits of juſt men made perfect, unleſs, through the grace afforded us, we ſhall have previouſly acquired angelical diſpoſitions." (Pp. 10—12.)

The ſame train of thinking is happily purſued, and the ſame ſound divinity admirably inculcated in the ſecond ſermon.

"The majority of the Jews," ſays our author, "reſiſted all his [St. Paul's] eloquence and all his reaſoning, though enforced by demonſtration of the ſpirit and of power; whilſt a ſect ſoon aroſe in the Church, which, confounding the deeds peculiar to the law with the eternal precepts of morality, fancied, or pretended to fancy, that St. Paul's preaching exempted the believer in Chriſt from the laws of virtue.

"The origin of this licentious opinion was extremely impure; and it is ſurely confuted by the words of my text. Yet ſuch is the corruption of human nature, or the wilful perverſeneſs of individual men, that ever ſince the æra of Simon the magician, there has been a large party of Chriſtians, under different denominations, who have taught that men are juſtified by the ſimple act of believing; and that the precepts of virtue have no place in the Chriſtian ſyſtem. They do not indeed openly and honeſtly declare that, in their opinion, an immoral and profligate wretch is as likely to be ſaved as he who exerciſeth himſelf to have a conſcience always void of offence towards God and towards men. They contend that virtue and piety are the neceſſary offſpring of faith; that it is by faith, however, alone that a man is juſtified; that we ſhould therefore bend all our efforts to acquire a true faith; and that the villain, who, after ſpending a long life in the practice of every vice, ſhall perſuade himſelf on his death-bed that Chriſt died for *him* in particular, ſhall as certainly be ſaved as St. James the Juſt; though it is impoſſible to ſuppoſe his ſoul, when it quits the body, in a ſtate fit for the ſociety of angels and juſt men made perfect, loaded, as it muſt be, by ſenſual pollutions and inveterate habits.

"In an age which has witneſſed a whole nation renouncing the faith of Chriſt, and when the religion of all Europe has certainly waxed cold, this

‡ "Rom. ii. 6—11."

doctrine

doctrine is peculiarly dangerous; and yet I believe it was never propagated among us with more zeal than at preſent.

" While the more intelligent teachers of religion, in both parts of the united kingdom, ſupinely ſuffer things to take their courſe, without exerting one effort to ſtem the torrent of infidelity which threatens to overwhelm us—a ſet of abſurd and ſelf-commiſſioned fanatics wander over the country, 'creep into houſes, and lead captive ſilly women' and ſillier men, by aſſuring them that Chriſtianity requires of them nothing but what they call *faith*; that what moraliſts te.m the duty of ſubjects to their ſovereign concerns not them; that the love of their country is no virtue, but perhaps a vice; that the precepts of morality are but the elements of a *legal* inſtitution; and that they ſhall certainly be ſaved, if they firmly believe that Jeſus Chriſt died for the elect, and that they themſelves are of that happy number. Thus is this nation likely to be loſt with others, not by the arms of its enemies, but by the falſe principles of its members; by the irreligion of ſome; the lukewarmneſs of many; and the miſtaken notions of Chriſtianity entertained by thoſe who appear by their conduct, compared with that of others, to be the only party actuated by zeal.

" Think not that by theſe reflections I wiſh to degrade faith in the ſcheme of Chriſtianity, or that I conſider it as a matter of no importance whether a man's faith be orthodox or not. God forbid." But " in every point of view in which Chriſtian faith can be placed, it appears to be more an act of the will than an effort of the underſtanding. It is that diſpoſition of mind by which we are conformed to the diſcipline of our divine Maſter, and which diſtinguiſhes the true Chriſtian from the believer of every falſe religion.

" Hence it is that the faith of an ignorant man, who cannot produce a ſingle argument in ſupport of his opinions, is of infinitely more value, when it worketh by love, than the faith of the moſt ſubtle reaſoner, to whoſe breaſt love is a ſtranger. The bare act of believing, abſtracted from its natural conſequences, is indeed of very little value either in the one caſe or in the other: for as he who without inquiry, believes juſt what his fathers believed, made no *election* of his faith; ſo the faith of him who believes nothing but what he can demonſtrate, is not the object of choice, but the offspring of neceſſity; it was compelled by the demonſtration. If, however, the doctrine believed be true, and productive of good works, the faith which embraces it will not be rejected by God, becauſe, in the former caſe, it reſts upon no evidence, and, in the latter, upon evidence which is irreſiſtible. To diſcover the truth among contending opinions, is indeed a matter of great importance to him who has leiſure and abilities to proſecute the inquiry; becauſe ſpeculative truth and practical religion are, by their very nature, cloſely united: but abſtract faith, however orthodox, if it be without works, is of no value; for the Apoſtle aſſures us that it is dead, being alone." (Pp. 21—30.)

Such truly evangelical ſentiments as theſe the Anti-Jacobin Reviewers are proud " ſuo, quantulumcunque ſit, comprobare ſuffragio." The doctrine of juſtification by faith has, ſometimes by ignorant, but oftener by hypocritical and profligate men, been perverted to the vileſt purpoſes, and ſo explained as to be utterly ſubverſive of all morality. Whether this doctrine be included among thoſe things in St. Paul's Epiſtles which, even in the time of the apoſtles them-

themſelves, thoſe who were unlearned and unſtable wreſted to their own deſtruction, we ſhall not take upon us to determine. But that it was even then abuſed we have certain evidence from the Epiſtle of St. James; and, if our readers have ever met with the ſermons of Dr. Tobias Criſp, an eminently popular preacher of the 17th century, they muſt have ſhuddered while they peruſed them: for never, ſurely, was the grace of God turned into ſuch abominable laſciviouſneſs. We ſincerely lament, with Dr. Gleig, that the fundamental principles which were taught by Criſp and his gang, continue ſtill to be propagated, among us, with indefatigable zeal, not only by lawleſs and contemptible ſectaries, but by miniſters of the eſtabliſhed church, who have the impudence, beſides, to accuſe their brethren of not preaching the goſpel. Theſe unſcriptural teachers, and unworthy ſons of the Church of England, diſclaim, indeed, the immoral conſequences which inevitably follow from their theological teaching; but for this diſavowal we freely acknowledge that we are not inclined to allow them much merit. They know very well that in the preſent times, bad as they are, the open avowal of ſuch licentious conſequences would expoſe them to general deteſtation, perhaps to public proſecution and infamy. They know too that, without their direct aſſiſtance, many of the people will readily deduce, and do deduce, theſe conſequences for themſelves.

The ſame ſet of evangelical miniſters, as they arrogantly ſtile themſelves, under pretence of magnifying the grace of God, and of annihilating all merit in man, take delight in vilifying human nature, which they repreſent as ſo totally impotent and radically corrupt, that men are not only incapable of performing any thing, of themſelves, which can conduce to their ſalvation; but that they are not able ſo much as to think a good thought, form a pious wiſh, or even to co-operate with the influence of the divine ſpirit, who muſt, therefore, convert them by irreſiſtible force, and treat them as mere inanimate machines. This is one of the wildeſt dogmas of the inexpreſſibly wild and gloomy ſyſtem of Calvin. Its abſurdity, impiety, and utter inconſiſtence with the gracious tenor of the goſpel of Chriſt, have been often pointed out with invincible energy. But we know not that this has been any where more ſucceſsfully done than by Dr. Gleig, in the third, fourth, and fifth ſermons of his volume; in the firſt of them eſpecially, which is altogether ſo ſuperior a diſcourſe, that we cannot but regret, for the ſake of our readers, our inability to furniſh room for the whole of it.

"Among the numberleſs devices," ſays the eloquent and ſound divine, "upon which mankind have fallen to reconcile their own minds to their ſinful courſes, one of the moſt pernicious, and, I believe, the moſt common, is a fancy that, however ſtrenuouſly we may exert ourſelves, we are utterly unable to diſcharge our duty. It is an article of many a man's creed, that human nature is ſo completely depraved, that every deſcendant of Adam is born with the malignity of a fiend, with a propenſity to every

every vice, and an abhorrence of every virtue, which diſplay themſelves as the mind advances towards maturity.

" Nothing can be more groundleſs than this opinion, or, I think, more hurtful to religion. Our bleſſed Lord calls *his* religion an eaſy yoke, and a light burden: but were it true that we are utterly diſabled, and made oppoſite to all that is good, and *wholly* and *continually* inclining to all evil, the pure and holy precepts of Chriſtianity would *to us* certainly be a galling yoke, and a burden inſupportable.

" That we come into the world with minds capable of acquiring ſinful diſpoſitions is indeed true; that we have many ſenſual appetites, which become ſinful when exceſſive or irregular, is likewiſe true; and that, ſurrounded as we are with temptations, theſe appetites are very liable to become exceſſive and irregular, is a truth of which every man muſt be convinced by woeful experience. But all this amounts not to a *natural* propenſity to ſin, or to an utter inability of being virtuous.

" Were we impelled by a neceſſity of nature to any courſe of conduct whatever, that conduct could not be ſinful; for nothing is more evident, or indeed more univerſally acknowledged, than that ſin conſiſts in the improper employment of our own powers. If it be true, and who that names the name of Chriſt will dare to controvert its truth? that 'unto whomſoever *much* is *given*, of him ſhall *much* be *required*;' it muſt likewiſe be true, that unto whomſoever *nothing* is *given*, of him ſhall *nothing* be *required*.

" That we are weak and liable to temptation is not the mere arbitrary will of him who made us, but the neceſſary conſequence of our being moral and improveable creatures; for he who cannot err cannot be improved. There is but one intelligent being abſolutely perfect; and therefore but one intelligent being *incapable* of error and of ſin. Angels as well as men have been, and perhaps now are, in a ſtate of probation; and ſome angels, we know, as well as men, have ſinned: but to ſay that either were impelled to ſin by the depravity of their nature, is a blaſphemous reflection upon Him who created all things, and pronounced every thing which he had made to be very good.

" The human powers are indeed leſs perfect than the angelic powers, and therefore leſs will be required of men than of angels; but if either men or angels tranſgreſs the law under which they are reſpectively placed, the tranſgreſſion cannot proceed from conſtraint or neceſſity of nature, but from their own criminal inattention, or deliberate perverſeneſs. That thus thought the wiſe man is evident: 'Lo! this only have I found,' ſays he, 'that God hath made man upright; but they have ſought out many inventions.'

" But do we not derive from our firſt parents, a conſtitution, both of body and mind, much leſs perfect than they derived from the immediate hand of their omnipotent Creator? and is there not in every deſcendent of Adam, an innate and inſuperable propenſity to ſin?

" To theſe queſtions, which have been often put, very different anſwers have been given, which have excited violent diſſentions in the Church of Chriſt; and yet it is not eaſy to conceive queſtions of leſs importance either to the faith, or to the practice of a Chriſtian.

" We derive nothing from our firſt parents, more than the oak derives from the acorn, but by the will of God holy and good; and if our natural powers be indeed leſs perfect than theirs were, either theſe powers are rendered equal by divine grace, or we have the aſſurance of our Saviour, that

that leſs will be required of us than would have been required of them, had they continued in their ſtate of perfection.

"It is therefore of no conſequence whatever whether we be more or leſs perfect than Adam was. We are certainly leſs perfect than the angels in heaven; but the duties preſcribed to us are ſuited to the powers which God hath given to men, and not to thoſe which he hath given to angels. It is indeed certain, that 'the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh;' but this conflict is ſo far from an inſuperable propenſity to ſin, that without it we could be neither vicious nor virtuous. We might indeed be *naturally* good or evil, like inanimate objects or the beaſts that periſh; but without ſomething of this internal ſtruggle, we could not poſſibly be morally good or evil, or, of courſe, be the objects either of reward or of puniſhment. Let it be remembered too, that, ſince 'the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh,' it is abſurd to repreſent them both as corrupt and ſinful; for were that the caſe, there could be no conflict between them.

"The plain and obvious truth therefore is, that we are born with capacities of virtue and holineſs, as well as profaneneſs and vice; that our proper buſineſs, in this ſtate of probation, is to engraft upon theſe capacities habits to fit us for a ſuperior ſtate of enjoyment; and that we ſtand in conſtant need of divine grace to ſupport us under temptation, becauſe our ſenſual appetites arrive at maturity much ſooner than our moral and intellectual powers. But let it never be forgotten, that it is repugnant to every notion which we can form of divine grace, that it ſhould make void our own endeavours. We are in this world like children at ſchool, who are capable either of acquiring the knowledge neceſſary to fit them for their future deſtination in life, or of waſting their youth in ſuch idleneſs and diſſipation as muſt neceſſarily entail upon them future contempt and miſery. The neceſſary acquiſitions cannot indeed be made without the aid of the maſter; but it is not in the power of the moſt eminent maſter on earth to communicate knowledge to him, who either has no capacity to receive it, or pays no regard to the proper inſtructions.

"To limit, in idea, the power of God would be in the higheſt degree impious: but there is no impiety in ſaying, that even the influence of divine grace cannot make him holy and virtuous, who obſtinately reſiſts that influence. Such a man might indeed be reſtrained from the *actual* commiſſion of ſin by Almighty power, as the thief and the robber are reſtrained from their uſual depredations by fetters and impriſonment; but genuine virtue and holineſs, which are ſeated in the will, are, in the nature of things, impoſſible, without our own endeavours.

"Shall we then impute the wickedneſs of man to the depravity of his nature? No. 'God hath made man upright; but they have ſought out many inventions:' and the very worſt of theſe inventions is the attributing of their guilt and miſery to the author of their nature. What ſhall we ſay then? Doth God vouchſafe to men his grace, but in a meaſure not ſufficient to enable them to work out their own ſalvation with fear and trembling? This were, indeed, 'when a child aſked bread, to give him a ſtone, or, when he aſked a fiſh, to give him a ſcorpion.' But if we, though evil, be incapable of ſuch conduct as this, how ſhall we dare to impute it to infinite goodneſs? 'If we, being evil, know how to give good gifts to our children, how much more ſhall our heavenly Father give the Holy Spirit to them that aſk him?"—(Pp. 37—47.)

On

On this ſuppoſed inability and utter depravity of human nature, the reader will find, in ſermons fourth and fifth, many ſenſible and convincing obſervations. But he who is not, by the luminous reaſoning of the foregoing extract, completely convinced of the abſurdity, as well as impiety, of charging our Maker with our follies and crimes, muſt, in our opinion, have a mind incapable of conviction; muſt be totally blinded by voluntary prejudice; and muſt be claſſed with thoſe who would not be perſuaded, though one roſe from the dead. It is to us, indeed, moſt inconceivable what motive ſhould prompt men to repreſent human nature as a putrid maſs of the moſt filthy corruption, unleſs we could ſuppoſe them to take a pleaſure in contemplating this loathſome and miſerable maſs as conſigned to everlaſting perdition, in contraſt with themſelves as exalted to glory, adorned with the ſplendid robe of Chriſt's imputed righteouſneſs, after they have boldly and dextrouſly ſeized it, (which they generally contrive to do) by the myſtical hand of what, in their gypſey jargon, they denominate SAVING FAITH: and which ſaving faith is nothing elſe than a full aſſurance, or to give it its real and proper name, a gratuitous and preſumptuous aſſumption that they ſhall certainly be ſaved. This pleaſure, it is true, very nearly reſembles that which we are accuſtomed to aſcribe to thoſe infernal beings whoſe nature we conceive to be pure malevolence, and whoſe ſupreme delight is to inflict intolerable and unceaſing torment. Yet we have actually heard a ſtaunch Calviniſt declare, not in jeſt, but in ſober earneſt, "that one of the principal ſources of enjoyment which he hoped for in heaven would be to ſee his neareſt relatives and connections, who were not Calviniſts, broiling to all eternity in hell-fire." We were always ſatisfied that Calviniſm either found men cruel, or made them ſo: and this diabolically horrid ſentiment, uttered in the cooleſt and moſt ſerious manner, rivetted our belief.

The influence of irreligion in producing the revolution in France, and the dangers which threatened our native country from the prevalence of French principles, are well delineated in Sermon 8th, which was preached on the general faſt day, 1794. If the preacher's obſervations were important then, they are not, ſurely, leſs important now, when we are driven, by the mad ambition of a proud and ſucceſsful uſurper, into a new war with that reſtleſs and profligate nation; a war which, if we believe the menaces of our enemy, who, we truſt in God, will be ſignally diſappointed, muſt end in our utter deſtruction as a people.

Dr. Gleig's tenth diſcourſe, which is likewiſe a faſt ſermon, preached in 1797, is a very maſterly and able compoſition, of which we preſent our readers with the following ſpecimen.

"In the laſt century the natives of this iſland, after pioufly recommending themſelves and their country to the God of battles, united with ardor under an uſurped government, which moſt of them juſtly abhorred, to repel the threatened invaſion of an inſulting foe: but at the preſent awful criſis, when

when all the powers of Europe that have it much in their power to annoy us, ſeem leagued for the deſtruction of every thing dear to us as men and as Chriſtians, ſome individuals of the higher orders of ſociety are exerting all their influence, and all their power, to diſtract the attention of government, to rend in pieces the force of the empire, and to deliver up their countrymen—nay themſelves, their wives, and their children—gagged and bound, to a hoſt of murdering atheiſts. Others again, though not ſo far loſt as this to all ſenſe of what the world calls honour; yet 'forgetting the God of their ſalvation, and the rock of their ſtrength,' plunge heedleſsly into the exceſs of diſſipation, and truſt the defence of every thing which ought to be dear to them, to the arm of fleſh.

"Nor are the principles and practices of the lower orders among us more conſonant to our holy religion than thoſe of the higher. Our peaſants and mechanics, inſtead of looking to perſons of the ſame ſtation in other countries, and comparing their own happineſs with theirs, which would fill their breaſts with gratitude to God; and with a chearful ſubmiſſion to the laws of their country, turn their eyes upwards with ſtupid malevolence to the ſplendor of their landlords, and ſuch other perſons as occupy ſtations ſuperior to their own; and, being ſtung with envy, are eager to pull them from thoſe elevations which, in the preſent ſtate of things, they cannot themſelves hope to reach. Hence that impatience of government, and thoſe wild clamours for political reformation, which pervade all the lower orders of ſociety, may be traced to the ſingle ſource of envy engraſted on ignorance; envy of the imaginary happineſs of their ſuperiors, and ignorance of this obvious truth, that had they no ſuperior in the ſtate, they could never have acquired the wealth which they now enjoy.

"If any thing but the divine grace, or the divine judgments, could cure our people of this democratic frenzy, it would be the proſpect which has for years been exhibited in France, of 'a nation, long the moſt poliſhed, and moſt courteous in Europe, turned ſuddenly, by the Circean cup of liberty and equality, into a herd of wild beaſts, running mad after they know not what, and tearing one another in pieces they know not why.'* In the dreadful tumults and maſſacres which have drenched that country with blood, ſurely the Lord's hand has been lifted up in warnings, the moſt awful, to the ſurrounding nations; but we of this nation will not ſee becauſe we have drunk deep of French infidelity, as well as of French politics.

"Our demagogues, ſenſible that, as long as men ſhall fear God, they will likewiſe honour the king and all that are put in authority under him, have circulated, with wonderful induſtry, among all orders of the people, cheap pamphlets, which attack the fundamental principles of our religion by the poiſoned arrows of ridicule and buffoonery. Ignorant men cannot eſtimate the various degrees of moral evidence, or weigh them in the balance of unbiaſſed reaſon; and they are only men of vigorous minds, and of upright hearts, who can ſtand unmoved againſt the ſhock of ridicule. So ſucceſsful, therefore, has this diabolical expedient proved, that in ſome places of the country, our farmers, hitherto the moſt pious and decent claſs of citizens among us, have met in parties to burn their bibles; while in others they have, for ſome years paſt, declined to have their children bap-

* "Whitaker's real origin of government."

tized,

tized, that they may not, as they affectedly expreſs themſelves, be brought up under the *prejudices* of the Chriſtian religion.

"Infidelity, or at leaſt indifference with reſpect to religion, muſt be acknowledged to be a weed not of the growth of yeſterday. It was planted among us in the laſt century; but had hitherto flouriſhed, for the moſt part, only in half-learned heads united to corrupt hearts, compoſing characters which have been called emphatically the fools of faſhion. Whilſt it was confined to ſuch men, its miſchiefs to ſociety were comparatively ſmall; but now that it has got poſſeſſion of the minds of the vulgar, its effects are every where viſible, in the univerſal ſcramble for wealth; in the eagerneſs with which men of all ranks ſtrive to over-reach one another; in the almoſt total failure of ſocial affection, and indeed of every generous and virtuous principle." (Pp. 174—179.)

In a note Dr. Gleig preſents us with a ſingular anecdote, which cannot fail to ſuggeſt, we think, to all true friends of religion and of their country, reflections of a very ſerious and painful nature.

"About this period, a friend of mine, ſtopping at a ſmall tavern in a neighbouring village to breakfaſt, overheard the landlord entertaining ſome gueſts with an impious compariſon between Jeſus Chriſt and Thomas Paine, and contending that the American blaſphemer was a greater benefactor to the human race than the Saviour of the world! The ignorant ruſtics were liſtening with avidity to this profane jargon; but as guilt, till it become habitual, is always timid, they ſeemed to ſhrink into nothing when the gentleman unexpectedly appeared among them, and addreſſed the landlord in the dignified language of a Chriſtian. The orator was not indeed ſo eaſily ſilenced; but he *was* ſilenced, and has ſince gone to render an account to his God of all his thoughts, words and actions." (P. 178.)

The reader will find in the eleventh ſermon, much juſt obſervation, and unanſwerable argument on ſubordination in ſociety, conſidered both as a civil inſtitution, and as the ordinance of God. The gaudy, but deluſive, phantom of liberty and equality, which is ſo apt to dazzle and allure the unthinking multitude, he ſhews to be nothing but an empty *ignis fatuus*, which plays its coruſcations before them, only to decoy them into bogs and quagmires, where they are infallibly loſt. This powerful champion of the beſt rights of man demonſtrates that differences of rank are eſſentially neceſſary, not only for ſecuring our well-being here, but for training us up in that courſe of diſcipline which alone can fit us for happineſs hereafter. From the nature, therefore, of the thing itſelf, as well as from the poſitive declarations of ſcripture, obedience, loyalty, and ſubordination are duties, he argues, of the moſt indiſpenſible obligation; and a war undertaken in ſupport of theſe, as our laſt war with France unqueſtionably was, he contends to be, in the fulleſt ſenſe of the words, important, juſt, and neceſſary.

The twelfth diſcourſe is an able confutation of the jacobinical paradox that Chriſtianity is deſtructive of all our civil rights, or that all wars are to Chriſtians unlawful, as being prohibited by the ſpirit of their religion.

"Among

"Among the innumerable devices of the diſcontented to diſturb the public peace, and to fetter the powers of government, one of the moſt extraordinary is a doctrine which has of late been preached with great zeal, and of which the object is to prove that men have no *rights* to maintain; and of courſe that all *wars*, even *defenſive* wars, are ſinful.

"That wars of every kind are ſinful, has long been a tenet of the people called Quakers; but that mankind have *no rights*, is a doctrine which was but lately hatched among a ſet of men who, till the commencement of the awful conteſt in which the nation has now been engaged for ſeven long years, were conſtantly raving about the *unalienable rights* of Britiſh ſubjects; for the ſupport of which, when not really infringed, they declared themſelves ready to ſhed the laſt drop of their blood. Even after the commencement of the war, they embraced every opportunity of proclaiming the *right* of the French nation to adopt whatever form of government the people might chooſe to erect on the ruins of the throne of the monarch whom they had murdered, and of the temples of that God whoſe exiſtence they had denied. They of courſe condemned the government of their own country for encroaching, as they were pleaſed to ſay, on the *rights* of a nation who had ſo glorioully recovered its liberties.

"Finding that nation, however, under all the forms of its government, which have ſucceeded each other with the rapidity of the growth of muſhrooms, conſtantly aiming at ſomething more than the maintenance of its own liberty and independence, theſe factious men have at laſt been obliged either to relinquiſh the uſe of their favourite phraſe, *the rights of Britons*, or to admit the juſtice, and even the *neceſſity* of the war, which they have ſo long and ſo loudly condemned. Strange as it muſt ſeem to you, they have adopted the former branch of the alternative, and in various publications have told the world, that mankind have abſolutely *no rights*; and that therefore the preſent, as well as every other war in which we have at any time been engaged in ſupport of our *pretended rights*, is unlawful.

"It was many years ago obſerved, by one of the ableſt and moſt artful of the enemies of our holy religion,* that as the goſpel recommends only paſſive courage and ſuffering, it has ſubdued the ſpirit of mankind, and fitted them for ſlavery and ſubjection. This obſervation was made for the obvious purpoſe of diſcrediting Chriſtianity, of which the doctrines were contraſted with thoſe of the antient philoſophers, who inculcated upon their followers activity, ſpirit, courage, magnanimity, love of liberty, and all the virtues which aggrandize a people. The doctrine, 'that mankind have no rights,' as it is taught at preſent, is ſaid by its authors to be 'likewiſe derived from the goſpel; and for the goſpel *they profeſs* the greateſt veneration, principally, as they pretend, becauſe it directly condemns all war, and enjoins the paſſive virtues, which the infidel philoſopher conſidered as its diſgrace." (Pp. 211—214.)

This cob-web ſophiſtry our author, without any difficulty, refutes by a clear and judicious explanation of the principal paſſages of ſcripture which have been alleged in its defence.

In his 13th Sermon Dr. Gleig has expoſed, in a ſtriking point of

* "David Hume, Eſq."

view, the groſs abſurdity, hypocriſy, and nonſenſe of the whining cant of thoſe modern philanthropiſts, of whom in this country, we believe, Mr. Godwin is the head; who, under the pretence of a more refined and extenſive benevolence, would eradicate from the human breaſt, every amiable or uſeful feeling of private affection; and of whom it has been emphatically ſaid, that "they affect to weep at the death of a ſparrow, but can inwardly exult in the deſtruction of nations." After admoniſhing his hearers that our obedience even to the law of love ſhould be regulated by reaſon, by experience, by religion, and not by viſionary theories of our own imaginations, the author thus proceeds:

"This caution is the more neceſſary at preſent, that a ſet of falſe teachers have gone abroad into the world, who, with univerſal benevolence conſtantly in their mouths, are labouring to involve this country in all that confuſion, uproar, and maſſacre, which have converted the politeſt people of Europe into ſomething more ſavage than a herd of wild beaſts.

"According to theſe pretended philoſophers, it is our duty not only to love all men, but to love them all with the ſame ardour (or to ſpeak more correctly, with the ſame coldneſs) of affection; not only to do good unto all men, but in the doing of that good to make no diſtinction between individuals; not only to educate our own children, and cheriſh our aged parents, but to educate the children and cheriſh the parents of others, with the ſame care that we educate and cheriſh our own: for, ſay they, it is the duty of man to contribute every thing in his power to the propagation of univerſal happineſs; but univerſal happineſs can never prevail in the world, till the whole human race be conſidered as one family, and all political and national diſtinctions be done away.

"As this romantic benevolence, which has in the preſent age annihilated friendſhip and patriotiſm, and let looſe upon the world the demons of war, receives no countenance from the ſacred ſcripture; ſo it is inconſiſtent with the inſtinctive feelings of human nature, and with that very purpoſe which it pretends to promote.

"That it is the duty of man to contribute every thing in his power to the propagation of univerſal happineſs, I hold to be a maxim incontrovertible, and the only *rational* criterion of moral virtue: but ſurely it is not the way to propagate univerſal happineſs, for creatures ſo weak and ſhort-ſighted as we are, to neglect thoſe whom Providence has placed immediately under our care, and, ſtepping beyond the limits of our narrow circle, to buſy ourſelves in feeble attempts to improve the world.

"In this country uſeful knowledge is very generally diffuſed by the old practice of every parent beſtowing his chief attention upon the education of his own children; but what kind of education, think you, would our youth receive, were every man to beſtow as much care upon all the children within his reach as upon his own? Do you imagine that the ſum of human miſery would be leſſened, were men, inſtead of yielding to that partiality to which inſtinct prompts every uncorrupted heart, to divide equally their filial regard between their aged parents and all other old people whatever? Would the wants of the poor in general be diminiſhed, were we to do nothing more for thoſe in our neighbourhood than for others at the diſtance of a thouſand miles? or would the peace of the world be

better

better maintained, were the natives of every country to regard with equal eye the interests of all the countries on earth?

"Every human being comes into the world with a capability indeed of knowledge, and of course with a capability of acquiring affections, desires, and passions, in addition to those which act in him instinctively; but it is not possible that he can *actually* love, or hate, or dread any thing or any person by a *voluntary effort*, till he know, or think he knows, whether that thing or that person be good, or ill, or dangerous. What he knows nothing of is to him as if it existed not; and can therefore be no object of either rational love or rational hatred. He has heard and believes that there are men of like passions with himself living in countries distant from his own many thousand miles; and every Christian knows it to be his duty, 'as he hath *opportunity*, to do good unto all men.' This duty he is ready to perform, in obedience to his divine Master, among whatever people Providence may cast his lot; but he is under the same *moral* and *religious* obligation to do good to those with whom he is at *present* connected, whether by blood or by friendship, while he feels himself bound to them by the *additional* ties of instinct, of gratitude, and of the affections which spring from the habitudes of social life.

"The love of our parents, therefore, of our relations, of our friends, and of our neighbours, as it is generated in our hearts at an earlier period of life, so it is of a warmer nature than our love of strangers and foreigners can possibly be. The one is a combination of duty with instinctive fondness, and social affection, whether innate or acquired; the other is the offspring of duty alone. Such is the nature and such the progress of human benevolence as it arises from the constitution of human nature; and he who coldly condemns the partial attachments of men to their families, their friends, and their country, whatever may be his professions, never felt that love which the Apostle calls the fulfilling of the law. To do all the good that we can to our fellow-creatures is unquestionably our duty, and the only acceptable return that we can make to him who hath delivered us from the power of our enemies; but if we do not extend our good offices, *first* to our own families, *then* to our more distant relatives, *then* to our neighbours, *then* to our country, and *last of all* to mankind at large, we shall not co-operate with the plan of Providence; and whatever we may pretend, we can be nothing more than the hypocrites of benevolence." (Pp. 253—264.)

Amid such variety of continued excellence, both of doctrine and of expression, as is to be found in these Sermons, it might be deemed ill-natured and hypercritical to search for those slighter blemishes, from which no human work was ever free; those "paucæ maculæ,

"quas aut incuria fudit,
Aut humana parum cavit natura."

The number of these, in the production before us is, indeed, so inconsiderable as hardly to be deserving of notice. Yet as perfection is the point at which, though we shall never attain it, we all ought to aim, we submit to the learned preacher's consideration, whether he has not in the following passage, suffered himself to descend too much from his accustomed dignity of manner, and approached, too nearly, the vulgar phraseology of colloquial discourse. "It falls not

to my ſhare to be *often* in *faſhionable* companies; but *ſometimes* I have found myſelf unexpectedly in ſuch aſſemblies as this, where a roomful of young and old, male and female, all ſpoke together, and ſpoke in ſuch a manner of every ſcience human and divine, that I could have liſtened with equal pleaſure and equal edification to the gabbling of as many geeſe." (P. 366.) We know, to our coſt, that the fault here cenſured is not uncommon; but we could wiſh that this elegant divine and moraliſt had conveyed his cenſure in different terms. We obſerve, too, that Dr. Gleig ſometimes employs *will* where an Engliſhman would employ *ſhall*. Thus in Sermon 16th, page 318:—"But if we be indeed thankful for ſo great a mercy, we *will* not content ourſelves with empty expreſſions, which, when unattended by good works, are of no more value than the noiſe of ſounding braſs, or of a tinkling cymbal. We *will*" ſearch and try our ways, and turn again to the Lord. "We *will* lift up our hearts with our hands unto heaven;" and, remembering that "we have tranſgreſſed and been pardoned, *will* ſtrive in all things to adorn the doctrine of God our Saviour." It is a curious circumſtance that the proper uſe and application of theſe two little auxiliary verbs, ſhould be that particular idiom of our language which the moſt learned and correct of the Scottiſh literati find moſt difficult to acquire. Even in Robertſon and Blair they are frequently interchanged, ſo as groſsly to offend an Engliſh ear.

From theſe uncommonly excellent diſcourſes we have, already, been very liberal of our extracts, which we could not, indeed, have eaſily curtailed, without being guilty of manifeſt injuſtice to the author, to our readers, and even to ourſelves: for we deem it the moſt indiſpenſible part of our public duty ſtrongly to ſolicit the attention of our countrymen, to works ſo eminently calculated as the preſent for promoting their proſperity and happineſs both as men and as Chriſtians. From each of theſe ſermons we could readily produce many beautiful paſſages, replete with the ſoundeſt maxims, clothed in the moſt engaging dreſs. But thoſe who are deſirous to guard againſt error, and to acquire right notions, with reſpect to the proper practical principles of religion and government, the two moſt momentous ſubjects of inquiry which, at any time, can occupy the mind of man, will, we think, not be ſlow in procuring the book. But we cannot conclude without indulging ourſelves in one other quotation from the 17th Sermon, which is one of the beſt in the collection, indeed one of the beſt which we have ever peruſed. With this we ſhall, for the preſent, take leave of our learned and moſt reſpectable author, ſincerely thanking him for the pleaſure and inſtruction which his volume has afforded us; and anxiouſly hoping that we ſhall ſoon have the ſatisfaction of meeting him again, arrayed in that armour which he has here, with ſo much ſucceſs, put on in defence of true religion and of genuine virtue.

"No man who retains himſelf one ſerious thought, and knows what is daily tranſacting in the world around him, can harbour a doubt but that too

too many of the inhabitants of Europe are under ſtrong deluſion, and believe a lie; for in one great nation the truths of Chriſtianity have given way to the gloomy ravings of atheiſm, the moſt extravagant of all lies; and the lateſt accounts which we have of the people who believe thoſe lies, repreſent them as having pleaſure in ſuch unrighteouſneſs as St. Paul has forbidden to be once named among Chriſtians.

"I allude not here to the robberies, and maſſacres, and cool murders, which lately deſolated their cities with blood. Theſe crimes, for aught I know, may be prevalent among them at preſent; for they are the natural conſequence of that brutal infidelity in which they glory: but in the preſent dead ſtillneſs which has ſucceeded to the tumults of war,* they have added to them vices of a very different character.

"The licentiouſneſs of manners prevalent among the people of France, has for many generations been proverbial. The old court was conſidered, as the hot-bed of vice, from which ſprung the noxious weeds which corrupted the youth of all Europe; but the licentiouſneſs of that period is virtue when compared with the coarſe and ſhameleſs ſenſuality of the preſent. Whilſt men conſidered themſelves as heirs of immortality, the moſt impetuous and thoughtleſs youth would have turned with horror and diſguſt from a ſpecies of voluptuouſneſs (if ſuch it may be called) which ſinks its votaries beneath the beaſts that periſh. The moſt unclean animal that crawls on the earth, wallows not more in the mire than the pupils of modern philoſophy. And why ſhould he? The man who believes that there is no God, and that he himſelf is nothing more than a piece of matter, animated in ſome inconceivable manner by the powers of chemiſtry, has no reaſon to aſpire to pleaſures which are not to be obtained through the medium of ſenſe. If we conſiſt wholly of matter, the more material our enjoyments are—i. e. the groſſer—the more valuable they muſt be; becauſe ſo much the more ſuited to our grovelling nature.

"That theſe debaſing principles and groſs practices have ſpread over the northern nations of Europe, I need not go about to prove. The fact has been ſufficiently proved by others, who providentially have been enabled to bring to light the novel and ſecret arts by which the apoſtles of atheiſm, anarchy, and vice, have drawn ſo many aſide from the paths of truth and virtue. But our immediate concern is with our own principles and our own practices, which I wiſh I could ſay are ſuch as become thoſe who 'name the name of Chriſt, and hold the myſtery of faith in a pure conſcience.' This, however, cannot be ſaid with truth.

"It is true that amid this general apoſtacy, we have ſeen much apparent zeal for religion; but it has been a zeal ſo totally without knowledge, that, even of them who profeſs it, I am afraid we may ſay that they believe a lie, and that ſome of them at leaſt have pleaſure in unrighteouſneſs.

"Whilſt thoſe who know the truth have ſhewn a wonderful littleneſs in the cauſe of its propagation; and whilſt the rich and great give as little aid as poſſible to the well-meant endeavours of the ſober miniſters of religion—we have ſeen a crew of ignorant fanatics running through the country, and inſtilling into the minds of the rabble the moſt dangerous principles. That men are ſaved by faith without works; that a certain number of the deſcendants of Adam have, from all eternity, been predeſti-

* This ſermon was preached Jan. 24th, 1802. *Rev.*

nated to life; that the righteouſneſs of Chriſt is *imputed*, or transferred, to each individual of that number, who has therefore no occaſion for righteouſneſs of his own; that it is ſufficient for this choſen body of ſaints to believe that Chriſt died for God's elect; and that whoſoever believes that he himſelf is *one* of the elect, ſhall certainly have Chriſt's righteouſneſs imputed to him, and in conſequence of that imputation, and his own faith in it, be infallibly ſaved—are among the doctrines which theſe miſſionaries inculcate on the people. In the cant of the ſect, or rather ſectaries, this belief is called the *faith of aſſurance*, which he who poſſeſſes cannot fail to be ſaved, whatever may have been the tenor of his life.

"That ſuch opinions as theſe ſhould be propagated by wicked and deſigning men, and greedily imbibed by profligate ignorance, can excite no wonder. He who has not been able to eradicate from his mind the belief of a God and of a future ſtate, and feels himſelf at the ſame time the ſlave of corrupt appetites and headſtrong paſſions, very naturally lays hold of any thing by which he is told he ſhall eſcape damnation: and he who has any ſelfiſh or wicked end to ſerve by the aid of ſuch men, as naturally endeavours to win them to his purpoſe, by ſophiſtry calculated to ſilence 'the ſtill ſmall voice' of conſcience. But it is ſurely ſurpriſing that perſons of rank, and of lives irreproachable, ſhould give the utmoſt poſſible circulation to ſuch blaſphemies as theſe, ſome of them by means of the preſs, and others by founding ſchools for the purpoſe of imbuing the minds of youth with *the goſpel*, which they are at much pains to perſuade the people is not preached by the regular clergy of any church in the united kingdom." (Pp. 324—334.)

Dallas's *Hiſtory of the Maroons.*

(Concluded from P. 41.)

WAR, with all its attendant means of deſtruction, forms a large branch of the evil introduced into the world by the natural depravity of man, and as it depends more immediately upon the paſſions, it will never be eradicated till they are univerſally brought under the dominion of reaſon and religion. But war, like other evils, may be mitigated, and according to the prevailing diſpoſitions of contending nations the horrors of it become more or leſs prominent. The means of deſtroying an enemy have been different in different ages and countries; and thoſe arms which at firſt appeared moſt calculated for deſtruction have proved in the reſult to diminiſh the carnage of battle. Gun-powder, the invention of which has received the curſes of the poet and philanthropiſt, it is well known economizes ſlaughter, when compared to the modes of fighting uſed in ancient times; and conſequently may be conſidered as having leſſened the evil of war. Nations in their conteſts with each other have had recourſe to the aſſiſtance of the lower orders of animals; horſes and elephants have been trained to purſue and to trample upon an enemy. It ſhould not ſeem that theſe auxiliaries could leſſen the horrors of the field, but when regiments of horſe are conſidered

ſidered as accelerating the end of a battle, by the ſpeed with which they overtake a routed body and prevent their rallying, it may be granted that, though more blood be ſhed in a flight than during the ſtruggle of oppoſed armies, yet, as they prevent the prolongation of the ſtruggle, they ſerve eventually to render the conteſt leſs expenſive of life; and the apparent cruelty of the expedient is compenſated by its beneficial effects. In this point of view only can the recourſe to the aid of brute animals againſt the fellow creatures of man be allowed by the reaſon of the genuine philanthropiſt, in defiance of the powerful and amiable feelings of his heart, which, while it ſhudders at the ſufferings of humanity, muſt exclaim; "Since evil muſt come, let thoſe meaſures be purſued that will contract it to the narroweſt limits!"

Theſe obſervations naturally ſuggeſt themſelves on taking up the ſecond volume of Mr. Dallas's work, where we find a new auxiliary of the brute-creation called in to ſtop a rebellion, which threatened no leſs than total deſtruction to the country in which it raged. Our readers will remember, that we ſuſpended our review of the hiſtory before us at the period of the Maroon-war, when after ſome months of a ſucceſsleſs and melancholy ſtruggle the Coloniſts would have purſued humiliating meaſures to perſuade the rebels to peace, had not General Walpole, ſeeing the miſchief with which it was pregnant, ſucceeded in diverting them from it. A little previous to this period an expedition to Cuba to procure Spaniſh Chaſſeurs and their dogs, to aſſiſt in quelling the rebellion was projected by Col. Quarrell, an officer of the Colonial Militia, who was appointed commiſſioner for the purpoſe, and furniſhed with letters from the Governor of Jamaica (Lord Balcarres) to the Spaniſh governor at the Havanna. Mr. Dallas, before he enters on the narrative of the expedition to Cuba, fully ſtates the queſtion reſpecting the employment of the chaſſeurs and their dogs, and clearly points out the difference between having recourſe to them on this occaſion, and the uſe formerly made of them by the Spaniards againſt the native Indians on the continent of America. When the circumſtance was firſt heard of in this country, we may remember what a clamour it raiſed. The humane boſom of an Engliſhman revolted at the ſeeming barbarity of the expedient, and Lord Balcarres was not only ſtigmatized by the public prints and pamphlets of that time, but attacked in the Houſe of Commons, where even his friends were at a loſs to defend him. Enough, however, was explained at that period to divert the cenſure of the Houſe, and the ſubject was not afterwards renewed.—The clear light in which it is placed in the volume before us would tempt us to give it to our readers, but that the whole would require more room than we can at preſent afford, and we muſt, therefore, refer them to the work itſelf. The expedition to Cuba, which is related in the three firſt letters of the ſecond volume, conſiſts of the adventures of Col. Quarrell in fulfilling his commiſſion. This, if not the moſt intereſting, is not the leaſt entertaining part of the work.

The occurrences, ſufferings, perſeverance, eſcapes, and ultimate ſucceſs, border on romance; or rather on that mode of hiſtorical compoſition which the French writers have at times ſucceſsfully adopted, as in Anacharſis, where the imaginary travels of an individual are made the ſtock for engrafting the events of hiſtory. Having quitted the melancholy ſcenes of the Trelawney mountains, Mr. D. profeſſedly enters upon the voyage to Cuba, with a deſign of not confining his pen to dry facts, ſolely connected with the Maroon-war, but to amuſe his readers with a detail of occurrences which took place during the voyage, and while Col. Quarrell was on the iſland of Cuba. They are, however, not only entertaining, but evince an uncommon energy of mind and reſolution in accompliſhing the object in view. Excited by the hope of ſaving the iſland of Jamaica, Col. Q. was indefatigable in his purſuit, defied fatigue and ſickneſs, and by perſeverance overcame difficulties that appeared inſuperable. The number of Spaniſh chaſſeurs wanted were not eaſily to be obtained, nor were they at laſt procured without a ſtratagem which Col. Q. was under the neceſſity of uſing, or of foregoing the fruits of his labour. Peace had juſt been made between France and Spain, and the Spaniſh governor, apprehenſive that if he allowed a conſiderable number of the chaſſeurs to go to Jamaica, it might, by the tyrants of France, be repreſented to the Court of Madrid as aiding an enemy, and ſuffering them to recruit in the dominions of his maſter, refuſed to give permiſſion to more than a quarter of the number required. Finding it in vain to urge him, Col. Q. determined, if poſſible, to take the numbers he wiſhed to have without farther conſulting the governor. By this conduct he indeed avoided implicating the Spaniard with his Court, but prepared dangers for himſelf had he not ſucceeded; and his ſucceſs was aſtoniſhing. As the obtaining of the Chaſſeurs and their dogs was the object of this expedition, and as the nature of them has been much miſtaken, the following extract will, we doubt not, be acceptable to our readers.

"The commiſſioner every where met with the greateſt hoſpitality, and received the politeſt attentions from the moſt reſpectable families. He was particularly obliged to an Engliſh Guinea-merchant, named Allwood, reſiding at the Havanna, through whoſe influence with perſons of the higheſt rank and appointments he had great advantages, many intereſting themſelves in promoting his views. One of them, Don Manuel de Seias, the Alcade Provinciale, commanded about ſix and thirty chaſſeurs, who were in the king's pay. The employment of theſe is to traverſe the country for the purpoſe of purſuing and taking up all perſons guilty of murder and other offences, in which they ſeldom fail of ſucceſs, no activity on the part of the offenders being able to elude their purſuit. An extraordinary inſtance occurred about a month before the commiſſioner arrived at the Havanna. A fleet from Jamaica, under convoy to Great Britain, paſſing through the gulf of Mexico, beat up on the north ſide of Cuba. One of the ſhips, manned with foreigners, chiefly renegado Spaniards, being a dull ſailer, and conſequently lagging aſtern, ſtanding in with the land

land at night, was run on ſhore, the captain, officers, and the few Britiſh hands on board murdered, and the veſſel plundered by the Spaniſh renegadoes. The part of the coaſt on which the veſſel was ſtranded, being wild and unfrequented, the aſſaſſins retired with their booty to the mountains, intending to penetrate through the woods to ſome remote ſettlements on the ſouth ſide, where they hoped to ſecure themſelves, and elude all purſuit. Early intelligence of the crime, however, had been conveyed to the Havanna, and the aſſaſſins were purſued by a detachment of twelve of the Chaſſeurs del Rey, with their dogs. In a few days they were all brought in and executed. The head and right arm of each were ſuſpended in frames, not unlike parrot-cages, which were hung on various gibbets, at the port and other conſpicuous places on the coaſt, near the entrance of the harbour.

" The dogs carried out by the Chaſſeurs del Rey are perfectly broken in, that is to ſay, they will not kill the object they purſue unleſs reſiſted. On coming up with a fugitive, they bark at him till he ſtops, they then couch near him, terrifying him with a ferocious growling if he ſtirs. In this poſition they continue barking to give notice to the chaſſeurs, who come up and ſecure their priſoner. Each chaſſeur, though he can hunt only with two dogs properly, is obliged to have three, which he maintains at his own coſt, and that at no ſmall expence. Theſe people live with their dogs, from which they are inſeparable. At home the dogs are kept chained, and when walking with their maſters, are never unmuzzled, or let out of ropes, but for attack. They are conſtantly accompanied with one or two ſmall dogs called finders, whoſe ſcent is very keen, and always ſure of hitting off a track. Dogs and bitches hunt equally well, and the chaſſeurs rear no more than will ſupply the number required.—This breed of dogs, indeed, is not ſo prolific as the common kinds, though infinitely ſtronger and hardier. The animal is the ſize of a very large hound, with ears erect, which are uſually cropped at the points; the noſe more pointed, but widening very much toward the after-part of the jaw. His coat, or ſkin, is much harder than that of moſt dogs, and ſo muſt be the whole ſtructure of the body, as the ſevere beatings he undergoes in training would kill any other ſpecies of dog. There are ſome, but not many, of a more obtuſe noſe, and which are rather ſquarer ſet. Theſe, it may be preſumed, have been croſſed by the maſtiff, but if by this the bulk has been a little increaſed, it has added nothing to the ſtrength, height, beauty, or agility of the native breed.

" The chaſſeur has no other weapon than a long ſtrait muſchet, or couteau, longer than a dragoon's ſword, and twice as thick, ſomething like a flat iron bar ſharpened at the lower end, of which about eighteen inches are as ſharp as a razor The point is not unlike the old Roman ſword. The ſteel of them is excellent, and made at Guanabacoa, about three miles from the Havanna. The handle of the muſchet is without a guard, but ſcolloped to admit the fingers and ſuit the graſp. Theſe men, as we have ſeen, are under an officer of high rank, the Alcade Provinciale, and receive a good pay from the government, beſides private rewards for particular and extraordinary ſervices. They are a very hardy, brave, and deſperate ſet of people, ſcrupulouſly honeſt, and remarkably faithful.

" A body of men of the ſame deſcription and character reſide at Beſucal, within the Marquiſa's juriſdiction. Theſe are not in the king's pay, but are chiefly employed, like the Maroons in Jamaica, in ſcouring the moun-

mountains of this extenſive country to take runaways, for which they have a fixed reward, and to attack all bodies of negroes collected for hoſtile purpoſes, which is ſometimes occaſioned by the rigour exerciſed on the Spaniſh plantations: for although in other employments, and particularly in domeſtic ſervice, the ſlaves are treated kindly, and live a very eaſy life, it muſt be owned that the ſtate of ſlavery on the ſettlements is not unattended with ſeverity. The greateſt commotions, however, have been occaſioned by Spaniſh piety. Many of the largeſt and beſt ſugar eſtates in the iſland of Cuba belong to the different eccleſiaſtical orders, who are the moſt rapacious of planters. Under the maſk of diſcouraging a vicious intercourſe with the ſexes, ſome of them religiouſly reſolved to purchaſe only male negroes; a devout auſterity impoſed upon the poor fellows, which, would the good Fathers candidly confeſs it, would appear to originate in the temporal policy of *Quærenda pecunia primum eſt*, it being thought that men can do more work than women. Deprived of connexions reſulting from one of the chief laws of nature, and driven to deſperation, the unhappy negroes, not unlike the firſt Romans, have been known to fly to neighbouring eſtates, ſeize on the women, and carry them off to the mountains. There, in order to ſecure and defend themſelves, they fell upon ſome Spaniards, killed them, and thus procuring a few fire arms, lances, and cutlaſſes, attempted to make a reſiſtance againſt the laws: but in vain; a few of the Beſucal people, with their dogs, have always proved an overmatch for them.

"The activity of the chaſſeurs no negro on earth can elude; and ſuch is their temperance, that with a few ounces of ſalt for each, they can ſupport themſelves for whole months on the vegetable and farinacious food afforded by the woods. They drink nothing ſtronger than water, with which, when at a diſtance from ſprings, they are copiouſly ſupplied by the wild pine, by the black and grape withes, which are about two inches in diameter, and the roots of the cotton-tree. Of the laſt, ſix feet junked off the ſmaller part of the root, where it tapers to the thickneſs of a man's thigh, will yield ſeveral gallons of water. In the greateſt drought theſe reſources ſeldom fail. For the wild pine they are obliged to climb trees; but that they do almoſt with the velocity of a monkey. This plant takes root on the body of a tree, and the leaves of it are ſo formed as to catch the rain and conduct it to a reſervoir at the baſe, where being never expoſed to the ſun, it is found delightfully freſh and cool. But the eaſieſt method of obtaining water in the woods, and with leſs delay on a march, is from the black and grape withes; it is done with greater expedition than drinking at a ſpring. The chaſſeur catches a pendent withe, which, with his muſchet, he divides about two feet from the ground, and applies the end of the withe, as it hangs, to his mouth, or to his dog's, who indicates his thirſt: he then cuts the withe off, about ſix feet higher, keeping the upper end elevated, when the air being admitted above, he receives through the porous fibres of it near a quart of delightful cold water. With reſpect to animal food, if any of them happen to deſire it, they find no difficulty in obtaining it. The little finder, if ſet on, but not otherwiſe, will ſoon bay one of the wild hogs with which the woods abound; the animal, retreating for ſhelter to the trunk of a tree, is immediately tranſfixed with a lance. The men cure as much of the fleſh as they think they will have occaſion for, by ſcoring it internally to the ſkin, ſprinkling it with ſalt, and ſmoking it; over the ſmoke they throw ſome aromatic leaves,

leaves, which not only add to its flavour, but assist in preserving it. The meat thus cured will keep for months, and is esteemed a very great dainty by the most refined epicures. It is in fact the jirked hog, already mentioned in the account of the Maroon mode of life. The part of the hog not preserved is given to the dogs. The pursuit of the game is entirely the province of the finder; the larger dogs, from their training, would pass a hog without notice; were one of them to bark at a hog, he would be severely punished. The chasseurs beat their dogs most unmercifully, using the flat sides of their heavy muschets. When they are going out on service, the large chains in which they are kept at home are taken off, and a light, but well-twisted, cotton-rope substituted, to which the muzzle and collar joined together are attached at one end, while the other is fixed to the belt of the chasseur; who, when a pursuit is to be made, slips them off, securing them round his waist with the rope to which they are tied, draws his muschet, and pushes forward nearly as fast as his dogs; for the latter are impeded by the underwood, and are sometimes so entangled as to require the assistance of their masters to cut their way through the difficulty which obstructs their proceeding. The greatest privation felt by a chasseur in service is the want of a segar, which he must not use in the woods, where the scent, from the freshness of the trees and stillness of the air, continues long suspended, and is gradually spread in the atmosphere, by which the company could not but be betrayed, in spite of the great silence which they observe on their marches. At other times the segar is hardly ever out of their mouths.

"I must now complete your idea of a Spanish chasseur, by giving you a description of his dress. You may imagine it will be brief, for the wearer is not a man of fashion, and he lives beneath a vertical sun. A check shirt open at the collar so as to expose the neck, from which hangs a small crucifix; a wide pair of trowsers, also check; a straw hat, or rather one manufactured of the morass thatch divided into small filaments, seven or eight inches in the rim, with a shallow round crown, and very light; add his belt and sword, already described, and a pair of untanned leather shoes. Into this dress put a man with a Spanish countenance, swarthy but animated, a person above the middle size, thin but not meagre: to his belt affix the cotton ropes, and imagine them attached by collars round the necks of his dogs, and you will have a finished picture of him.

"Besides his untanned shoe, the chasseur often contrives in the woods a curious defence for his feet, which is greatly preferable. Having skinned the thighs and hocks of the wild hog, he thrusts his foot into the raw hide as far as he can force it, then cuts a small slip at the instep, and with his knife takes off the superfluous skin behind, adapting the remainder to his ancle and the lower part of his leg. The pliant hide takes the shape of a close short half boot, fitting like a glove on the foot, with a lengthened useless projection beyond the toe, something resembling the modern fashion of our beaux. This contrivance will last a march of weeks, or months; but once taken off, the skin dries, shrivels, and becomes useless. There are *porco zapatos* made of dried hides, that reach to the calf of the leg; but they are wide, hard, and not pliant to the feet.

"The Belucal chasseurs had not above seventy dogs properly broke; the others, of which they had many, though of the same breed, will kill the object they pursue: they fly at the throat, or other part of a man, and never

never quit their hold, till they are cut in two. Theſe dogs, however, are ſeldom, if ever, carried out till perfectly trained."

When the Commiſſioner arrived with the Chaſſeurs at Montego-Bay, he found a general deſpondence prevailing over the iſland of Jamaica, which the news of the diſembarkation of the Spaniards helped to diſpel, and Col. Quarrell was conſidered as the ſaviour of his country. The dry weather was ſetting in, and had the Maroons had time to reſort to the uſe of fire, the whole iſland muſt have been deſtroyed; the ſlaves forced to depend upon their own foreſight for ſubſiſtence, would have been driven, in ſpite of themſelves, into a wild ſtate of exiſtence, and the diſtreſs of the coloniſts would have been dreadful. The news of the arrival of the Chaſſeurs and dogs was ſoon carried to the Maroons, and ſtruck a damp into their hearts: from that inſtant they became hopeleſs and depreſſed, and in leſs than a fortnight concluded a treaty of peace with General Walpole. The non-obſervance, or the irregular obſervance of this treaty on the part of the Maroons, gave riſe to a difference of opinion between the Lieutenant-Governor and General Walpole, and was followed by an act of the Aſſembly of Jamaica, decreeing a tranſportation of the tribe of Trelawney-Town Maroons, with a few exceptions. The juſtice of this act may be very ſeriouſly queſtioned, be the ground of policy what it may. To ſubmit, on condition of not being ſent off the iſland, was agreed by the Maroons, and it was their intention; but they did not ſubmit by a certain day appointed for their ſurrender. Now, the only queſtion in juſtice and reaſon appears to be, was the omiſſion of ſurrendering on that very day the conſequence of a determination to continue hoſtilities; or was the delay unavoidable, or the reſult of timidity?—The fact ſeems to be that ſome came in before that day, ſome on the day, ſome afterwards, from day to day, as they were encouraged by General Walpole to depend upon the faith of the white people; and in a fortnight all had ſurrendered but a ſmall party, who, fearing to truſt to the mercy of the coloniſts, retired to the heart of the woods; and theſe in the end ſurrendered in the belief of being admitted on the ſame terms as the reſt. In common contracts every ſtipulation muſt be conſidered by moraliſts according to the underſtanding of both parties; and he who binds another to what was evidently not mutually comprehended in the ſame ſenſe, may have law and power on his ſide, but not honeſty. We do not ſee how the general tranſportation of the Maroons can be defended on principle; and we are inclined to think that it can be as little defended on policy. They were not people tainted with revolutionary peſtilence; they were uncivilized, and in the outſet rebellious with the hope of obtaining their wiſhes; but after their humiliation, a prudent lenity obſerved towards them might have rendered them a valuable body to the colony, as is the caſe with the other tribes of Maroons now in Jamaica. Be this as it may, it is inconceivable that an aſſembly of men

men of ſenſe ſhould have acted on two ſuch oppoſite grounds, in tranſporting theſe people, as we find recorded in their own Reſolutions; one part being tranſported for *not ſurrendering by the time* appointed, and another that had abſolutely *ſurrendered before* the commencement of hoſtilities. The whole tribe was embarked and ſent off to Halifax, where they remained till their final removal to the colony of Sierra Leone. The occurrences relative to them while they reſided in North America, are detailed at ſufficient length by Mr. D.; and the part they took on their arrival in Africa in quelling an inſurrection of the Blacks already in the colony, is a ſtrong preſumptive proof that they might ſafely have been ſuffered to remain in Jamaica. The following extract is an account of their arrival in Halifax.

"The commiſſary, having left Jamaica with a perfect confidence of being authorized to put into execution the plan he had ſuggeſted for ſettling the Maroons, and conſidering the port of Halifax as intended only for a place to halt at till his Majeſty's pleaſure ſhould be known, had made every arrangement for carrying it into effect, and that no unneceſſary delay might be occaſioned at Halifax, the warm clothing for the Maroons had been made up during the paſſage. The clothes were made in a uniform manner, preſerving only ſuch diſtinctions in thoſe of a few of the officers as was thought proper to ſupport their authority for the welfare of the reſt. On the banks of the American coaſts the tranſports parted with the homeward bound fleet. One of them having ſeparated from the Dover and the other in a fog, arrived on the 21ſt of July in Halifax harbour, where the two others anchored on the 23d. About four miles below the town, the Dover was boarded by a man of war's boat, in which the commiſſary obtained a paſſage, and upon landing, found that an order had been iſſued by his Royal Highneſs (Prince Edward, now Duke of Kent) the commander in chief, to prevent any one being landed from the tranſports. A report ſo unfavourable to the Maroons had preceded them, that the inhabitants had expreſſed the greateſt fear of their being permitted to come on ſhore. The commiſſary, having waited on the Admiral in town, and on the Prince and the Governor at their houſes in the country, and delivered his letters; and having aſſured them of the orderly conduct of the Maroons ſince their embarkation, thought it proper to write ſome account of them, in order to give ſuch aſſurances as would remove all apprehenſion of the dangers with which the inhabitants had been alarmed. This ſtatement being communicated to his Royal Highneſs, and circulated among the principal perſons of the place, had its deſired effect.

"The curioſity of the Prince being greatly excited to ſee a body of people who had made ſuch an oppoſition to a regular military force, and who had for months protracted a war againſt ſo great a ſuperiority, deſired the commiſſary to attend him on board the tranſports. The Maroons were prepared for the occaſion, and being dreſſed in their new clothing, made a very handſome appearance. His Royal Highneſs, on going into the Dover, found the detachment of the 96th regiment drawn up on the after-part of the quarter-deck, their arms reſted, and muſic playing; the Maroon men in a uniform dreſs in lines on each ſide, the whole length of the ſhip, and the women and children forward, dreſſed clean and neat.

The

The Prince was no leſs ſurpriſed with the novelty of the ſight and the decent and orderly appearance preſented by the Maroons, than pleaſed with the uniformity and propriety of their dreſs. Accuſtomed to view lines of men with a very diſcriminating eye, the juſt proportion of their limbs, their height, and their neatneſs, did not eſcape the notice of his Royal Highneſs. He remarked that they poſſeſſed in theſe an excellence not obſervable in the other claſſes of negroes he had ſeen, and ſaid he thought them well adapted to military ſervice. He ſpoke to ſome of the captains, who, in addreſſing him, called him *Maſſa Prince*, and *Maſſa King's Son*. His Royal Highneſs, though acquainted with the circumſtances under which they were, and that Halifax was only a place of temporary reſidence, could not view ſuch ſtrength and vigour in a ſtate of inactivity, without a wiſh to have them uſefully employed. At this time the French ſquadron under Richery was off the coaſt to the northward, and had been committing ravages on the fiſhing ſtations of Newfoundland. From the magnitude of his force, it was not unlikely that he would attempt a deſcent at Halifax, where every preparation was making to receive him. The fortifications, however, were not ſufficiently completed ſo as to bid him defiance, and the Prince, in order to accelerate the finiſhing of them, propoſed to permit the landing of the Maroons, provided they would work on the citadel, a very extenſive fortification, intended for the defence of the town, and lately begun to be erected. On the propoſal being communicated to them, they unanimouſly declared that they would work or do any thing for Maſſa Prince, or for Maſſa King, freely and without pay. And here it may be obſerved that it was not only in Nova Scotia that they manifeſted their reverence for the very name of the King; he had ever been a favourite with them in the mountains of Trelawney. Negroes in general have no notions of equality: among themſelves ſome families are held in higher eſtimation than others, and no people pay a greater deference to their ſuperiors than they to their chiefs. When the negroes in St. Domingo were excited to take arms againſt the royaliſts, it was under the idea that the latter were rebelling againſt the will of the King. The teſtimony of loyalty given by the Maroons, could not but be pleaſing to Prince Edward, but his Royal Highneſs would by no means accept of their ſervices without a compenſation, and they agreed to receive the uſual pay of ſuch labour. It being the height of ſummer, temporary houſes were made of boards, and others hired for them near the town and citadel; ſome tents were pitched, and the Governor allotted the barns of his farm near the place for the ſame purpoſe. The whole body was accordingly landed and marched to their quarters. Providing for them in this ſituation was extremely expenſive, every neceſſary article of life increaſing in value. In a ſhort time this dreadful banditti were conſidered as a great acquiſition to the country. The little money they brought with them, and what they acquired by their labours, was ſpent in the town, whence alſo the neceſſary ſupplies for immediate uſe were furniſhed, ſo that intelligence of their reembarkation would now have been moſt unwelcome. The lines of the citadel were raiſed with rapidity, and the Maroon-baſtion, completed under the direction of Prince Edward, will long remain a monument of the active induſtry of the people whoſe name it bears. Pleaſed with the conduct and utility of the Maroons, and the advantages already flowing from their ſhort reſidence, the governor of the province haſtened to acquaint his Majeſty's miniſters with the happy iſſue of their landing; and, in a letter

to

to the Duke of Portland, repreſented the pleaſure expreſſed by the Maroons, and their deſire of being ſettled in the country. The kindneſs with which they were received, their removal from the tranſports in which they had been long confined, and the pleaſant ſtate of the weather at the time they arrived, were juſt grounds for the ſatisfaction they expreſſed, and a general joy was diffuſed both among them and the inhabitants on the arrival of the diſpatches relative to them from the Duke of Portland, which were received by the Governor nearly about the time they were expected. In theſe diſpatches his Grace recommended the Maroons to the care and protection of the Governor, and gave inſtructions for their being ſettled in the province of Nova Scotia, provided it could be done without injury to the colony. The liberal intentions of Jamaica teſtified in the commiſſary-general's commiſſion, where the vote of 25,000l. was received, was generally conſidered with great ſatisfaction, and the Governor highly pleaſed with the charge, undertook to make ſuch arrangements for the ſettlement of the Maroons as he judged proper, to which the commiſſary, on the communication of the Duke of Portland's letter, thought himſelf under the neceſſity of implicitly ſubmitting."

We ſhall not enter into an examination of the proceedings in Halifax, and the ſubſequent diſpute between the Governor of Nova Scotia and the legiſlature of Jamaica, reſpecting the eſtabliſhment provided for the Maroons, and the ſums of money voted for their uſe; in which there ſeems to have been great miſunderſtanding and much miſmanagement, that ultimately laid on this country a burden which it had no right to ſuſtain, but which it could not avoid without the greateſt barbarity.

The remaining part of Mr. D.'s work is perhaps the moſt intereſting of the whole, containing, what was much wanted, the hiſtory of Jamaica for the laſt ten years, and an account of the preſent ſtate of that iſland. The improved ſituation of the Negroes is highly gratifying. When coercion, humanely exerciſed, produces a happineſs which unlimited freedom cannot attain, it does not merit that reproach which ſo generally attaches to the very name of ſlavery.—The power of following the bent of will, though the ſource of much enjoyment, cannot be general. It is the doom of man to labour; and that ſcheme, call it by what name we will, is the wiſeſt, which moulds that doom with the greateſt portion of happineſs. A ſenſe of religion, of the fallen ſtate of man, and a lively hope of a bleſſed immortality, are conſolations and comforts that may be univerſally ſpread. Theſe it is incumbent upon the government of every country to aſſiſt all its ſubjects, of whatever denomination, to attain; theſe, we are of opinion, it is incumbent upon the legiſlatures of the Weſt India iſlands to provide the negroes with opportunities of attaining. The laws relative to the extenſion of the bleſſing of Chriſtianity in Jamaica are unavailing; and the abſurdity upon the face of them is almoſt enough to create a ſuſpicion that the legiſlature never had an idea of accompliſhing the object of them. The law enacts that every clergyman ſhall wait at his church on Sunday, before or after ſervice, a certain time, for the baptiſm and inſtruction

of

of ſuch negroes as ſhall preſent themſelves to him. "Eſtimating the number of the clergy," ſays Mr. D. "by the pariſhes in Jamaica, there is not above one to 1,500 white people, nor above one to 15,000 of the general maſs of inhabitants. Pariſhes form large diviſions of the iſland, and might rather be called counties, as may be judged by recollecting that there are only twenty in the whole iſland, a number which we find nearly equalled in the limits of ſome ſmall country towns in England. The abſurdity of a clergyman waiting at his church for the arrival of 10,000 catechumens, ſome of whom, with the utmoſt expedition, could not perform in three days the journey they would have to take, is too glaring to need being pointed out." We earneſtly recommend to thoſe whoſe office it is to attend to the maintenance of our religion, to peruſe the plan, offered in this volume, of propagating Chriſtianity among the negroes; and if, on inveſtigation, it be found impracticable in the form preſented, to build at leaſt ſome ſcheme upon it, to extend to the negroes the healing and conſolatory balm of redemption and ſalvation through Chriſt. We do not, however, mean to give an idea that we think Mr. D.'s ſcheme impracticable; on the contrary, it appears to us ſimple and rational, calculated to ſpread the influence of the Church of England over the minds of a large portion of our fellow-creatures, and to preſerve them from thoſe ſchiſms which are always dangerous to a ſtate.

To do complete juſtice to Mr. Dallas's work, we ſhould poſtpone our review of the parts we have not yet touched upon, which our readers may obſerve by turning to the conciſe analyſis we gave of the different letters in our laſt number, but recommending the work itſelf as one that has a juſt claim to a place in the library of all who read, we ſhall content ourſelves with adding ſome brief miſcellaneous obſervations. On the ſubjects of the ſlave trade and ſlavery, the opinions on both ſides are fairly ſtated, and though Mr. D. evidently appears a friend to the planter, he is above drawing a veil over the defects of the colonial ſyſtem. While he takes pleaſure in dwelling upon the improvements that have been made, he boldly advances the charges againſt them, and ſhows what they have yet to do to triumph over the clamours of their adverſaries. The evils attendant upon the law, that makes the negroes' chattels liable to be ſeized by an officer of juſtice, to be torn from their families and homes, and ſold to the higheſt bidder for the payment of a debt; and the ſcandalous neglect, or treacherous manœuvres of certain legal agents, call loudly for conſideration and amendment. The iniquitous practices of ſome of thoſe men who have been appointed attornies, that is, agents, to eſtates, are admirably and fully expoſed in Letter XIX, which concludes with an anecdote that we cannot refrain from extracting.

"Before I conclude this letter, I will relate an anecdote which will illuſtrate the ſubjects of it, more than a volume of reflexions. A gentleman

man, who had long been a merchant in Kingſton, and who was afterwards a cuſtos of one of the pariſhes of the county of Middleſex, had for many years lived in the cloſeſt friendſhip and intimacy with another merchant of the ſame town, who traded to Liverpool, where he afterwards eſtabliſhed an eminent commercial houſe. The cuſtos, ſo let me call him, though it was not till afterwards he roſe to that dignity, originally kept a ſmall ſtore or ſhop, in Kingſton; which enabling him to provide a good table was the foundation of the attachment of the Liverpool man, who was alſo, at the commencement of their friendſhip, a ſmall ſtore-keeper. Unluckily for that friendſhip they became rivals; both loſt their hearts to one lady, who preferred and maried the cuſtos; a ſucceſs that never was to be forgiven by the rejected lover, who, however, preſerved the ſemblance of attachment to his friend, till a fatal opportunity occurred of ſtriking a deadly blow. In the courſe of buſineſs the cuſtos, as attorney, became poſſeſſed of ſome demands, in right of others, upon an eſtate which lay very remote from his reſidence, and againſt which a bill was filed. It was taken under the protection of the court of chancery, and the cuſtos, coming forward as a conſiderable creditor, was appointed receiver. In this ſituation the eſtate remained about thirty years, during which time, the receiver managed to buy up for himſelf moſt of the other claims upon it. He worked a gang of his own negroes on it, and proceeded in the routine neceſſary to ſwallow it up; but in ſpite of every thing, the perverſe and obſtinate ſoil abſolutely cleared it of its incumbrances. This, however, was known only to the cuſtos, for the original proprietor was dead, and the perſons to whom the eſtate lawfully belonged, had long ceaſed to think of a property of which the only thing they had ever heard was, that it was ruined, and irrecoverably gone. The cuſtos at length unboſomed himſelf to his friend the Liverpool man, whom he commiſſioned to find out the proprietors, and to purchaſe their title for him at the moſt moderate price. The eſtate had been ſettled on the original proprietor's daughter and heireſs, who had married a poor clergyman in Cheſhire or Lancaſhire. The remote and obſcure reſidence of this couple was diſcovered, but the reverſion of the eſtate being veſted in their ſon, who wanted two years of being of age, a delay was made till the buſineſs could be puſhed and concluded at once, without giving a notice, which in the courſe of two years might have led to an enquiry that muſt have defeated the object. The delay, however, proved no leſs deſtructive to the cuſtos's ſcheme; for the Liverpool man, chewing the cud of diſappointed love, betrayed his friend, and made his ſecret the means of arranging ſome private plans, and of advancing his own intereſts. The lands in queſtion lay between two very valuable eſtates of a man of moſt opulent fortune, who was one of the Liverpool man's correſpondents. Such a range of rich ſoil was in itſelf a moſt deſirable object to the poſſeſſor of a contiguous property, but it was beſides rendered of ineſtimable value to him, from its containing a part of the bed of the river, which afterwards ran through his own eſtate and turned his mills. He had always caſt his eye upon it, and was determined, if poſſible, to obtain it at any price. The knowledge of this beſet the imagination of the Liverpool man, who having ſome delicate arrangements to make with the rich man, in which his own intereſt was concerned, determined to make him, and not the cuſtos, the maſter of it, for little or nothing; by which he ſmoothed ſome untoward occurrences, and ſecured the conſignment of a thouſand hogſheads of ſugar, which he had ſome grounds for fearing

would be taken from him. Having made his conditions, he unravelled the plot, to the rapturous aſtoniſhment of his correſpondent, a few months before the clergyman's ſon came of age. Too impatient to wait, the happy correſpondent flew immediately to the poor dwelling of the unconſcious heireſs, and having properly introduced the ſubject to the clergyman, offered two thouſand five hundred guineas for the title. Little leſs enraptured than the gentleman himſelf, the clergyman declared that he thought it a very bold offer for an expectation which he had long conſidered of no value. The gentleman aſſured him, that as he had the means of going to law, he meant, if he became the purchaſer, to run all riſks, and to ſpare no expence in recovering the eſtate. The overjoyed couple, who could not ſee through the maſs of two thouſand five hundred guineas any thing half ſo ſubſtantial in the clouded proſpect of a Weſt Indian property, were eager to conclude the bargain, and by legal inſtruments of conveyance diſpoſed of their rights; and ſhortly after, their ſon coming of age, the full title in fee was made over to the purchaſer, who taking all his meaſures by the Liverpool man's advice, loſt no time in eſtabliſhing his acquired title. He haſtened to Jamaica, and at a conſiderable expence brought the receiver to an account. The cuſtos was all amazement, and not being able to pay the amount of the balance in his hands, not only gave up the eſtate to the purchaſer, but alſo made over a large tract of land belonging to himſelf in the eaſtern part of the country. The eſtate has been conſolidated and improved, and is now one of the firſt properties of its ſize in the iſland."

And does this man of opulent fortune yet exiſt on earth? or are his heirs in poſſeſſion of this ill-gotten eſtate? If he be alive, and think he has a ſoul, let him ſee to it. Is he young and vigorous? He will grow old and decrepid. Is he old and decrepid? Death ſtares him in the face. In the world whither he is haſtening, what hand does he expect will be held out to receive him? Spirits akin to the defrauded family? Unhappy man! if thou haſt yet time to reflect, ſeek out, more anxiouſly than thou ſoughteſt them before, the guileleſs pair, whoſe ignorance betrayed them to the act which made thee maſter of their property: thy title may be regiſtered on earth, theirs continues paramount in the regiſtry of Heaven: ſeek them out, while yet thou liveſt, and by a full reſtitution make all the reparation in thy power to them, and to that all-ſeeing Being, in whoſe ſight one virtuous deed outweighs all the wealth that avarice itſelf could graſp in imagination.

Before we lay theſe volumes by, we muſt obſerve, and we do with the greateſt pleaſure, that the events which have occurred during the laſt ten years have taught leſſons of wiſdom in every quarter of the globe; and the Weſt Indies have improved by thoſe that have fallen to their lot. Notwithſtanding the repulſe of Buonaparté in St. Domingo, and the diſtracted ſtate of the negroes in that iſland, Jamaica does not ſeem to be in the danger which it was natural to fear. Mr. D. propoſes plans for its further ſecurity, but they require time, at leaſt that of ſettling the interior of the country with white inhabitants.

tants. However, both this and the plan of embodying county rangers, to be conſtantly traverſing the iſland, are well worthy the attention of the colonial legiſlature.

A Non-Military Journal, or Obſervations made in Egypt, by an Officer upon the Staff of the Britiſh Army; deſcribing the Country, its Inhabitants, their Manners and Cuſtoms; with Anecdotes, illuſtrative of them. In a Series of Letters. Embelliſhed with Engravings. 4to. Pp. 150. Cadell and Davies. 1803.

THE public has been ſo inundated with journals, accounts, &c. of Egypt, ſince our glorious campaign in that country, that there hardly ſeemed room for any future obſervations on the ſubject. But the writer of the preſent work has tried to find a new mode of gaining attention, by profeſſing, while engaged in very active and very dangerous military ſervice, to write a journal in which military events are to have no place.

This book conſiſts of eleven letters, which the author tells us, in his preface, are addreſſed to a lady he has ſince married. He has alſo choſen to imitate the arrangement of the Arabian Nights, and every letter ends abruptly, like each night of the firſt part of that work, with the obſervations of Carlos Ben, for ſo the author chooſes to ſtyle himſelf, "As, (to uſe his own words at the end of the firſt letter) in the words of Scheherazade, in the Arabian Nights' Entertainment, *that the day beginning to dawn* I will defer my deſcription of the town until to-morrow night." This may be very pretty in a correſpondence between two young lovers, but, like many other little circumſtances that muſt occur in ſuch a correſpondence, however agreeable to the parties themſelves, will be little intereſting to the public.

The author informs us he is a native of our ſiſter iſland, of which we find ſome traces in his phraſeology, ſuch as the expreſſion "a *drink* of excellent good water." And the confuſion of the ſign of the future tenſe in the following parody of a well known ſarcaſm where he ſuppoſes an Arab ſoldier lying behind a breaſtwork to ſay—"While I keep cloſe behind the work I can't well be hit; but the moment I get up to run away, I become a large and expoſed mark; therefore will I—

"Lie ſtill as I'm wiſe,
I'll be ſhot if I riſe."

It is ſingular enough that in a book profeſſing itſelf to be "a Non-Military Journal," the longeſt, and as we think the moſt intereſting letter in it, ſhould be chiefly engroſſed by a military object, viz. A deſcription of the diſcipline and internal arrangement of a Turkiſh army; but on this occaſion we may apply to the author (a ſoldier) the line of Horace—

"Naturam expellas furcâ tamen uſque recurret."

From this part, Letter VIII. we lay the following extracts before the reader.

"This army, to begin with the officers, with the exception of perhaps a dozen, is composed of men of the lowest birth, of no education, adventurers, or fellows formerly servants of some great men in Turkey, out of which country no person of family or property scarcely ever stirs, that description of man preferring to remain at home in quiet and indolence, enjoying his women, pipe, and coffee. In *such* an officer the Turkish soldier naturally puts no kind of confidence, but looks upon him as an *animal*, which in truth he is, equally ignorant with himself; never respects, sometimes dreads, and always despises him.——So much for the Turkish subaltern officer.

"Some of their leading men do not at all want sense, are clear-sighted and cunning; such is the Pacha, such Caya Bey, and Taya Bey, (commander of the Albanians,) and these are zealous active men too. The vizier, with uncommon good and pleasing manners, indeed *highly polished*, is, when talking of him as a soldier, a complete old woman, which, though a very good thing in its proper place, does not at all do at the head of an army!!

"Clever men are afraid to venture into their service, for a moment's jealousy or dislike might cost them their heads!!! This is a common punishment in the Turkish camp, to which we are now so habituated as to become almost callous, and so insensible as scarcely to shudder at hearing of several unfortunate sufferers!!

"An instance recently occurred, when I believe four or five lost their heads for attempting to force their way past a British soldier on sentry; yet, without this horrible mode of enforcing discipline, the Turkish army could not hold together; indeed it scarcely can be said to do so as it is.

"A certain number of Beys are ordered to take the field, and with them a given number of men; they force their farmers (if one may be allowed the term) to follow them, each man taking with him his own horse, arms, accoutrements, ammunition, and all appointments at his own expence. The motley groupe assembles round its chief, officers are nominated, standards are chosen, perhaps 30 or 40 among 200 men, each lesser group having its separate standard, and all following, *en foule*, one particular flag when on the march."

The following circumstance, considering the present situation of this country and France, is worthy of serious consideration.

"You will be surprized when I tell you that several French soldiers have deserted to the Mamelukes!!! How they can be so base, and so lost to manly feeling, I cannot conceive; for they subject themselves not only to every thing that is *humiliating*, but *disgraceful* to *human nature*.

"I should hope and believe that we *will* not suffer these soldiers to remain in the country, for their stay would be replete with mischief, and indeed of the most serious kind: in truth, there is no knowing what the extent of the evil would be; for, as any individual is liable to become chief of the Beys, why should not one of these intriguing Frenchmen *who possibly may be sent on purpose*, gain such ascendancy by a display of talent, energy and activity of mind and body, (which they fully possess,) as to win the hearts of the Mamelukes, and not only incline them towards the French but

but enſure their alliance and active aſſiſtance at any future period when France may again attempt to conquer this country. I could ſay more upon this ſubject; but as neither of us are politicians, I will poſtpone my opinion until we meet."

By the way "neither of the parties are politicians." We do not ſee why the gentleman ſhould be more deſirous of giving his opinion on the ſubject to the lady vivâ voce than by letter.

We ſelect the following account of the partiality the Arabs have for the Engliſh in contra-diſtinction to the French.

"To prove to you how decidedly we are favoured, without entering into any more reaſons why it ſhould be ſo, I will ſtate to you ſome curious facts.

"No Frenchman has ever dared to ſtraggle even a few hundred yards from his garriſon without the certainty of being murdered.

"No diſpatches have ever been ſent by the French through the country, or boats up the Nile, without very ſtrong eſcorts.

"We, on the contrary, employ ſingle dragoons to convey our diſpatches all over the country; officers ſervants with baggage, individuals of every deſcription conſtantly paſs between Alexandria, Roſetta, and Cairo, without any one ſolitary inſtance having occurred of an outrage being committed in any ſhape.

"Our boats are ſent up to Cairo laden with ammunition, ſtores of all kinds, and proviſions, without a creature in the boat but the Arabs, and never require a ſingle ſoldier to protect them!!!

"The following anecdotes are proofs of a more *active* preference towards the Britiſh;

"An officer's ſervant, croſſing the Deſert between Etko and Roſetta, late in the evening, was taken ill, and found lying in the ſand by ſome Arabs; they took him to their home, treated him with uncommon kindneſs and attention, were ſcrupulouſly careful in reſtoring to him all his baggage, which, together with him, they brought ſafe to Roſetta the third day.

"Near Foua, a captain of the navy had ſtraggled from his boat, was ſeized by ſome Arabs, who, from the ſimilarity in his uniform, miſtook him for a Frenchman, had plundered and ſtripped, and were actually about to murder him, when one of them, more ſagacious and humane than the reſt, tore a button from his coat, ſuſpended his execution, ran to the bank of the Nile, and ſeeing an Engliſh boat, produced the button to the ſailors, who acknowledged it by calling out *Ingles*; he inſtantly returned to his party with the information, who as quickly releaſed their captive, reſtored to him his effects, and eſcorted him in ſafety to the boat."

Thoſe parts, however, that relate to the domeſtic economy and manners of the natives, are by no means deficient in merit. This picture of Turkiſh indolence is well drawn. Speaking of the plantation of trees that ſurround Roſetta, the author ſays—

"Nothing can be more grateful than an afternoon's ſtroll into theſe wildernesſes, where you find fruit-trees of various deſcriptions—orange, citron, lemon, fig, banana, olive, &c. &c. &c. and the noble date tree o'er-topping every other and breaking the uniformity. All theſe appear to be thrown indiſcriminately together, and growing in the wildeſt luxuriance, afford a

perfect ſhade and cool retreat for the inactive being that I mean to preſent you in the ſhape of a Turk.

" Figure to yourſelf this creature, too lazy to enjoy the *still freſher* air, by walking upon the banks of the Nile; riding his Booricos (aſs) to one of theſe gardens, attended by boys, who carry his pipe, coffee, cuſhion and carpet—there ſtretched out under a tree, *apparently* wrapped in weighty abſtraction, *ſeeming* to meditate ſome great *coup*, (while he puffs the ſmoke through his noſtrils.

" Appearing to ſeek this retreat to feed upon his fancy, immerged in the *ſemblance* of deep thought,

'he thinks of nought——but——

coffee—pipe—pipe and coffee. The maxim of this brute ſeems to be, let the morrow take care of itſelf—ſufficient to the day is the evil thereof.* Ignorant, ſuperſtitious, intolerant and ſupercilious is the character of this ſelf-ſufficient being, *our Noble Ally*, whoſe haughty pride, vanity, and conſummate arrogance, added to the immoveable deteſtation with which he looks upon us, and the inveterate horror in which he holds us as Chriſtian dogs and infidels, places him in ſuch a point of view, in ſuch a light to the eye of a civilized being, that one is almoſt tempted to wiſh a partition of the Turkiſh empire between *Chriſtian* powers, to teach theſe Muſſulmen that we are at leaſt human beings, and the creatures of the ſame maker."

As we find *Muſſulmans* in another place, we ſuppoſe *Muſſulmen* here is an error of the preſs, and therefore ſhould not have noticed it, had it not been now too often adopted by careleſs or ignorant writers, who ſeem to think Muſſulmen a compound Engliſh word, whereas, in fact, they might with as much propriety write Germen and Romen, inſtead of Germans and Romans.

Speaking of the Ophthalmia, to which the inhabitants of Egypt are ſubject, the author ſays, " I ſhould doubt whether a black ointment, with which, by way of ornament, they paint the eyelids and eyelaſhes, tends much to benefit the eyes! They never pay or receive a viſit without daubing themſelves in this way, which is frightful." This is a curious proof of the immutability of eaſtern faſhions; the ſame practice among the Medes in the time of the elder Cyrus is recorded by Xenophon, and we are told in the Sacred Scriptures, that at a ſtill earlier period Jeſabel uſed to paint her eyes. Luckily our faſhions in the weſt are more changeable, or elſe we ſhould now ſee the hair of our countrywomen ſtill plaiſtered with powder and pomatum, a cuſtom to the unprejudiced eye at leaſt as *frightful* as this ornament of the ladies of Roſetta. We, however, ſpeak here of the ambroſial treſſes of the ladies of Britain—we have not a word to ſay in favour of the female brutus, or the Bond-ſtreet crop.

On the whole this is a pleaſing book, and we have no other fault to find with the ſtyle than the affectation occaſionally of a little *pertneſs* of phraſe, and a too frequent introduction of French ſentences, a practice which we always muſt deprecate.

" * Taken in a bad ſenſe."

Of

Of the plates, which are three, two are in direct oppoſition to the title of the work, one being a view of the landing of the Britiſh army in Aboukir Bay, and another the repreſentation of a ſoldier in the French dromedary corps.

As the author is now a married man, the *intereſting circumſtance* he mentions with ſome degree of incredulity in his fourth letter, "that a medicine taken by a woman will affect the infant at her breaſt," we truſt, will not long continue an object of great wonder to him,

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Overton's *True Churchmen aſcertained.*

(Continued from P. 144.)

IN his ſixth chapter Mr. O. treats of juſtification; and we cordially agree with him that "a more important inquiry cannot occupy the attention of rational creatures." But here, as in other parts of his book, we have to complain of a want of preciſion both of thought and of expreſſion. It is not, indeed, very difficult to aſcertain his ſentiments on the ſubject; but we are rather left to collect them from obſcure hints and oblique inſinuations, than fully informed of them, at once, in manly, open, and ingenuous language.

We are all aware of what moment it is, in every diſcuſſion, to define with accuracy the terms employed. In the preſent inſtance, the firſt queſtion is, what is meant by juſtification? "Our views of this particular," ſays our author, "are fully expreſſed by Archbiſhop Cranmer, in his 'Diſcourſe of Juſtification,' on reviewing the erudition of a Chriſtian man. To be juſtified, this prelate here ſhews, is to 'have the forgiveneſs of our ſins, to be reconciled to God, to be accepted, and reputed juſt and righteous in his ſight.'" (P. 179.)

To this definition, or rather deſcription of juſtification, provided it be rightly underſtood, we have no objection. But it is ſingular enough that the very firſt cenſure which, on this ſubject, Mr. O. paſſes againſt his opponents ſhould tend directly, in its conſequences, to overthrow the opinion of Cranmer. Biſhop Watſon, Dr. Hey, and Mr. Daubeny "talk," he ſays, "of two juſtifications, which they denominate our *firſt* and our *final* juſtification. The *firſt*, they teach, is all that is attainable in this life, and means our admiſſion into Chriſtianity or a Chriſtian ſociety, and belongs to all profeſſed Chriſtians without exception." (P. 179.) According to our author, theſe divines are here guilty of a twofold error, the firſt conſiſting in making a diſtinction of juſtification into *firſt* and *final*; the ſecond in making our *firſt* juſtification ſynonimous with baptiſm. Of the former, he ſays, "it may ſuffice to obſerve, that no ſuch diſtinction can be found in any of the legitimate writings of our Church. Certainly there is nothing like it in her Articles and Homilies on the ſubject." (P. 180.) Now it may be true that, in the Articles and Homilies,

ſuch diſtinction is not formally, and *in terminis*, laid down; but it is there in ſubſtance, if not in words. Mr. O. we preſume, is aware that juſtification is a complex term, ſignificant of ſeveral ſimple notions; and, like all ſuch terms, put ſometimes for one of theſe notions, ſometimes for another. That it is often ſynonimous with remiſſion of ſins, both in Scripture, and in the language of the Church, we need not attempt to prove, becauſe this is one ſenſe of it in Cranmer's deſcription, which our author has adopted. But did Mr. O. never hear of its being likewiſe uſed to denote the ultimate completion of God's favour to man, by putting him in actual poſſeſſion of ſalvation or eternal life? The very article which treats of this doctrine ſhould have taught him better. For a fuller explanation of its meaning, the article refers us to "the Homily of Juſtification:" but the title of the homily is, "Of the Salvation of Mankind." Can any thing be clearer than that, in this inſtance, the terms *ſalvation* and *juſtification* are ſynonimous? The phraſeology, indeed, is perfectly natural; for ſalvation is, in truth, the ultimate evidence of man's being juſtified. Nay, our author himſelf, who, when he is not upon his guard, and has not the ſupport of his ſyſtem immediately in view, can "talk like other folk," employs the ſame language preciſely. In the very opening of his ſubject he ſays, "It is moreover already obvious, that on this point too, in eſtimating the judgment of our Church, we muſt keep in view her ideas of man's diſeaſe, eſpecially her notions of his natural impotence in reſpect to divine *things*. It follows indeed, of courſe, from hence that ſhe muſt either repreſent him *as ſaved wholly by grace*, or *as not ſaved at all*." (P. 178.) Here it is manifeſt that, in the author's idea, *to be ſaved* is the ſame thing as *to be juſtified*; and if it be true, which Mr. O. we preſume, will not deny, that men obtain the forgiveneſs of their ſins before the actual enjoyment of heaven, it follows that the former may be called their *firſt*, and the latter their *final* juſtification, not only without any impropriety, but with the utmoſt ſtrictneſs of philoſophical truth.

In the Homilies, in fact, the phraſes *to be ſaved*, *to be juſtified*, and *to obtain remiſſion of ſins*, are, every where, uſed promiſcuouſly and indiſcriminately. The above diſtinction, therefore, is neither in itſelf unfounded, nor unknown to the Church. And, with reſpect to the other alledged miſtake, of making juſtification ſynonimous with baptiſm, Mr. O. is ſtill more unfortunate. For if, in baptiſm, is conferred the remiſſion of ſins, then is baptiſm the ſame with juſtification, or at leaſt the means by which it is conveyed. When, therefore, the Homily on Salvation ſays, "Our office is not to paſs the time of this preſent life unfruitfully and idly, after that we are baptized or juſtified;" (Hom. p. 24.) where the terms *baptized* and *juſtified* are uſed as exactly of the ſame import; the expreſſion is not caſual and inaccurate, but employed on purpoſe, and in perfect conſonance with the uniform language of Scripture and the Church, which annexes remiſſion of ſins to baptiſm.

Mr

Mr. O. however, has two notable arguments to prove this opinion of his opponents abſurd; but unluckily the abſurdity is all his own. The firſt is founded on Dr. Hey's allowing that the XIIIth. Article, intituled, "Of Works before Juſtification," is "chiefly intended for nominal Chriſtians." "But, if baptiſm," ſays our author, "or the bare admiſſion into the Chriſtian religion, means the ſame as juſtification, what ſenſe is there in this Article, or in the doctrine it maintains, as applicable to ſuch perſons? Can they who are already admitted into Chriſtianity do works *before* they are admitted into it." (P. 180.) Mr. O.'s ſecond argument is likewiſe drawn from expreſſions of Dr. Hey, who ſpeaks of *loſing* our juſtification, and of being *reſtored* to it. "Then," argues our ingenious author, "if juſtification be the ſame as baptiſm, in order to regain it we muſt be baptized. Juſtification, Dr. Hey alſo ſays, is ſuppoſed *variable*; ſometimes *increaſing*, ſometimes *decreaſing*. But how can our baptiſm *vary*, and be increaſed and decreaſed?" (P. 181.)

We are tempted to ſuppoſe that, in theſe two paſſages, the learned apologiſt intended to be witty; but we would, as friends, adviſe him to be more diſcreet for the future. Wit is a very dangerous weapon for thoſe who are unable to wield it. We would alſo adviſe him to be very ſuſpicious of the ſtrength of his powers of "reductio ad abſurdum," when he ventures—O quam diſſimilis!—to direct them againſt ſuch divines as the Biſhop of Llandaff, Dr. Hey, and Mr. Daubeny. In the preſent caſe, unleſs Mr. O. can prove that, while theſe eminent men teach that juſtification or remiſſion of ſins is obtained in baptiſm, they likewiſe teach that it is obtained in no other way, his wit becomes, at once, a "caput mortuum." But, to ſay the truth, his good nature is equal, at leaſt, to his wit; for, in his very next paragraph, he candidly produces, from the Homily on Salvation, (p 17.) a paſſage which completely refutes his own reaſoning, and renders it ridiculous. "They, which in act or deed do ſin after their baptiſm, are waſhed by Chriſt's ſacrifice from their ſins," or, as our author, in direct oppoſition to himſelf, explains it, obtain, (we ſhould rather have ſaid recover,) this bleſſing of juſtification, "when they *turn again to God unfeignedly*." (P. 182.)

But "ſome of theſe divines," Mr. O. tells us, and refers, in the margin, to Biſhop Fowler and Dr. Balguy, "confine juſtification wholly to the *pardon of ſin*; and this they often ſo explain as to mean very little except our reformation." (Ib.) We do not underſtand what our author intends by this ſlovenly expreſſion; we know not whether it be the *pardon of ſin*, or *juſtification*, which theſe divines ſo explain as to make it mean very little except our reformation. Till, therefore, we are more fully informed, we will venture to ſuppoſe that Mr. O. has miſtaken them, and that they ſo explain neither the one nor the other. Dr. Balguy's book we have not at hand; but in the pages of Biſhop Fowler, referred to by our author, we can aſſure our readers that there is not one word which has even a remote relation to this ſubject. If there be, however, any divines who confine

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juſtification wholly to "*the pardon of ſin*," we are ready to own that we think them wrong; for, by the gracious tenor of the covenant of grace, he who attains even the firſt juſtification, is not only forgiven, and freed from the penalty due to his paſt ſins, but is moreover, on account of the ſatisfaction of Chriſt, reconciled to God, admitted to his favour, and entitled, on performing certain conditions, to a glorious and everlaſting reward. This notion of juſtification, however, is exceedingly different from that of Mr. O. who evidently holds, as a good Calviniſt muſt, that it conſiſts in imputing to each of the elect the whole righteouſneſs, or active obedience of Chriſt: in conſequence of which imputation they are not only pardoned, and treated as if they had never ſinned, but are actually conſtituted perfectly righteous, and deemed to have punctually fulfilled the law in their own proper perſons.

Now if this be the true notion of juſtification, we cannot help adopting the concluſion, though Mr. O. plainly regards it as abſurd, which follows, he alleges, from the reaſoning of Mr. Ludlam, and which is this; "that the juſtification of a ſinner in the court of heaven is utterly impoſſible." (P. 182.) The concluſion, on Mr. O.'s premiſes, is, in fact, undeniable. It is clearly impoſſible, and a contradiction in terms, that he who has once been actually a ſinner can, either by any act of his own, or by any act or judgment of another, be ever made *not* to have been a ſinner. But the conſequence which Mr. O. draws from this ſelf-evident propoſition is falſe. Supposing Mr. Ludlam's concluſion to be well founded, "All," ſays our author, "that God Almighty himſelf their Maker and Preſerver, and Jeſus Chriſt their Redeemer, Advocate and Judge, *can* do for creatures ſo circumſtanced is to *pardon* them." (P. 183.) Let us try this argument by putting a caſe which may certainly happen, and which is perfectly analogous to our ideas of the matter. A ſubject rebels againſt his ſovereign, who, deſirous to reclaim, and unwilling, as he juſtly might, to deſtroy him, makes him the following gracious propoſal. "Although your crimes have been great, and deſerving of the ſevereſt puniſhment which I can inflict; yet if you will, even now, return to your allegiance, and, for the future, ſerve me with fidelity, I will, on account of my ſon's interpoſition in your behalf, forget what is paſt; and not only ſo, but will advance you to a ſituation of truſt and dignity." Thus preciſely does the goſpel repreſent the Almighty as dealing with ſinners; and, "ſurely," to uſe Mr. O.'s own language, "this means ſomething more than our *bare pardon as criminals*. It is treating us as if we had never offended, and exalting us to the higheſt privileges and honours." (Ib.) The benefit offered is great; and the language in which it is offered, intelligible. But, according to Mr. O.'s ſcheme, the prince muſt ſay to his rebellious ſubject, "you have, it is true, diſobeyed the laws, and been guilty of treaſon; but my ſon's obedience has been uniform and perfect. This obedience of his if you will embrace, lay hold of, apprehend, and apply to yourſelf, ſo that it may become your own perſonal

perſonal obedience, it will conſtitute you perfectly innocent; the neceſſary conſequence of which will be that you never have diſobeyed the laws, and never have been guilty of an act of treaſon. On this condition, and on this alone, I conſent to be reconciled to you, and to promote you to high preferment." The man to whom this propoſition is ſuppoſed to be made would have faculties very different from ours, if he comprehended what his ſovereign meant. And yet this is the jargon in which our evangelical teachers delight to talk of man's juſtification in the ſight of God!

Mr. O. himſelf, notwithſtanding his attack on the reaſoning of Mr. Ludlam, is obliged to confeſs that juſtification, in his ſenſe of the word, "is not only perfectly *diſtinct* from pardon, but abſolutely *incompatible* with it." (P. 186.) After his approbation of Cranmer's ſentiment, who makes forgiveneſs of ſins an eſſential part of it, this muſt, ſurely, ſeem ſufficiently ſtrange. He would intimate, however, that this incompatibility takes place only when juſtification is "reſtricted preciſely to the practice of human tribunals. A man cannot there be both pardoned and juſtified at once. To be pardoned he muſt be ſuppoſed guilty; to be juſtified he muſt be ſuppoſed innocent." (Ib.) But can a man, we aſk, at any tribunal, whether human or divine, be both innocent and guilty at the ſame time? Or is the ſuppoſition at all leſs abſurd than that two and two are equal to ten? If all men, therefore, are really ſinners, Mr. O.'s idea of juſtification we maintain to be contradictory and impoſſible. But mark with what eaſe our ingenious author can make all this plain and obvious! In human courts he grants that juſtification, in his meaning of the word, is inconſiſtent with pardon. "But," adds he, "in reſpect to our caſe before God, pardon and juſtification are always connected. We are pardoned, as ſinners, for the ſake of Chriſt, who paid our ranſom; we are juſtified, as intereſted by faith in his righteouſneſs, who, in this reſpect, fulfilled the law for us." (Ib.) He who can underſtand this diſtinction, let him underſtand it: we congratulate him on the acuteneſs of his intellect. With reſpect to ourſelves, we muſt ſtill beg leave to retain our opinion that he who, whether perſonally or by imputation, is perfectly righteous in the ſight of God, cannot be a ſinner and ſtand in need of pardon; and that he who is a ſinner, and ſtands in need of pardon, cannot, either perſonally or by imputation, be perfectly righteous in the ſight of God.

The horrible conſequences which not only may be, but actually have been, drawn from this wild and fanatical fancy with regard to the nature of juſtification, are known to all who are moderately acquainted with eccleſiaſtical hiſtory. In ſpeculation, it has been proved, by many eminent divines, to be totally ſubverſive of almoſt every diſtinguiſhing doctrine of the goſpel, rendering the whole œconomy of man's redemption incongruous and abſurd. In practice it has given riſe to the moſt licentious and abominable conduct. It is, in truth, the foundation on which, as on an immoveable rock, has

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been built the defence of every profligate ſect that, ſince the æra of the reformation, has been the diſgrace, or the ſcourge of Chriſtendom.

But what evidence has Mr. O. produced that the Church of England teaches the extravagant notion that men are thus juſtified? On this dangerous doctrine the Scriptures and the Church are equally ſilent. Mr. O. however, ſuppoſes that he has found it in ſuch phraſes as the following. In the XIth Article it is ſaid that "we are *accounted righteous* before God, only for the merit of our Lord and Saviour Jeſus Chriſt;" in the Homilies, that "we are made of unjuſt, juſt before God;" that "Chriſt is now the righteouſneſs of all them that truly do believe in him;" that "He for them fulfilled the law in his life; ſo that now in him, and by him, every true Chriſtian man may be called a fulfiller of the law." (See Hom. of Sal. Pp. 19, 24.) Now if the import of theſe expreſſions were at all doubtful, Mr. O. will allow that, by his own canon, they muſt be ſo interpreted as to make the Church conſiſtent with herſelf. But, if underſtood in the ſenſe which he attaches to them, they are, as we have demonſtrably ſhewn, deſtructive of the very foundation on which the whole ſcheme of Chriſtianity reſts, namely, that all mankind are ſinners, both in themſelves, and in the ſight of God. Our readers will recollect too that, in a former number of our Review, we proved that the doctrine of imputed righteouſneſs is neceſſarily ſubverſive of the firſt principle of Proteſtantiſm, which is, to exclude all merit from human performances. But our author knows that theſe phraſes preſent no difficulty whatever to thoſe who diſbelieve that doctrine; and, therefore, we preſume to think that, if he had deferred his ſneering queſtion, (p. 188.) "Might not Mr. Ludlam more properly have been inquiring with what conſcience he ſubſcribes 'ex animo' to doctrines which he believes unintelligible and impoſſible, till he had brought, at leaſt, ſome PROBABLE evidence, that this doctrine, certainly unintelligible and impoſſible, is in reality the doctrine of the Church;" the delay would have done no diſcredit to his modeſty.

But what is meant by the aſſertion We are juſtified by faith only? That one great object of the reformed confeſſions was to oppoſe the Romiſh doctrine of merit is, on all hands, acknowledged; and this object led them to make uſe of ſuch language as they thought beſt adapted to denote their abſolute rejection of that doctrine. Hence they ſaid that "we are juſtified by faith, by faith without works, by faith only." By ſuch phraſes they intended formally to aſcribe our juſtification, or, in other words, the remiſſion of our ſins, and our acceptance with God, ſolely to the ſacrifices and ſatisfaction of Chriſt, as their meritorious cauſe, renouncing all dependance on the natural deſert of our own performances. This is very well expreſſed in the Article: "We are accounted righteous before God, only for the merit of our Lord and Saviour Jeſus Chriſt, by faith, and not for our own works or deſervings." The preciſe meaning of this doctrine is farther, and moſt luminouſly, unfolded in the accurate and highly excellent

excellent Homily "Of the Salvation of Mankind by only Chriſt our Saviour," to which the Article ſends us, and from which we recommend to attentive peruſal the two following extracts. They are ſomewhat long; but their own intrinſic value is ſuch, and they contain an explanation, ſo complete and ſatisfactory, of the Church's ſentiments on a moſt important point of doctrine, that, we truſt, our readers will thank us for inſerting them.

"Firſt, you ſhall underſtand that, in our juſtification by Chriſt, it is not all one thing, the office of God unto man, and the office of man unto God. Juſtification is not the office of man, but of God; for man cannot make himſelf righteous by his own works, neither in part, nor in the whole; for that were the greateſt arrogance and preſumption of man that Antichriſt could ſet up againſt God, to affirm that a man might by his own works take away and purge his own ſins, and ſo juſtify himſelf. But juſtification is the office of God only, and is not a thing which we render unto him, but which we receive of him; not which we give to him, but which we take of him by his free mercy, and by the only merits of his moſt dearly beloved ſon, our only Redeemer, Saviour and Juſtifier, Jeſus Chriſt: ſo that the true underſtanding of this doctrine, we be juſtified freely by faith without works, or that we be juſtified by faith in Chriſt only, is not, that this our own act to believe in Chriſt, or this our faith in Chriſt, which is within us, doth juſtify us, and deſerve our juſtification unto us, (for that were to count ourſelves to be juſtified by ſome act or virtue that is within ourſelves;) but the true underſtanding and meaning thereof is, that although we hear God's word and believe it; although we have faith, hope, charity, repentance, dread, and fear of God within us, and do never ſo many works thereunto; yet we muſt renounce the merit of all our ſaid virtues, of faith, hope, charity, and all other virtues and good deeds, which we either have done, ſhall do, or can do, as things that be far too weak and inſufficient, and imperfect, to deſerve remiſſion of our ſins, and our juſtification; and therefore we muſt truſt only in God's mercy, and that ſacrifice which our High Prieſt and Saviour Chriſt Jeſus, the Son of God, once offered for us upon the croſs, to obtain thereby God's grace and remiſſion, as well of our original ſin in baptiſm, as of all actual ſin committed by us after our baptiſm, if we truly repent, and turn unfeignedly to him again." (Part II. p. 22.)

"Truth it is, that our own works do not juſtify us, to ſpeak properly of our juſtification; that is to ſay, our works do not merit or deſerve remiſſion of our ſins, and make us, of unjuſt, juſt before God: but God of his own mercy, through the only merits and deſervings of his ſon Jeſus Chriſt, doth juſtify us. Nevertheleſs, becauſe faith doth directly ſend us to Chriſt for remiſſion of our ſins, and that, by faith given us by God, we embrace the promiſe of God's mercy, and of the remiſſion of our ſins, (which thing none other of our virtues or works properly doth) therefore the Scripture uſeth to ſay, that faith without works doth juſtify. And foraſmuch as it is all one ſentence in effect, to ſay, faith without works, and only faith, doth juſtify us; therefore the old antient fathers of the Church from time to time have uttered our juſtification with this ſpeech; only faith juſtifieth us: meaning no other thing than St. Paul meant, when he ſaid, *Faith without works juſtifieth us.* And becauſe all this is brought to paſs through the only merits and deſervings of our Saviour Jeſus Chriſt, and not through our merits, or through the merit of any virtue that we have within us, or of any work that cometh

cometh from us; therefore, in that reſpect of merit and deſerving, we for ſake, as it were, altogether again, faith, works, and all other virtues. For our own imperfection is ſo great, through the corruption of original ſin, that all is imperfect that is within us, faith, charity, hope, dread, thought, words, and works, and therefore not apt to merit and deſerve any part of our juſtification for us. And this form of ſpeaking uſe we, in the humbling of ourſelves to God, and to give all the glory to our Saviour Chriſt, who is beſt worthy to have it." (Part III. p. 24.)

From the whole of this ample expoſure of her ſentiments, it is indiſputably clear that to the expreſſions "we are juſtified by faith, by faith without works, and by faith only," our Church, annexes no other meaning whatever than that we owe our ſalvation, through the mercy of God, to the merits of Chriſt, and not to our own. This is her meaning, her WHOLE meaning, and her ONLY meaning. But this explanation of theſe expreſſions, though profeſſedly given by the Church herſelf, is pronounced by Mr. O. "abſurd and nonſenſical." His reaſon is that "in this reſpect," that is, in reſpect to merit, "we are equally juſtified *without faith*. Faith and works, therefore, being thus equally excluded as meritorious cauſes of juſtification, what can theſe phraſes "by faith only," by faith without works," &c. and the earneſtneſs with which our Church inſiſts upon them, mean, but that faith only, or faith without works, is the *conditional* or *inſtrumental* cauſe of this bleſſing?" (P. 201.)

To this confident queſtion it may be anſwered that none of our author's opponents deny that faith is a conditional cauſe of our juſtification. But when Mr. O. affirms, as he does, that faith is the *only* condition of this bleſſing, we are really at a loſs which moſt to admire, his groſs miſconception of the plan of redemption as ſet forth in the Goſpel, or his obſtinate perverſeneſs in perſiſting to make our venerable Church, in ſpite of her moſt poſitive and clear deciſions, contradict herſelf.

Mr. O. however, may, perhaps, in ſome degree *be worthy of forgiveneſs*; for he certainly contradicts himſelf, to the full, as much as he does Scripture or the Church. Let our readers compare the following paſſage with his opinion that faith is the only condition of juſtification. "To whom then does the Church of England believe repentance neceſſary? Her anſwer is, to *every perſon* admitted into her communion who has arrived at years of diſcretion. She moſt ſolemnly exacts it at confirmation; ſhe inſiſts upon a renewal and continuation of it, in her communicants; all her worſhippers ſpeak the genuine language of it; ſhe poſitively maintains, that without it, partaking in her external ordinances only increaſes men's condemnation." (P. 172.)

Now here we beg leave to aſk Mr. O. this very plain and ſimple queſtion, FOR WHAT END is this ſame repentance neceſſary? Is it neceſſary to the remiſſion of ſins? Then it is neceſſary to juſtification; for without the remiſſion of ſins, no man can be juſtified. Is it neceſſary to the attainment of everlaſting life? Then, again, it is

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neceſſary to juſtification; for without being juſtified, no man can attain everlaſting life. Mr. O. however, at leaſt "conceives that our eſtabliſhed forms *exhibit the plain and genuine doctrines of the Scriptures.*" (P. 368.) Let us, therefore, inquire what is really the doctrine of Scripture, on this ſubject; or what is the condition, on the part of man, which Scripture requires in order to ſalvation.

Now this condition is repreſented under ſuch a variety of views, and expreſſed in ſo many different ways, that of the paſſages which relate to it we can propoſe to mention only a few; but, perhaps, theſe few may be quite ſufficient to convince our readers with what fairneſs and good faith our evangelical miniſters are accuſtomed to inculcate "the plain and genuine doctrines of the Scriptures." It is expreſſed, then, by faith (Acts xvi. 31.); by baptiſm (Acts ii. 38. xxii. 16.); by faith and baptiſm (Mark xv. 16.); by obedience (Heb. v. 9.); by repentance (Acts xvii. 30); by repentance and converſion to the Goſpel (Acts iii. 19.); by works in general (James ii. 24.); by works of mercy in particular (James ii. 13. Matth. xxv. 31, &c.); by forgiveneſs of our neighbour's treſpaſſes (Matth. vi. 15.); by hope (Rom. viii. 24.); by charity (1. Cor. xiii. 1, 2, 3.) by holineſs (Heb. xii. 14.); by confeſſing Chriſt, and believing his reſurrection (Rom. x. 9.); by calling on the name of the Lord (Rom. x. 13.); by partaking of the body and blood of Chriſt (Jo. vi. 53.); by becoming new creatures (Gal. vi. 15.); by faith which worketh by love (Gal. v. 6.); by the keeping of the commandments of God (1. Cor. vii 19.); and by a multiplicity of other phraſes, of which unleſs it ſhall be maintained that they are all preciſely equivalent to *faith*, it is abſolute raving to talk of faith as the only condition of the goſpel covenant, or of man's juſtification. The fact is that this condition being complex, conſiſting of a great variety of parts, and of faith among the reſt; the whole, by a figure very common in language, is expreſſed ſometimes by one part, ſometimes by another: but never, it is manifeſt, to the excluſion of the reſt. Of conſequence he would be equally wiſe who, when remiſſion of ſins is promiſed to repentance or obedience, ſhould argue that faith is therefore not requiſite, as he who, when the ſame promiſe is made to faith, concludes that repentance and obedience are unneceſſary.

Is, then, as Mr. O. contends, the opinion of the Church, on this momentous point, at open variance with the doctrine of the Scriptures? God forbid! There is not, in reality, any one point on which her judgment is more frequently or peremptorily declared, than that faith is not the ONLY condition of man's juſtification. What ſays her form of daily abſolution, which her prieſts are commanded to pronounce in the name, and by the authority, of God? "He pardoneth and abſolveth all them that truly repent and unfeignedly believe his holy Goſpel." What ſays her abſolution at the communion? It ſpeaks exactly the ſame language. Her collect for Aſh Wednesday is equally explicit: "Almighty and everliving God, who hateſt nothing that thou haſt made, and doſt forgive the ſins of all them that are

are penitent, &c." The whole object of her commination service is to preſs the indiſpenſible neceſſity of repentance as the condition on which God is ready to receive and pardon us. Has Mr. O. forgotten, or was he never taught, this firſt and elementary principle of the goſpel of Chriſt? We preſume to ſay to him, "read your Catechiſm." There you will learn that "what is required of perſons to be baptized" is "repentance, whereby they forſake ſin; and faith, whereby they ſtedfaſtly believe the promiſes of God, made to them in that Sacrament."

It is odd that the paſſage in the "Homily of Salvation," on which Mr. O. ſeems to lay the greateſt ſtreſs for proving that faith is the *ſole* condition of man's juſtification, ſhould be the very paſſage which we have always conſidered as eſtabliſhing, beyond all poſſible controverſy, directly the reverſe. Having commented on ſeveral expreſſions of St. Paul, the Homily thus proceeds:

"And therefore St. Paul declareth here nothing upon the behalf of man concerning his juſtification, but only a true and lively faith. And yet that faith doth not ſhut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man that is juſtified; but it ſhutteth them out from the office of juſtifying. So that, although they be all preſent together in him that is juſtified, yet they juſtify not all together; neither doth faith ſhut out the juſtice of our good works, neceſſarily to be done afterwards of duty towards God; (for we are moſt bounden to ſerve God, in doing good deeds, commanded by him in his Holy Scripture, all the days of our life:) but it excludeth them, ſo that we may not do them to this intent; to be made juſt by doing of them." (Part I. p. 19.)

Now we intreat our readers carefully to obſerve what this faith, which is required as the condition of juſtification, *does* NOT *ſhut* OUT. Firſt, it "doth not ſhut out *repentance*, *love*, *dread*, and the *fear of God*, TO BE JOINED WITH FAITH in every man that is juſtified." Secondly, it "doth not ſhut out the *juſtice of our good works, neceſſarily to be done afterwards* of duty towards God." Here, then, a manifeſt and marked diſtinction is made between certain inward habits, or virtuous diſpoſitions of mind, as "*repentance*, *hope*, *love*," &c. and actual good works exhibited in practice, by which "we are moſt bounden to ſerve God all the days of our life." And the obvious doctrine of the Homily is that the former ARE POSSESSED at the time of our being firſt juſtified: the latter ARE TO BE PERFORMED afterwards. The former are qualifications neceſſary to render us capable of juſtification; for they ARE TO BE JOINED, that is, THEY MUST BE JOINED, with faith, and are all preſent together in every man that is juſtified. No perſon, therefore, who is come to the years of diſcretion, either is, or can be, juſtified without them. Theſe virtuous diſpoſitions of mind are, according to the Homily, previous conditions, indiſpenſibly required *before* juſtification: a whole life ſpent in the actual performance of every good work, is indiſpenſibly required of us *after* it. In ſhort, the internal habits

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of repentance, hope, love, &c. are neceſſary in order to *obtain* our juſtification: external good works, proceeding from theſe habits, are neceſſary in order to *preſerve* it.

The very ſame diſtinction is repeated, and the very ſame doctrine formally laid down in the ſecond part of the Homily; ſo anxious was the author of it that the phraſe "we are juſtified by faith only" ſhould not be underſtood as teaching that *faith* is the *only* condition of juſtification. Mr. O. indeed, by means of a partial and garbled quotation, has made the homily ſpeak, in appearance, his own ſentiments. The author of it is giving an account of the opinion of the Fathers with regard to this doctrine of juſtification:

"Of whom," ſays he, "I will ſpecially rehearſe three, Hilary, Baſil, and Ambroſe. St. Hilary ſaith theſe words plainly; Faith only juſtifieth. And St. Baſil writeth thus; This is a perfect and whole rejoicing in God, when a man advanceth not himſelf for his own righteouſneſs, but acknowledgeth himſelf to lack true juſtice and righteouſneſs, and to be juſtified by the only faith in Chriſt. And St. Ambroſe ſaith theſe words; This is the ordinance of God, that they which believe in Chriſt ſhould be ſaved without works, by faith only, freely receiving remiſſion of their ſins. Conſider diligently theſe words, without works, by faith only, freely we receive remiſſion of our ſins. What can be ſpoken more plainly, than to ſay, that, freely without works, by faith only, we obtain remiſſion of our ſins?—Theſe and other like ſentences, that we be juſtified by faith only, freely, and without works, we do read oftimes in the beſt and moſt antient writers: as, beſide Hilary, Baſil, and St. Ambroſe, before rehearſed, we read the ſame in Origen, St. Chryſoſtom, St. Cyprian, St. Auguſtine, Proſper, Œcumenius, Proclus, Bernardus, Anſelm, and many other authors, Greek and Latin." (Pp. 20, 21.)

Here Mr. O. concludes his quotation: and taking it for granted that his readers would infer, as he wiſhed them to do, that the doctrine maintained by theſe antient writers, and approved by the Homily, was that which he himſelf maintains, that faith is the *only* condition required to juſtification; he ſubjoins, "And in the very ſame page, having extolled *this doctrine* as the ſtrong rock and foundation of the Chriſtian religion, the Homily adds, that 'whoſoever denieth it is not to be accounted for a Chriſtian man, nor for a ſetter forth of Chriſt's glory, but for an adverſary to Chriſt and his goſpel.'" (Qv. p. 204.)

This is really one of the moſt impudent attempts to impoſe upon his readers which we have ever witneſſed in any author. But *we* ſhall do the Homily, its doctrine, and our readers, juſtice. In order to this, nothing more is requiſite than to produce the words which Mr. O. has omitted; from which it will be clear that the antient fathers, in the judgment of the homiliſt, were far from teaching that faith is the only conditional cauſe of our juſtification; and that it is not *this doctrine*, but the *doctrine of our works being without merit*, which, in the judgment of the ſame homiliſt, "whoſoever denieth, is not to be accounted for a Chriſtian man."

Immediately, then, after the above enumeration of those antient authors who taught that we are juſtified by faith only, the Homily thus proceeds to expound their ſentiments. "Nevertheleſs, this ſentence, that we be juſtified by faith only, is not ſo meant of them, that the ſaid juſtifying faith *is alone in man*, without true repentance, hope, charity, dread, and the fear of God, *at any time and ſeaſon*." Here, as before, are ſpecified the internal good diſpoſitions which are TO BE JOINED with faith, as the previous conditions of juſtification. "Nor when they ſay, that we ſhould be juſtified freely, do they mean that we ſhould or might afterward be idle, and that nothing ſhould be required on our parts afterward." Here again are inculcated thoſe actual and external good works which are neceſſary as conditions of *retaining* our firſt juſtification. Then follow words which are totally deſtructive of Mr. O.'s notion of faith's being the only condition of juſtification: "Neither do they mean ſo to be juſtified without good works, *that we ſhould do no good works at all*:" and, laſtly, their meaning is thus plainly and unambiguouſly declared:

"But this ſaying, that we be juſtified by faith only, freely, and without works, is ſpoken for *to take away clearly all merit* of our works, *as being unable to deſerve* our juſtification at God's hands, and thereby moſt plainly to expreſs the weakneſs of man, and the goodneſs of God; the great infirmity of ourſelves, and the might and power of God; the imperfection of our own works, and the moſt abundant grace of our Saviour Chriſt; and therefore wholly to aſcribe the merit and deſerving of our juſtification unto Chriſt only, and his moſt precious blood-ſhedding. THIS FAITH the holy ſcripture teacheth us, THIS *is the ſtrong rock and foundation of the Chriſtian religion*; THIS DOCTRINE all old and antient authors of Chriſt's church do approve; THIS DOCTRINE advanceth and ſetteth forth the true glory of Chriſt, and beateth down the vain-glory of man; THIS whoſoever denieth, is not to be accounted for a Chriſtian man," &c. (P. 21.)

After this fair expoſure of the doctrine of the Homily, and of Mr. O.'s moſt diſingenuous management in miſrepreſenting it, our readers will be properly qualified to appreciate the following language: "Such is the admirable perſpicuity and preciſion with which the doctrine of juſtification by faith alone," in his ſenſe of it, "is taught in our Homilies. How then can any perſons of integrity and information, after duly attending to theſe diſcourſes, deny that this is the certain doctrine of our Church, or attempt to explain her language ſo as to evade it?" (Ov. p. 204.)

Nothing, we conceive, can poſſibly be clearer than that, in the judgment of the Church of England, other conditions, beſide faith, are required to our juſtification with God. Such are the internal good diſpoſitions which we have ſo often mentioned, and which may undoubtedly, without any impropriety, in a certain ſenſe be called good works. But "that good works," ſays our learned apologiſt, "cannot, in the judgment of the Church, be either the *meritorious cauſe*, or the *ſtipulated condition* of juſtification, has often been juſtly argued

argued from the language and tenor of the two ſucceeding Articles," the 12th and 13th.

"Here it is maintained, that whatever works are done *before* juſtification are not only devoid of every kind of merit, but that they are not pleaſant to God, and have the *nature of ſin*; and that good works are the *fruits of faith* and *follow after* juſtification. Then they certainly cannot go *before* this bleſſing. And if theſe works cannot precede juſtification, they then cannot be either the *cauſe* or *condition* of juſtification. Cauſes and conditions neceſſarily precede that of which they are the cauſes or conditions, and ſtand in direct oppoſition to the fruits and conſequences of it." (Pp. 204, 205.)

This argument, we own, is plauſible; but it is ſophiſtical, and reſts upon no ſolid foundation. "Works done before the grace of Chriſt, and the inſpiration of his ſpirit;" the works of the mere moral man, "foraſmuch as they ſpring not of faith in Jeſus Chriſt," and are not, therefore, performed in terms of the covenant of redemption; "are not pleaſant to God," nor, according to that covenant, available to ſalvation. The works of the Chriſtian "which are the fruits of faith and follow after juſtification," though they "cannot put away our ſins," or *merit* ſalvation, "yet are they pleaſing and acceptable to God" through the merits of the Redeemer. Both articles, it ought to be obſerved, are to be underſtood as ſpeaking of *external* works, of works exhibited in action and practice. But the *internal* works of repentance, hope, love, &c. which *muſt be joined with faith*, as conditions of juſtification, are not "done *before* the grace of Chriſt." They are, in fact, produced, along with faith, by the operation of that very grace, in the mind of "every man that is juſtified." They are, therefore, of neceſſity, pleaſing to God; and they are, likewiſe, of neceſſity, prior, *in order* at leaſt, if not *in time*, to juſtification. So orthodox, in ſpite of Mr. O. is Biſhop Fowler, when he teaches that "none but holy ſouls are capable of remiſſion of ſin." (See p. 213.)

But what, it may be aſked, does the Homily mean when it ſays that "faith ſhutteth works out from the office of juſtifying," and that "although they be all preſent together in him that is juſtified, yet they juſtify not all together?" To theſe expreſſions Mr. O. attaches peculiar importance; but we do not ſee what ſhadow of ſupport they afford to his opinion, that faith is the only condition of our juſtification. "Juſtification," ſaith the Homily," is not the *office* of man but of God; for man cannot make himſelf righteous by his works, neither in part, nor in the whole." This office or act of God it is obvious that neither faith, nor any other virtue of man, can perform. From this act, therefore, all human works are equally excluded: and from this act "faith" is ſaid to "ſhut them out," becauſe he who has faith muſt neceſſarily believe that man's juſtification is wholly of God. But if *faith* contributes nothing more to our juſtification than *repentance*, *hope*, *love*, &c. where is the propriety of ſaying ſo conſtantly that we are juſtified *by faith*; a phraſe which

ſeems to aſcribe to faith, in this important buſineſs, ſome kind of pre-eminence? The uſe of the phraſe is admirably accounted for by the Homily itſelf. "Becauſe faith doth directly ſend us to Chriſt for the remiſſion of our ſins, and that, by faith given us of God, we embrace the promiſe of God's mercy, and of the remiſſion of our ſins, (WHICH THING NONE OTHER OF OUR VIRTUES OR WORKS PROPERLY DOTH) THEREFORE the ſcripture uſeth to ſay, that faith without works doth juſtify." Hence it is undeniable that, in the opinion of the Church, the expreſſion "we are juſtified by faith without works," is not *a proper*, but *a figurative* expreſſion; that faith is, in no ſenſe, a more neceſſary condition of our juſtification than other virtues; but that becauſe it is, of all the acts of the mind, that which is beſt adapted to denote our acquieſcing in the gracious plan of ſalvation by Chriſt, and our putting our truſt in the promiſes of the Goſpel, therefore we are ſaid to be juſtified *by faith*, rather than *by repentance*, *love*, or *hope*. The Church herſelf declares that ſhe intends no more when ſhe talks of faith as "the *mean* or *inſtrument* of ſalvation required on our parts," and as "the *mean* whereby we muſt *apply the fruits and merits of Chriſt's death* unto us, ſo that it may work the ſalvation of our ſouls." "Our faith in Chriſt (as it were) ſaith unto us thus: It is not I that take away your ſins, but it is Chriſt only; and to him only I ſend you for that purpoſe, forſaking therein all your good virtues, words, thoughts and works, and only putting your truſt in Chriſt." (Hom. of Salv. p. 23.). And if this were all which the Calviniſts underſtand by the *inſtrumentality* of faith, (a phraſe of which they are particularly fond,) we ſhould not quarrel with them about the expreſſion. Every one knows that, in talking of the acts and operations of the mind, we are perpetually obliged, from abſolute neceſſity, to uſe figurative language, becauſe we have no appropriate terms to denote them. But many of theſe divines, and our author among the reſt, ſpeak as if they conſidered faith in the light of a *proper* or *phyſical inſtrument*; of a real hand which lays hold of the righteouſneſs and merits of Chriſt, applying them, in as ſtrict and literal a ſenſe, to the wounds of the ſoul, as the natural hand applies a plaiſter to the ſores of the body: an idea which is totally unintelligible.

Mr. O. again attacks the notion of thoſe who maintain the diſtinction of a *firſt* and a *final* juſtification. The notion he calls, we know not why, Socinian: for numbers have held it, Biſhop Bull among others, who were no Socinians. But his battery is again wholly deſtitute of power. The idea that our firſt juſtification "is ſynonimous to baptiſm, ends," he ſays, "at once, all diſpute about faith and works on the point, in reſpect to the generality of our communion, who are baptized in their infancy when both are equally impoſſible. And certainly it is not our juſtification at the day of judgment the Church has immediately in view. She would ſcarcely be ſo minute in diſtinguiſhing what ſort of works and fruits they are which *follow after* our juſtification then; and affirm that what is done before that period

period is not pleaſant to God, but has the nature of ſin." (Pp. 209, 210.) The anomalous caſe of theſe poor infants ſeems ſtrangely to puzzle our ingenious author. He dares not inſinuate, as ſome of his leſs prudent evangelical brethren make no ſcruple of doing, that ſuch of them as, after baptiſm, die in infancy, are damned; becauſe the Church expreſsly affirms that they are undoubtedly ſaved. Neither dares he deny that juſtification is conferred in baptiſm, becauſe he dares not aſſert that any can be ſaved without being juſtified. His reaſoning from the ſuppoſition that the Church, in ſpeaking of works which *follow after* juſtification, has our juſtification at the day of judgment immediately in view, is, we ſuppoſe, another ſpecimen of his wit. But had he kindly condeſcended to inform his readers that thoſe who hold a firſt and a final juſtification, hold alſo that the firſt may be loſt by a wicked life, and that, unleſs it be again recovered by ſincere repentance, the laſt may be loſt likewiſe; the whole of the apparent difficulty would have inſtantly vaniſhed. But that juſtification can ever be loſt is a doctrine which Mr. O. does not believe: and this is the whole ſecret of the matter. This belief the ſyſtem which he has embraced of neceſſity rejects. The infallible perſeverance of the ſaints, or that he who is once in a ſtate of grace can never totally and finally fall from it, is an eſſential dogma of the ſchool of Calvin. It follows, indeed, by undeniable conſequence, from the fundamental tenet of unconditional decrees: for Calviniſm, as we formerly obſerved, is a machine ſo conſtructed that, if you remove a ſingle peg, the whole falls to pieces. Accordingly our author, in a variety of places, ſufficiently diſcovers that he holds the doctrine of final perſeverance, as well as that which has been called the *faith of aſſurance*. Of theſe, indeed, the one preſuppoſes the other: for no man can be certainly aſſured of his ſalvation, unleſs it be certain that he ſhall be ſaved; and it cannot be certain that any man ſhall be ſaved, unleſs it be certain that he ſhall continue, to his death, in a ſtate of grace.

In order that our readers may have a clear perception of the tendency of theſe Calviniſtic doctrines, which are conſidered, by Mr. O. and his friends, as the very marrow of goſpel-divinity, we ſhall lay before them the following paſſage, containing ſome quotations from Biſhop Bull, together with our author's remarks upon them.

"A man is ſaid ἐξ ἔργων δικαιοῦσθαι, to be *juſtified by works*, becauſe GOOD WORKS ARE THE CONDITION, according to the divine appointment, eſtabliſhed in the goſpel covenant, *requiſite* and *neceſſary to his juſtification*. That is, to his obtaining remiſſion of ſins through Chriſt, and acceptance into the divine favour. In attempting to prove this poſition a little after, he" (the Biſhop) "ſays, The firſt claſs of theſe teſtimonies ſhall be thoſe which ſpeak of *good works* in a general ſenſe as the *requiſite and neceſſary condition of juſtification*. And then, having cited ſeveral paſſages from the word of God, Who, he" (the Biſhop) "aſks does not believe that in theſe ſcriptures there is an *abundance of good works required*, which if a man do not perform he is altogether excluded from the hope of pardon and remiſſion of ſins?

"But is this indeed the doctrine of our Church? Is this language congenial with what we have produced from her writings on the subject?—Surely it must require no ordinary courage to maintain this. And is there a single expression that sounds like it, or that can be fairly construed into it, either in her Articles or Homilies on the point? Let the advocates of the doctrine produce it." (P. 218.)

We know not in what words to express our abhorrence of the monstrous and detestable principle which is here maintained. What, Sir? Do you indeed then deny, and do you teach your people to disbelieve, that, in the scriptures, there is an abundance of good works required, which if a man do not perform, he is altogether excluded from the hope of pardon and remission of sins? Mr. O. is indignant that the doctrines of his party should, by his opponents, be accused of Antinomianism. But we assert that the men who inculcate such opinions have drained the very vilest and filthiest dregs of the Antinomian heresy. For what did the Antinomians teach? They taught that the faith by which we are saved is only a laying hold, or apprehending, of Christ; a rolling, resting, or recumbence, as they sometimes expressed themselves, on his person; or, which is still worse, though more easily comprehended, that it is only a firm belief and persuasion that we are already pardoned and justified: that, consequently, the justification spoken of in scripture, is nothing else but the knowledge of our justification past, and decreed from all eternity: that Christ obeyed the law and suffered, (not in our stead, but) in our persons; that his righteousness is truly and properly ours; and that, of course, in order to salvation, there is no necessity of any righteousness in ourselves: that Christians are not obliged, under pain of damnation, to the observance of the moral law, which they commonly honoured with the appellation of beggarly elements: and that all the threatenings denounced in scripture are only contrivances to frighten sinners, and to drive them from themselves to Christ: that we are to work, not *for life*, but *from life*, as they phrased it: and, consequently, that all the good works which we do are, in reality, works to which no necessity binds us, but which gratitude only inclines us to perform. Such were the tenets openly professed by those whom Mr. O. disclaims as friends; and yet there is not any one of these tenets, abominable as they are, which is not, by fair and legitimate reasoning, deducible from Mr. O.'s book. They may, indeed, be said to be virtually included in the single sentiment which is here avowed. And this is the man who has, as we have seen, the singular audacity to charge some of the brightest ornaments of the Church of England with denying the necessity of practical Christianity, and of a holy life!

But audacity is indeed a prominent feature in Mr. O.'s character, who appears to think that by round assertion, and confident defiance, he can frighten the bravest of his opponents from the field. He denies that there is a single expression, either in the Articles or Homilies of the Church, which sounds like the doctrine that faith and works

works are the conditions of juſtification; and challenges the advocates of the doctrine to produce it. We have produced, from the "Homily of Salvation," *two* remarkable paſſages, from which it appears that, even to our firſt juſtification, certain good works, as well as faith, are abſolutely neceſſary. That our retaining this firſt juſtification depends entirely on our ſubſequent conduct, and that after being in a ſtate of grace, we may, by an evil courſe of life without repentance, totally fall from it, and finally periſh, is no leſs clearly the judgment of our Church, delivered in language the moſt explicit and determinate. Thus in the firſt part of the Homily "Of falling from God;" "Whereas God," ſays the author, "hath ſhewed to all them that *truly believe his Goſpel*, his face of mercy in Jeſus Chriſt, which doth ſo lighten their hearts, that they (if they behold it as they ought to do) be transformed to his image, be made partakers of the heavenly light, and of his holy ſpirit, and be faſhioned to him in all goodneſs requiſite to the children of God: ſo, if they *after* do neglect the ſame, if they be unthankful unto him, if they order not their lives according to his example and doctrine, he will take away from them his kingdom, his holy word whereby he ſhould reign in them, becauſe they bring not forth the fruit thereof that he looketh for." (P. 68.) The perſons here mentioned, our readers will obſerve, are TRUE BELIEVERS, who are yet ſuppoſed to fall away from God. Still ſtronger is the language employed in the ſecond part of this Homily, where the author argues from Iſaiah's parable of the unfruitful vineyard. (Cap. V.) "God ſaith he will not cut it, he will not delve it, and he will command the clouds, that they ſhall not rain upon it: whereby is ſignified the teaching of his holy word, which St. Paul, after a like manner expreſſed by planting and watering; meaning that he will take that away from them, ſo that they ſhall be NO LONGER *of his kingdom*, they ſhall be NO LONGER *governed by his holy Spirit*, they ſhall be put from THE GRACE AND BENEFITS THAT THEY HAD, AND EVER MIGHT HAVE ENJOYED through Chriſt; they ſhall be deprived of THE HEAVENLY LIGHT AND LIFE, WHICH THEY HAD IN CHRIST, WHILST THEY ABODE IN HIM; they ſhall be (AS THEY ONCE WERE,) as men without God in this world, or rather in worſe taking. And, to be ſhort, THEY SHALL BE GIVEN INTO THE POWER OF THE DEVIL, which beareth the rule in all them that be caſt away from God."—(P. 71.)

Preciſely the ſame doctrine is formally laid down in the 16th Article, which is intituled "Of Sin after Baptiſm." The ſin (as has been remarked by eminent divines,) by which it is here ſaid that we may fall from grace, is called, in the beginning of the Article, "a deadly ſin, willingly committed." And that, by ſuch ſin, men's falling from grace may be total and final is very evidently the opinion of the Church; for ſhe ſpeaks of their repentance as a contingent event, which may, or may not, take place. "After we have received the Holy Ghoſt, we may depart from grace given, and fall

into ſin; and by the grace of God, we may ariſe again, and amend our lives." With the tenet that thoſe who have once been endowed with juſtifying faith can never become the ſons of perdition ſuch language is altogether inconſiſtent, unleſs the expreſſions "We *may* riſe and amend," and "we *ſhall infallibly* riſe and amend" be equivalent to each other. But to put this matter beyond all diſpute, we have only to attend to the ſentiments of the Church with regard to the caſe of the penitent thief. They are found in the Homily "Of good Works;" where quoting, with approbation, the words of Chryſoſtom, ſhe ſays, "If he had lived, and not regarded faith, and the works thereof, he ſhould have loſt his ſalvation again." (P. 40.) On this unequivocal, deciſive declaration we ſhall not inſult the judgment of our readers by adding a ſingle ſentence of comment. So orthodox again, in ſpite of Mr. O., is "the divinity provided for the clergy by Dr. Burn," when he teaches that "no man will be acquitted at the day of judgment, but only for working and obeying;" that "the inquiry will be only whether we have done what was commanded us? If we have, we ſhall be pronounced righteous, and ſentenced to eternal life: if we have wilfully tranſgreſſed and wrought wickedneſs without amendment and repentance, to everlaſting death:" and that "there is no pardon to be purchaſed without obedience." (P. 213.)

Mr. O.'s treatment of his opponents is, we cannot help thinking, ſomewhat hard and unreaſonable. At one time he cenſures them becauſe they do not inſiſt upon a holy life as eſſential to a ſtate of ſalvation; at another, becauſe they make it ſo eſſential as to conſtitute it a condition of ſalvation. In his chapter on Practical Chriſtianity, indeed, he affects, as we have ſeen, to give them no credit for their ſeeming zeal in the cauſe of good works.

"We know," he ſays, "how theſe gentlemen, at other times, ſpeak of repentance, faith, and obedience as the conditions of juſtification, and actual ſalvation. This it is not our buſineſs to reconcile, with their preſent language. Indeed what may, on other occaſions be inculcated, is of little importance, if 'cum ventum ad verum eſt,' the point is thus relinquiſhed. It muſt ſeem, from the whole tenor of what has now appeared, that although they *ſpeak* of theſe things, yet that a renewed heart and a holy life are not made a SINE QUA NON in the character of a true Chriſtian; that a performance of the baptiſmal covenant is not *ſo* inſiſted upon as to exclude all hopes of Chriſtian ſalvation from thoſe who neglect it." (P. 126.)

How eaſily, and with how much more juſtice, may this charge be retorted againſt our author himſelf! "Mutato nomine de te fabula narratur." We know how plauſibly, when it ſuits his argument, Mr. O. can declaim in praiſe of holineſs, and brand all thoſe, as enemies to practical Chriſtianity, who adopt not the wild reveries of methodiſm with regard to *experience* and the *new birth*. But, when HE expatiates on the NECESSITY of holineſs, of repentance, of practical Chriſtianity, of a renovation of heart, &c.; unleſs he means a

PHYSICAL

PHYSICAL NECESSITY, his language is, *demonstrably*, glaring nonsense. On the principles of HIS theory of redemption, none of these things is, at all, IN A MORAL VIEW, necessary; for, in that view, they can be necessary only as *conditions*, on the performance of which our justification and salvation depend. But this Mr. O. most strenuously denies. Their physical necessity, it must be allowed, is not only perfectly consistent with his system, but an actual part of it; and if this be the sense in which they are necessary, we really think that those are very idly and uselessly employed who spend so much time, and display so much earnestness, in enforcing their necessity.

Our readers, we trust, are, by this time, convinced that, on the subject of several important points of the Christian faith, Mr. O.'s opinions are totally at variance with those of that Church of which he professes himself a regular clergyman; and, consequently, that the claim which he advances, for himself and his friends, to the exclusive title of THE TRUE CHURCHMEN, is only the impudent claim of Bastards. The true and legitimate sons of the Church have a regard for the honour of their venerable parent. They are anxious that she should appear in the world with dignity and credit. Mr. O. is anxious only for the credit and success of his party, to which he sacrifices, without any scruple, the honour of the Church, by imputing to her tenets both impious and absurd. In fact, however, no two systems can be more unlike than that of these Calvinistical Methodists, and that of the Church of England. This might be very easily shewn in a variety of instances which we have not discussed. But if, on the single subjects only of election and justification, we have been successful in proving that the doctrines of our Church are not Calvinistic, we have, in fact, demolished Mr. O.'s whole fabric: for these two are the principal pillars on which the main weight of the building rests. Besides, we have already extended this article to an unusual length, and must, therefore, conclude it, in our next number, by making a few miscellaneous observations.

[*To be concluded in our next.*]

Adolphus's *History of England.*

(Continued from P. 123.)

THE author's sketches of the other chief parliamentary characters are commonly just as far they reach. Some of them, indeed, are trite: a few appear to us to originate in misconception. The Duke of Devonshire he describes as rarely speaking; but when he did speak expressing himself with "singular force." The *force* of his Grace's eloquence we believe was never before heard of by any of our readers. Colonel Barré he exhibits as distinguished by a bold and nervous eloquence—there he misapprehends: by recurring to the parliamentary debates during the American war, he will find that the character

character of Barre's ſpeeches was lively declamation and deſultory ſarcaſm. To Dunning he allows too little when he reſts his merit on "the rapidity of his conceptions, the fluency of his words, the flaſhes of his wit, and the ſubtlety of his arguments." The ſupreme and diſtinguiſhing excellencies of Dunning were an acute and profound underſtanding, thorough knowledge of the Britiſh laws and conſtitution, cloſe and cogent reaſoning. Burke and Fox are the laſt which he eſſays. He is evidently diſpoſed to do juſtice to the ſuperlative merit of Mr. Burke, and we are pleaſed with the very diſpoſition. The repreſentation, however, is general, and ſomewhat vague. In deſcribing Mr. Fox he is rather more ſucceſsful, and hits ſome of his ſpecific characteriſtics.

"The force (he ſays) of Fox's oratory cannot be adequately deſcribed, and can be felt only by thoſe who have heard him on important occaſions. His ſpeeches were luminous without the appearance of concerted arrangement; his mind ſeemed by its maſterly force to have compreſſed, reduced, and diſpoſed the whole ſubject, with a confident ſuperiority, to ſyſtematic rule; the torrent of his eloquence increaſed in force as the ſubject expanded; the vehemence of his manner was always ſupported by expreſſions of correſpondent energy; and the deciſive terms in which he delivered his opinions, by precluding the poſſibility of evaſion, impreſſed a full conviction of his ſincerity, and gained regard even from the moſt inveterate opponent. The boldeſt conceptions, and moſt decided principles uttered by him, did not appear gigantic; he ſeldom employed exaggerated or tumid phraſeology; and in the greateſt warmth of political conteſt, few expreſſions eſcaped him which can be cited to the diſadvantage of his character as a gentleman. Rhetorical embelliſhments, though frequently found in his harangues, did not ſeem the produce of laborious cultivation, but ſpontaneous effuſions. Superior to art, Fox ſeemed to illuſtrate rules which, perhaps, he had not in contemplation, and the bold originality of his thoughts and expreſſions would rather intitle him to be conſidered the founder of a new ſtyle of eloquence, than a ſervile adherent to any eſtabliſhed practice. Burke, ſtudious and indefatigable, from his continually augmenting ſtores, poured knowledge into the mind of Fox; but in debate their manners were widely diſſimilar: Fox depended on his natural and daily improving genius for argumentation; Burke on thoſe beauties which his taſte and learning enabled him to collect and diſpoſe with ſo much grace and facility; his ſpeeches were liſtened to with admiration as elegant pleadings; but Fox was always elevated above his ſubject, and by energy of manner, and impetuoſity of oratory, ſtaggered the impartial, animated his adherents, and threw uneaſineſs, alarm, and aſtoniſhment into the minds of his opponents."

Having introduced us to the principal characters in parliament, Mr. Adolphus proceeds to the hiſtory of the ſeſſion 1775, one of the moſt important epochs which Britiſh hiſtory had ſeen. As a reporter of parliamentary debates he in this part of his work is minute, circumſtantial, and impartial. As an hiſtorian of parliamentary meaſures he is not altogether unexceptionable—he does not luminouſly preſent the ſeries and chain of motives, cauſes, and facts. With abundant

abundant particularity he recals to our memory what ſeveral members ſaid, but does not ſo clearly elucidate what the legiſlature did. If the author would take the trouble to turn to Hume's account of great parliamentary queſtions, for inſtance, the Petition of Right, Star Chamber, and High Commiſſion in the reign of Charles I. and the Excluſion Bill in the reign of Charles II. he there might find that the hiſtorian without incumbering his work with prolix quotations, amalgamates the ſeveral arguments into one ſyſtem, and preſents the whole as part of the narrative; Hume, nevertheleſs, makes the reader thoroughly acquainted with individual characters, parties, claſſes, ſeparate and collective motives and cauſes as well as facts; and, without digreſſion, infuſes philoſophy into the current of his hiſtory. We do not object to an exhibition of certain ſpeeches, but we think thoſe only ſhould be produced which carry on the buſineſs of the work, and throw light upon the ſubject. For inſtance, his citation, in the ſeſſion before us, of a ſpeech in which Lord Chatham, with prophetic ſagacity, marked the line of conduct which France and Spain would purſue, though occupying ſix pages we think hardly too long. The energetic admonitions of warning wiſdom fatally diſregarded are a valuable portion of hiſtoric truth, but the abridged ſubſtance of what every peer and commoner ſaid, is very immaterial to poſterity. Livy and Salluſt, the great models for the inſertion of ſpeeches, tell what a Hannibal and Scipio would ſay in the camp, or a Cæſar and Cato would ſay in the ſenate, without deſcending to an exhibition of the deſultory talk of Roman and Carthaginian prefects in a council of war, or to the oratorial efforts of every trivial or common place ſenator in a council of policy.

The hiſtory now proceeds to the ſtate of affairs and opinions in America, and the commencement of hoſtilities. The conflict at Lexington, and the battle of Bunker's Hill, are clearly and exactly narrated, and alſo the expedition to Canada to the death of Montgomery. The account of 1775, cloſes with a view of the ſouthern colonies. The parliamentary ſeſſion of 1775-6, is preſented in nearly the ſame manner as the preceding year. At the cloſe of this ſeſſion our author reviews the ſtate of Britain and of foreign powers relatively to each other, and affords a very favourable ſpecimen of his knowledge and comprehenſion of their reſpective intereſts and views. In his ſpeech, at the cloſe of the ſeſſion—

"The king informed Parliament (ſays our author) that no alteration had happened in the ſtate of foreign affairs ſince their meeting, and dwelt with pleaſure on the aſſurances he had received of the diſpoſitions of the European powers, which promiſed a continuance of the general tranquillity. To place implicit belief in theſe promiſes or appearances, at a moment when Great Britain was engaging in a formidable and extenſive civil war, would perhaps have been extremely imprudent. The aſſurances of foreign nations towards an envied and hated political rival can never inſpire unlimited confidence, and they were rendered ſuſpicious by the poſitive boaſt of the Americans, that it was in their power to obtain foreign aſſiſtance.

The

The triumphant concluſion of the laſt war, ſo mortifying to the pride of the houſe of Bourbon, rendered it probable, that the courts of France and Spain, rejoicing in the prevailing miſunderſtanding between Great Britain and her colonies, would by all indirect means foment and encourage them; and, perhaps, ſhould hoſtilities be long protracted, take an active ſhare. There was, however, no immediate proſpect of a rupture. The impreſſion made during the laſt war, proving the inefficiency of the family compact, was not likely to be ſoon removed: nor did the proſpect of taking arms in favour of the American inſurgents tender any lure of advantage to induce the natural enemies of Great Britain willingly to engage in the conteſt. No indemnities could be offered, no hopes of aggrandizement were preſented; and, notwithſtanding the flattering proſpect of humbling a haughty rival, the inclination would be repreſſed by conſidering that reconciliation was not yet deſperate, and in ſuch an event, the officious intermeddlers would be left unſupported to ſuſtain the combined reſentment of both. A ſudden junction of France or Spain with the Americans was not to be dreaded; as whatever might be their inclination, common prudence would dictate reſtraint, or, at fartheſt, limit them to mere covert or equivocal aſſiſtance, till the reſources and ſtrength of each party were fully tried, and the breach become irreparable. Nor did the peculiar ſtate of either country furniſh reaſons for expecting the commencement of hoſtilities. The laſt years of Louis XV. were marked with the weakneſs and violence of a poor, proud, and tyrannic government. The acceſſion of his grandſon, Louis XVI. was hailed as an event promiſing the moſt beneficial events to the nation. His amiable youth, integrity of character, and love of virtue, inſpired ſanguine hopes of a proſperous reign; his marriage with Marie Antoinette of Auſtria, daughter of the Empreſs Queen Maria Thereſa, and ſiſter to the Emperor of Germany, was regarded as the means of extinguiſhing the inveterate animoſity which had ſo long rent France and Auſtria, and both king and queen were the objects of popular adoration. Louis removed an odious adminiſtration, re-inſtated the parliaments ſuppreſſed by the late king, exerted his efforts to relieve their diſtreſs occaſioned by a ſcarcity of grain, and ſhewed a merciful mind in the alterations of penal laws. The friendly diſpoſition of the French government towards Great Britain has been unequivocally demonſtrated, and the expectation that ſuccour would be afforded to the Americans, was ſuppreſſed by an edict prohibiting all intercourſe with them. Oppoſition, however, in the late ſeſſion of parliament, reaſoning as well from general ſyſtem as from information, which they profeſſed to have received, often conſidered the interference of France as certain. The idea of foreign danger, it was obſerved, might be thought viſionary, but France and Spain were both arming, and could not, in fact, avail themſelves of a better opportunity. The French miniſtry was changed, and the queen, who had been ſuppoſed to have great influence in that event, was alleged to be biaſſed by Choiſeul, the lover of war, and the great enemy of Britain. The armaments which excited ſo much jealouſy were alleged, on the other hand, to be for the purpoſe of defence, and in the view of aſſiſting Spain againſt the Algerines, or againſt Portugal, according to the terms of the family compact. The influence of the queen was not extenſive, being counteracted by that of the king's aunts, who were decidedly inimical to Choiſeul; and the firſt appointment of miniſters, both domeſtic and foreign, gave ſurprize to the court of Vienna, who ſaw almoſt every individual whom the queen was ſuppoſed to favour, and whoſe nomination would have been

been agreeable to her mother, excluded from the Cabinet. Spain, poſſeſſing immenſe and valuable ſettlements in South America, could not, on any principle of ſound policy, be ſuppoſed capable of fomenting and abetting the rebellion of adjacent colonies; and the Britiſh miniſtry, confidently relying on the effects of force in ſpeedily reducing the inſurgents to ſubmiſſion, ſurveyed, without alarm, thoſe circumſtances on which oppoſition founded the moſt ominous forebodings. Other powers, whoſe immediate interference in the affairs of Great Britain was not expected, regarded the American conteſt with a degree of intereſt ſuited to the magnitude and novelty of the criſis, and with ſuch ſentiments as their attachment to, or hatred of, the Britiſh government ſuggeſted. The people of moſt countries appeared to participate in ſentiments with the Americans; but the ſovereigns, in general, ſhewed no diſpoſition to ſanction, by their approbation, a mode of conduct ſo ruinous to the intereſts of every government."

The hiſtory advances to the firſt campaign of 1776. The account of the eſtabliſhment of American independence introduces the literary efforts in America. Among the moſt conſpicuous, was a pamphlet written by Thomas Paine, called, "Common Senſe." The author had lately emigrated from England; he had no claim to the advantages of education, but thought and reaſoned with force, and with a ſubtlety which was the more dangerous, as it appeared the genuine offspring of unpremeditated candour. His pamphlet was replete with rough ſarcaſtic wit, and he took, with great judgment, a correct aim at the feelings and prejudices of thoſe whom he intended to influence. His publication was ſo well timed, and ſo artfully written, as to produce effects which a more laboured eloquence and better arguments would have emulated or oppoſed in vain, and procured numerous partizans to the cauſe of independence, even among thoſe who but a few months before regarded it with abhorrence. The operations of Howe are detailed with exactneſs, and our author agrees with Stedman in his opinion both of the ſeveral actions and the reſult. The narrative of the campaign is cloſed with a review that appears very impartial.

"The generals (he ſays) have been frequently accuſed of neglecting opportunities to gain the rear of the American army, and thus completely overwhelm them; but ſuch allegations are always to be received with caution; a movement of the kind appears perfectly eaſy to men who merely reaſon, and is eaſy demonſtrable on paper, but, if attempted in the field, it might involve a victorious army in inevitable ruin, or at beſt be fruſtrated by the moſt ſimple dictates of momentary exigency. But no adequate vindication appears for the ſtrange manner in which the troops were poſted in the Jerſies: General Howe adopted the meaſure in contradiction to his beſt judgment, but his error is in every point of view inexcuſable. Equally culpable was the ſhameful neglect of caution and diſcipline which facilitated the ſurprize at Trenton, and for which Colonel Rhalle paid with his life. But Rhallé alone was not blameable; General Grant, his ſuperior in command, omitted the important duty of viſiting his poſts, giving his orders, and perſonally inſpecting their execution. After the event at Trenton, the Britiſh army ſeems to have been paralyſed by alarm, incapable of reſolute meaſures

meaſures for aſſailing a foe who ſtill held them in terror, or for prudent defence of a province, which no force poſſeſſed by the Americans could have wreſted from them. But if this neglect was prejudicial to the Britiſh cauſe, how much more fatal was the deteſtable licentiouſneſs in which the military were permitted to indulge in the Jerſies. Plunder and wanton inſult diſguſted and incenſed the natives, and afforded opportunities of reproach, which were not neglected by the partizans of America; details of each ſpecific wrong were taken on oath, and publiſhed in the newſpapers, to irritate the people againſt the king and the Britiſh nation. Thus the minds of the loyal received a contrary impulſe, and many in deſperation joined the Americans. In vain will it be alleged, in palliation of theſe undenied enormities, that it was impoſſible to reſtrain the furtive and licentious diſpoſition of the foreign mercenaries: were this allegation true, it proves only the impolicy of taking up winter quarters with ſuch troops, in a place where it was deſirable to keep alive the ſpirit of loyalty: but, on the contrary, Rhode Iſland, under the more diſcreet and correct management of Lord Percy and General Clinton, exhibits not a ſingle inſtance of complaint."

The narrative of the parliamentary proceedings of 1777, is more hiſtorical than the account of the former years. Our author remarks the riſe of that difference of opinion between the Chatham and Rockingham parties of oppoſition, concerning the independence of America, which eventually produced the hoſtile parties of Fox and Shelburne. This year was diſtinguiſhed for the ſeceſſion of oppoſition members, on which our author makes the following obſervation, that we think will apply to all concerted intermiſſions of parliamentary duty.

"If the meaſures purſued by adminiſtration were ſucceſsful and popular, oppoſition was needleſs, but a formal ſeceſſion, marked neither wiſdom nor magnanimity. Removed from the ſenate, the proper ſphere of action, and true ſource of honourable diſtinction, the moſt eloquent and diſcerning loſe their pre-eminence, and become confounded with the ignorant; the public rarely feel the want of individuals ſo much, as to demand reluctant exertions; and no great body can be expected to bend to a mode of conduct, which ſeems the offſpring of ſullenneſs, caprice, or vanity."

The account of the campaign 1777, manifeſts a correct opinion of the conduct of General Howe, and while it renders ample juſtice to Britiſh valour, marks the futility of the reſult. Detailing Burgoyne's campaign, our author mentions his celebrated proclamation, which he ſays was ſomewhat pompous and florid, but in its general tenor ſufficiently moderate. To this opinion we cannot aſſent, we think the manifeſto extremely imprudent, eſpecially in its concluſion, denouncing puniſhment againſt perſons who, however culpable, were not within the reach of the denouncer. "The meſſengers, it ſets forth, of juſtice and of wrath, await them in the field; and devaſtation, famine, and every concomitant horror that a reluctant but indiſpenſible proſecution of military duty muſt occaſion, will bar the way to their return." This was neither the language of moderation nor wiſdom; it eventually proved a mere boaſting bravado, and very materially

materially injured the British cause. On Burgoyne's expedition the author has bestowed accurate attention, and in the plan and progress of the operations in March, clearly exhibits the cause of the failure. The campaign 1777 concludes the second volume.

The third volume commences with the meeting of parliament 1777-8, and the first and second chapters present a striking view of the efforts of Lord Chatham during this the last session of his life. The citations from the eloquence and wisdom of this illustrious man constitute the most interesting portion of the parliamentary reports for the year in question. Lord North's plan of conciliation with America is detailed with minute particularity, but its principles and the arguments for and against it, are not very clearly elucidated. The last exertions of Lord Chatham in the House of Peers are very fairly and perspicuously narrated. Such a subject, indeed, might have admitted more force and fire of description, and from a Livy or a Robertson would have probably received all the impressiveness of pathetic eloquence, but a writer may be a very useful recorder of facts without essaying oratory and poetry, and though such graces properly introduced may embellish and animate a story, most authors act most prudently in not making the attempt. The close of this session conducts the history to the rupture with France.

Our author now carries the reader back to America, describes the Mischianza in honour of General Howe, the arrival of the commissioners, their overtures to the Congress, and the rejection of these by the Americans; the resumption of military operations, and Clinton's march through the Jerseys. Thence he proceeds to the maritime hostilities between the British and French; Clinton's war of detachments, including the expedition to Georgia. The following chapter is begun by an account of the hostilities in Europe. Our author is somewhat more favourable to Keppel than the ministerial writers of the time, though far less favourable than the partizans of opposition. The parliamentary session which now ensues is chiefly remarkable for motions of enquiry and censure concerning the conduct of the war. All these our author details with sufficient exactness, but without any novelty of information, remark, or views.

The rupture with Spain he very justly imputes to the aggression of that kingdom, and therein differs from Belsham, who lays the blame on his country, and vindicates its enemies. The account of the campaign, 1779, is somewhat cursory; the efforts of the British in Georgia are rather faintly exhibited. The defence of Savannah afforded such a display of British heroism and ability, as we wish our author had placed in a more striking light. This chapter closes with a view of Irish affairs, and the discontents which prevailed, in the sister island. The session 1779-80, was remarkable for attacks upon ministry, extraordinary violence in debate, schemes of reform and innovation, popular associations and ferment leading to lawless licentiousness, and ending in the most dangerous insurrection, which military force only was able to repress. All these characteristics our author

thor very properly mentions in introducing this critical period. We do not think, however, that he has been ſucceſsful in diſtinctly exhibiting theſe ſeveral parts, or in preſenting from the compoſition one complete whole: like ſeveral other parts of his parliamentary hiſtory this is too much a repetition of debates. There was, indeed, in that ſeſſion a complexity of cauſe, motive, agency, and circumſtance that required united ſagacity and comprehenſion to ſee the ſeparate movements and underſtand their reſpective ſcope and bearings: but though we doubt if our author diſplays ſuch a diſcriminate, able, and maſterly view of this ſeſſion as ſome of our great hiſtorians would have exhibited, yet we think he is ſufficiently copious in his materials, and in one part or another mentions moſt of the facts that are deſerving of record. One of the moſt prominent topics of parliamentary conſideration was Burke's plan of œconomical reform, and if the account of this ſcheme on the one hand do not preſent and characterize a grand ſyſtem of political œconomy, as a Hume would exhibit a Magna Charta, or a Gibbon the code of Juſtinian, it is a very fair and accurate report of Mr. Burke's ſpeech, and an exact tranſcript of the chief proviſions. The debates on the influence of the crown are compreſſed with judgment, and exhibited with conſiderable animation. Extracts, however, would be here unneceſſary, as extracts conſtitute much of this part of the narrative. The hiſtory now comes to the riots, in tracing which from their origin, marking the progreſs of popular agitation to rebellion and anarchy, the *author* is very ſucceſsful. The anti-popiſh fanaticiſm he takes up among the Scottiſh Preſbyterians, many of whom were furiouſly enraged againſt the very idea of toleration, although it was not actually propoſed to be extended to the northern part of the kingdom. Their puritanical zeal was inflamed by various demagogues, including ſome of their eſtabliſhed paſtors, and exemplified itſelf by the commiſſion of felony both in robbery and arſon, and various chapels and dwelling houſes were burned or pillaged in the principal towns. A kind of correſponding ſociety was formed for keeping up the flame and adminiſtering fuel. With theſe correſponding clubs another engine cooperated in debating ſocieties, and a Proteſtant aſſociation was formed in London, and Lord George Gordon, a wild enthuſiaſtic, moody fanatic, was elected their preſident. Elated with this appointment, Gordon, who before had been partly a ſport and partly a nuiſance in the Houſe of Commons, increaſed his buffoonery and violence.

"On the firſt day of the ſeſſion, ſays our author, while dilating in moſt unwarrantable terms on the diſpoſition of the people of Great Britain and Ireland, he (Lord George Gordon) ſaid the indulgences granted to papiſts had alarmed all Scotland, where the people had determined to guard againſt a ſect in ſuch favour with the miniſtry; nor were theſe ſentiments confined to himſelf; government ſhould find a hundred and twenty thouſand men at his back, who would avow and ſupport them, and whoſe warmth of ſpirit was ſtill greater than his own. They had ſent petitions to the miniſters, who

who had diſregarded—to the Lord Chancellor, who had ſuppreſſed—and to the Speaker, who had incurred diſpleaſure by not delivering them to the Houſe of Commons. They had now printed their ſentiments and reſolutions, which he was to deliver to the King and the Prince of Wales, for their inſtruction on the manner in which the Scots would conſent to be governed. The people of Scotland (he ſaid) were irritated, and in matters of religion exaſperated, being convinced that the King was a Papiſt. The indifference with which theſe indecent and almoſt treaſonable attacks were endured, probably aroſe, partly from reſpect to the family of this intemperate man, and partly from a notion that he was not free from inſanity. During the whole ſeſſion, however, he continued the ſame courſe of ribaldry. He conſtantly boaſted of the number of men attached to his perſon and ſubjected to his will, calumniated the king, and defied Parliament."

The hiſtory conducts this incendiary to the meeting in St. George's Fields, deſcribes the lawleſs proceedings of the mob towards the Houſes of Parliament until their phrenzy broke out in riot and conflagration, and attends the inſurgents through the detail of their enormities until they were effectually cruſhed. The account of the diſturbances of 1780, is one of the beſt parts of Mr. Adolphus's narrative.

On his deſcription of the campaign 1780, we ſhall make one obſervation which applies to other parts of the military and naval operations. Every campaign of that war had certain ſpecific objects which we think the hiſtorian ſhould have exhibited at the commencement, and thus the reader could have readily perceived what purpoſes of the reſpective parties were attained, and what were not: might obſerve the outſet, progreſs, and reſult; the connexion of which is neceſſary to render hiſtory a ſchool of inſtruction. The author preſents the various parts of the warlike operations with his uſual and laudable accuracy; but in reviewing the whole account of any campaign the reader cannot readily and immediately perceive the amount of either ſucceſs or failure. Rodney's victory over the Spaniards is mentioned, but we do not, from the author, diſcover its effect on the ſubſequent tranſactions of the year. The various members of the narrative are not kept ſufficiently diſtinct: the operations of that year principally regard three ſcenes, the Continent and coaſts of America, the Weſt Indies, and the European ſeas. Perhaps, if beginning with one of theſe, he had conducted the ſtory to the end of the campaign, and handled the reſt in the ſame manner, the impreſſion of each would have been more vivid and diſtinct, and of all more complete, without any improvement of his materials. He firſt preſents Rodney's victory over Langara; next the ſiege and capture of Charleſtown, which had no connection with any of Rodney's operations. The ſiege is well repreſented; and the diſpoſition is ſo far orderly, that he follows the affairs of the ſouth to the end of the campaign, conveys Clinton back to New York, and mentions part of his operations after his return. Our hiſtorian paſſes to the Weſt Indies; gives an account of the tranſactions there; and comes back to Clin-

ton at New York. There he draws a lively and intereſting picture of the epiſode of Major André, of which the following is the concluſion.

"The whole behaviour of this amiable officer was diſtinguiſhed by magnanimity, and jealous regard for his reputation. During his examination, for it could not be called a trial, he ſtudiouſly avoided every diſcloſure which might affect the intereſts or characters of thoſe with whom he had been engaged. He received the ſentence without alarm or dejection; acknowledged the politeneſs with which he was treated during his captivity, and only ſolicited the ſad privilege of dying by the muſket like a ſoldier, and not by the cord like a common felon. Uninformed whether his requeſt would be granted, he walked with firmneſs, compoſure, and dignity, towards the place of execution, arm in arm with the officers of his guard. At ſight of the preparations which announced the diſgrace reſerved for his final moments; he exclaimed, with emotion, 'muſt I then die in this manner?' but ſoon recovering his compoſure, he added, 'it will be but a momentary pang.' With an unruffled countenance, he aſcended the cart, deſiring that the ſpectators would atteſt his courage at the great moment of the termination of his exiſtence! In the opinion of all liberal and generous minded men, the manner of the execution was infinitely more diſgraceful to Waſhington and La Fayette, than to the unhappy ſufferer. His general, Sir Henry Clinton, never ceaſed to lament the unworthy fate of this amiable and accompliſhed young man, who was adorned with the rareſt endowments of nature and of education, and, had he lived, could not but have attained to the higheſt honours of his profeſſion."

The parliamentary hiſtory of 1780-1, contains nothing particularly ſtriking; there is an attempt to characterize Mr. Pitt at his firſt appearance, but the exhibition of characters is not Mr. Adolphus's forte. The armed neutrality, and the rupture with Holland, are clearly and fully narrated. The campaign of 1781, is begun by an attack of the French on Jerſey, thence our author proceeds to the ſiege of Gibraltar. The ſortie of the 27th of November (our author inadvertently makes it the 26th) afforded a fine ſubject for hiſtorical painting. Mr. A., however, merely narrates, and does not attempt deſcription. From Gibraltar he returns to the Channel, and proceeds to the North Seas. The account of the battle of the Dogger Bank is, we think, too curſory; every military or naval action has ſomething peculiar and characteriſtic which it is the buſineſs of an hiſtorian to find out if he can. Our author preſents the operations of Lord Cornwallis with copious particularity: the exploits of Lord Rawdon are mentioned, but not forcibly repreſented. The battle of Hobkirk Hill was an effort of combined genius and valour which Mr. Adolphus is not at ſufficient pains to mark. We are ſurprized to find him aſſert, that Sir Henry Clinton uſed every exertion to aſſiſt Lord Cornwallis, as, in fact, Clinton was completely overreached by Waſhington, and thereby prevented from making the only efforts that could have been effectual. The ſeſſion of 1781-2 is exhibited, at conſiderable length, and contains the following character of Lord North.

"Such

Such was the close of the first permanent administration formed during the reign of George III. From the prime minister the acts of government took their character, and in speaking of him, his most inveterate opponents never accused his warmest friends of exaggeration. Of his character and attainments when he was raised to the office of Chancellor of the Exchequer, mention has already been made, and what remains for history to record has been, in a great degree, anticipated. His eloquence was less distinguished by peculiar splendour of diction, than by suavity, perspicuity, and arrangement. The impression of his harangues was aided by an extraordinary degree of candour, and ingenuous confidence, which were known to be unassumed, and convinced the hearers of the purity of his motives, even though they did not assent to the propriety of his measures. His temper was seldom ruffled, and though reiterated attacks sometimes extorted a sarcastic sally, his wit, of which he possessed an uncommon fecundity, never left on the minds, even of those whom he overwhelmed with ridicule, a sentiment of rancour. His honour was unblemished, his integrity unquestionable; and 'in a long and stormy, and, at length, an unfortunate administration, he had many political opponents, almost without a personal enemy.' These estimable qualities were supposed to be counterbalanced by too great a facility in adopting the suggestions of others; and the absence of that strictness or severity which is often necessary to enforce and insure exertion, gave the appearance of procrastination, and a want of energy seemed to pervade the other departments of administration."

The account of the Rockingham administration is copious and impartial; with, as usual, somewhat too prolix a detail of parliamentary citation. This part of the history contains the first overtures for peace, with the slow progress of the negociation. The chapter concludes with the death of the Marquis of Rockingham, the change of ministry, and the appointment of Lord Shelburne. In this chapter on civil and political proceedings, we are surprized to find introduced Rodney's victory in the West Indies, which, in our opinion, more properly belonged to the chapter which exhibits the military and naval operations of the same campaign. The account of the battle itself, though not peculiarly picturesque, is sufficiently particular. The respective evolutions of the several ships are detailed with nautical exactness, and in some degree expressed in nautical phraseology, but the combination of movement and result is not so happily pourtrayed. The next chapter proceeds to the military and naval campaign of 1782. In America nothing important was done, nor in the West Indies after the victory of Rodney. In the East Indies the chief naval operations are detailed, and a few of the military proceedings; but the grand confederacy between the natives and the French, the political efforts of Mr. Hastings for opposing and dissolving this confederacy, with the belligerent operations of Sir Eyre Coote, are omitted, or, more properly speaking, postponed; as the author informs us, in his preface, respecting the events of Mr. Hastings's government, he "considered their more natural and proper situation to be in the interval between the peace of 1783, and the period when new regulations were adopted for the government of the

Aſiatic territories. Theſe tranſactions will engage my early attention when I proceed in continuation of my preſent work." We do not think this reaſon ſatisfactory for leaving out of a hiſtory that is brought down to the concluſion of a peace, moſt momentous efforts, political and military, which affected the relative ſituation of the parties at the concluſion of that peace. The political plans and meaſures of Haſtings reduced the hoſtile confederacy, by detaching from it very powerful members, and afforded to Sir Eyre Coote the means of exerting, with ſucceſs, his military talents in combating the reſt, and in ſaving India. All this was effected in the war that was terminated by the peace of 1783; its natural and proper ſituation, therefore, we think, was in the hiſtory of that war. Returning to Europe our author preſents a very ſatisfactory account of the diſcomfiture of the enemy at Gibraltar. Chapter the laſt opens with the meeting of parliament, December 5, 1782, proceeds to the preliminaries of peace, and details the debates to which they gave riſe, and the arguments for and againſt the famous coalition. The hiſtory proceeds to the change of miniſters, and bringing the detailed narrative to a cloſe, exhibits a general view of the late belligerent parties, which is terminated by the following ſummary.

"Reviewing the period comprized in the preſent narrative, we find the kingdom involved in difficulties of the utmoſt magnitude. A combination of talent and influence, forming an oppoſition to the court, which drove from the helm, in eight years, five liſts of miniſters, beſides occaſioning ſubordinate changes; the populace impelled to the extremes of violence, and the verge of inſurrection, while the adminiſtration of the laws appeared too feeble to reſtrain their exceſſes; the ſtability of government ſcarcely reſtored, when the paſſions of the nation were engaged by a rebellion in the American colonies, aided in its progreſs by thoſe who are called the natural enemies, and thoſe who ought to be the natural allies of Great Britain; the contentions of party maintained during this conflict with increaſed fervour, and the conduct of the revolters juſtified and applauded by able and reſolute parliamentary advocates; the war unſucceſsful, the peace cenſured as inglorious; yet the occupations of commerce, the calls of juſtice, the duties of the ſubject, and the cares of government, purſued with unabated vigour and philoſophic temperance. What could produce theſe aſtoniſhing effects? what enſure, in ſuch a criſis, the ſafety both of government and liberty, but the ſpirit of the Britiſh conſtitution, ſo admirably adapted to the preſervation of both? Protected by that conſtitution, all claſſes concurred in their endeavours to heal the wounds inflicted by war in the boſom of their country, and ſoon found their cares repaid with ſucceſs beyond their hopes. Hoſtile confederacies may again menace, and internal diſſentions may again plant inveteracy between leaders of political parties; but the great intereſts of the ſtate, the ſtability of law, and the full enjoyment of freedom, can never be impaired, while Great Britain preſerves inviolate that ſource of greatneſs, and ſpring of happineſs,—her ineſtimable conſtitution."

From this analyſis, and the extracts by which it is illuſtrated, our readers will perceive that the work before us diſplays a very conſiderable

ſiderable degree of meritorious induſtry. The materials are ample, and, though without much novelty or reſearch, they conſtitute a very copious and uſeful collection. The reflections that are interſperſed with the narrative, are ſenſible and judicious; though not peculiarly ingenious or profound. To materials that are really good the arrangement is very far from doing juſtice, and the language is not unexceptionable; it is not deficient in perſpicuity, but wants elegance, force, and harmony. In the continuation Mr. A. will find it neceſſary to devote much more attention to the rules and practice of compoſition before he can become an agreeable and impreſſive writer. But while juſt and impartial criticiſm on the one hand muſt notice theſe defects, on the other it muſt allow to the author the praiſe of a pains-taking and impartial narrator of important facts, and as ſuch an uſeful writer.

A ſerious Call to a conſtant and devout Attendance on the ſtated Services of the Church of England; in an Addreſs from a Clergyman to his Pariſhioners. By the Rev. T. Robinſon, M. A. Vicar of St. Mary's, Leiceſter. Small 8vo. Pp. 34. 6d. Rivingtons. 1803.

THIS is a pamphlet of no common merit, and of no common importance. Though ſmall in ſize, it is great in ſubſtance, being replete with inſtruction and affectionate advice of the moſt momentous nature. To the reverend author it does the higheſt honour; and though originally intended for the benefit of thoſe to whom he ſtands in the relation of paſtor, we heartily wiſh, for the ſake of their beſt and deareſt intereſts, that it were ſeriouſly peruſed, and impartially conſidered, by all our fellow-Chriſtians of the united kingdom.

Mr. Robinſon complains, and ſorry we are that ſo many of his brethren ſhould have ſo much reaſon to join in the complaint, that many of his people "abſent themſelves from our public ſervices in the houſe of God: for to thoſe at leaſt," adds he, "my labours in preaching are loſt; they will not afford me the opportunity of delivering to them the important meſſage, with which I am commiſſioned." This, we are afraid, is an evil of general and growing prevalence; but certainly an evil of deplorable malignity. Many of our deluded countrymen have baſely deſerted the divine ſtandard of the Captain of our ſalvation, to enliſt themſelves under the unhallowed banners of a vain and falſe philoſophy; or, to ſpeak in plain terms, have apoſtatized from the Chriſtian religion, and glory in the open profeſſion of infidelity. Numbers, affected with the reſtleſs diſtemper of "itching ears," and "carried away with every wind of doctrine," diſdaining the ſober and ſcriptural devotion of our admirable Liturgy, run up and down the country to feaſt themſelves with ſpiritual food more ſuited to their vitiated taſtes. Nor are they in any danger of not meeting with a ſufficient variety of that high-ſeaſoned, though poiſonous, nouriſhment of which they are in ſearch.

For what is, by Solomon, affirmed of Wiſdom is, in our days, emphatically true of Folly. She "crieth without; ſhe uttereth her voice in the ſtreets; ſhe crieth in the chief place of concourſe, in the openings of the gates: in the city ſhe uttereth her words, ſaying, Behold I will pour out my ſpirit upon you, I will make my words known unto you." (Prov. i. 20—23.) None but the ignorant and ſimple, it is true, can miſtake her for wiſdom: the vacant ſtare of her ideot features, very often deformed by the wild contortions of melancholy madneſs, diſcovers her, at once, to the eye of diſcernment. But as diſcernment is a quality of which even well-meaning people are frequently deſtitute, her miſerable victims, alas! are many. "With her much fair ſpeech ſhe cauſeth them to yield; with the flattering of her lips ſhe forceth them. They go after her ſtraitway, as an ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks; till a dart ſtrike through their liver; as a bird haſteth to the ſnare, and knoweth not that it is for his life." For "her houſe is the way to hell, going down to the chambers of death."—(Prov. vii. 21—27.)

On thoſe who have ſuffered themſelves to be ſeduced by the deſpicable, but dangerous, ſophiſtry of philoſophiſm, we ſuſpect that all argument would be thrown away; for "none are ſo blind," ſays the common proverb, "as they that will not ſee." But among the followers of fanatical ſectaries, there are numbers, we believe, who, although they are unfortunately ſeized with the malady of running they know not where, to hear they know not what, and perſuade themſelves that they are highly edified by the raving and nonſenſical rhapſodies of ſuch as, "underſtanding neither what they ſay nor whereof they affirm," turn faith into frenzy, and devotion into blaſphemy; are yet ſufficiently ſenſible of the ineſtimable value of right principles in religion, and have only miſtaken the place in which they are to be found. To ſuch ſerious perſons we moſt earneſtly recommend Mr. Robinſon's pamphlet, which contains ſuch convincing and unanſwerable proofs of the excellence of our eſtabliſhed forms of worſhip, of the indiſpenſible duty of frequenting it, and of the high danger of the ſin of ſchiſm, as we conceive impoſſible to be reſiſted by any candid and well-diſpoſed mind.

"The Church of England," ſays Mr. Robinſon, "is truly apoſtolical. In the different orders of its miniſters, it provides teachers, and ſets them apart for the ſacred function by ſo regular and ſolemn an appointment, as ſeems in itſelf admirably calculated for the purpoſes of good government and general edification. The ſubordination it has eſtabliſhed among the clerg , and the ſhare of power it has aſſigned to ſome of them over others, are reaſonable and expedient, and ſuch as ought not to be objected to, unleſs they can be proved to be contrary to divine injunction. Its plan of internal rule alſo recommends itſelf to our regard, as being ſo congenial with the form and ſpirit of the Britiſh conſtitution. But it claims our eſteem on higher conſiderations. In its grand outlines, at leaſt, it appears, more than any other, to be modelled after the example of the apoſtolical and

and primitive times. The diſtinction of miniſters into biſhops, prieſts, and deacons; the general ſcheme of epiſcopal ordination, and epiſcopal government, prevailed very early in the Church, as we learn from the firſt fathers, and thoſe who were cotemporaries with the apoſtles. Why, then, is this plan of worſhip to be rejected? Is it to be ſet aſide for any trivial cauſe? And is ſuch a general laxity to be introduced, that every man may inſtitute a church for himſelf, or be at liberty to intrude into the miniſterial office, by his own call and his own ordination, and commence a public teacher of Chriſtianity? I would rather adhere to the ſyſtem laid down by the moſt venerable and infallible authority—'No man taketh this honour unto himſelf.' Heb. v. 4." (Pp. 6—11.)

"But I have ſtronger reaſons for adherence to our Church: I conſider it as truly apoſtolical in its doctrines. It is my firm conviction, that with us not only are 'the ſacraments duly miniſtered according to Chriſt's ordinance, in all thoſe things that of neceſſity are requiſite for the ſame,' but 'the pure word of God' is maintained, and in all eſſential points continually held up to view in all our ſervices. Poſſeſſed as ſhe is, of ſuch a treaſure of divine truth, who ſhall calumniate or oppoſe her? What, though ſome of her ceremonies appear to you exceptionable? A ſeparation ought not to be thought of, for matters trifling in themſelves, and of mere indifference. Rather give up your own wiſhes, than raiſe a difficulty, or encourage a prejudice." (Pp. 11—14.)

Mr. Robinſon's encomium on our form of Common Prayer is at once ſo well expreſſed and ſo well deſerved, that we wiſh we could ſpare room for the whole of it.

"It is," he ſays, "venerable for its antiquity; it is juſtly to be admired for its ſtyle, being a model of ſimplicity combined with dignity, and on that account well adapted to the purpoſes of devotion."

"There are many, indeed, who vehemently reſiſt the uſe of all forms whatever in divine worſhip. But it ſhould not be forgotten that the antient Church of God offered up their prayers and praiſes in precompoſed forms, and that ſuch alſo was the practice of Chriſtian ſocieties in very early ages; as appears by their liturgies which have been tranſmitted to us. Does a ſet formulary obſtruct the influence of the Holy Spirit, or neceſſarily render the ſervice cold and unavailing? We know the contrary, and, in ſupport of the aſſertion, could bring the atteſtation of many moſt lively and devout perſons, both in paſt and preſent times."

"Our general wants are the ſame, and therefore the ſame general petitions are proper and expedient on all occaſions. We need not introduce any change of expreſſion, or be continually ſeeking freſh matter for our public addreſſes to God: and if we ſhould relinquiſh the uſe of the Liturgy, it would not promote edification, or be a more acceptable ſervice, in any material degree, to diverſify our words. It may be no ſmall advantage to the people, to know beforehand what are thoſe ſupplications and thankſgivings, which they are called to offer up, with one heart and with one voice. And ſuch a proviſion as our Church has made, is a ſecurity to the nation, that, however the abilities or the principles of the officiating clergy may vary, there ſhall not be wanting in her temples a form of ſound words, with which her faithful members may cordially and profitably ſurround the throne of grace. This is a ſecurity of no ſmall value, conſider-

ing the probability that ſome of her miniſters may be incompetent to conduct the worſhip by extemporaneous effuſions, in a ſolid as well as lively and ſpiritual manner." (Pp. 14—16.)

"It is no inconſiderable advantage that our ritual contains within itſelf a courſe of ſcriptural and evangelical inſtruction, perfectly independent of ſermons. Whenever we join in our forms of devotion, every grand and eſſential doctrine of Chriſtianity is brought before us, and we are required to renew the confeſſion of our faith. Who then can plead ignorance? A judicious ſelection of the moſt intereſting parts both of the Old and the New Teſtament is appointed to be read; ſo that the important declarations of Moſes and the prophets, of Chriſt and his apoſtles, are conſtantly to be heard in our churches. It deſerves conſideration, and it ſhould be acknowledged with gratitude, that the ſolemn reading of God's moſt holy word forms a large part of our public ſervice; and I heſitate not to ſay, that on this account, as well as others, it is a national bleſſing, maintaining and propagating truth, no leſs than promoting devotion." (P. 19.)

The following obſervations are alſo excellent.

"You owe it to your country to comply with all its ordinances, which are not contrary to a good conſcience. Perhaps it is not ſufficiently conſidered, even by perſons profeſſing godlineſs, what deference and ſubmiſſion are required by the holy ſcriptures to be paid to civil governors.—Their injunctions, indeed, cannot bind you in oppoſition to the divine will. But in all things lawful and honeſt they have a ſtrong claim to your obedience and ſtrenuous co-operation. Such appears to be your duty as members of the community, and it is no more than 'ſubmitting to every ordinance of man for the Lord's ſake." (Pp. 19—21).

"The ſyſtem of Chriſtianity is not like any human ſyſtem of arts and ſciences, capable of continual progreſs and amendment. It were impious to imagine, that by our bold ſpeculations or philoſophical diſcoveries we can improve upon the grand doctrines of revelation. They are infallibly true, and therefore unalterable. Theſe, therefore, being eſtabliſhed in our Church, we wiſh not for any changes, which might endanger the purity of our faith, but devoutly pray for the perpetuity of this conſtitution, which has been, and may yet be, the ſource of innumerable bleſſings to the nation. (Pp. 22—23.)

Mr. Robinſon's reflections on the evils neceſſarily attendant on ſeparation from our venerable Church, are well deſerving the ſerious attention of all who have taken, or are inclined to take, ſo unwarrantable a ſtep.

"If you be," ſays he, "ſolicited to depart from us, it will become you previouſly to conſider whither you ſhould go. Would any ſolid and laſting advantage be gained by the deſertion of our ordinances, by the demolition of our eſtabliſhment, and by the appointment of another ſyſtem?—Ah! what incalculable evils would enſue! How injurious to ſociety and religion! What deſolations are to be dreaded from the probable influx of enthuſiaſm and infidelity, inſubordination, and exceſſive profligacy! But not to inſiſt on all the conſequences of ſuch an extreme caſe; what is that other plan of worſhip, what the government and principles of that religious ſociety, which you are invited to join? However widely the diſſen-

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ters differ from each other, (and they ſtand as far aſunder as they do from the Church itſelf) yet they almoſt all agree in giving the ſupreme direction and controul to the people, aboliſhing all ſubſcription to articles of faith, and leaving the miniſter at large to offer up prayer and praiſe according to the dictates and feelings of his own mind. Are you not aware of much evil reſulting from ſuch a mode?"

"It tends to encourage pride and produce contention. It ſets up thoſe as teachers and governors, who ought only to occupy the place, and poſſeſs the teachableneſs and obedience, of the ſcholar and the diſciple. It affords the man of a forward, ambitious, petulant, and captious temper, full opportunity of gratifying his peculiar turn of mind at the ſacrifice of peace and unity. Many a DIOTREPHES, 'loving to have the pre-eminence,' thruſts himſelf into notice; harangues, cavils, and diſputes. The faithful miniſter is checked in his efforts, and is greatly obſtructed in his uſefulneſs: he muſt conſult the wiſhes of the majority, however corrupt, or be in danger of being driven from his place; for he is dependent upon them for his continuance, and his pittance of ſupport. One ſeparation follows after another: and theſe endleſs diviſions not only imbitter the followers of the ſame Maſter againſt each other, but give the enemies of all religion occaſion to blaſpheme." (Pp. 25—27.)

With the following impreſſive remarks on ſchiſm we ſhall finiſh our extracts from this valuable pamphlet, to which we feel more than ordinary anxiety to direct the public attention.

"Having no juſt cauſe for ſeparation, you ſhould dread the ſin of ſchiſm. Can it be ſhewn that ours is a corrupt church, that it forms no part of the Church of Chriſt, that it eſtabliſhes error, that it requires any ſinful terms of communion? If this were ſo, then indeed you would be at full liberty to depart, even as our reformers did from the Church of Rome. But on no other grounds can you juſtify a ſeceſſion; and I am perſuaded, this cannot be proved to be the caſe. The truth of the goſpel is maintained, and the divine ordinances are adminiſtered among us. It is only for us cordially to unite, and to be conſiſtent with our profeſſed principles, and we ſhall be a ſpiritual, lively, and proſperous Church. Our 'Jeruſalem' will become 'a praiſe in the earth.'

"There ſhould be no ſchiſm in the body." (1 Cor. xii. 25.) "Are you ſufficiently aware of the nature and the miſchievous effects of ſchiſm?—Such very lax notions have lately prevailed concerning all eccleſiaſtical as well as civil order and diſcipline, that almoſt every man has thought himſelf releaſed from reſtraint, and at liberty to 'do that which is right in his own eyes.' The Church is rent and lies bleeding on the ground; the prey of innumerable ſectaries, and the deriſion of infidels."

"Men 'profeſſing godlineſs,' have forgotten what they owe to their faithful paſtors, and no longer yield them, what is their due, attention, reverence, and attachment. The relation, which formerly ſubſiſted between the parochial miniſter and the people of his charge, and which is calculated to promote the intereſts of ſolid piety, is now nearly diſſolved through the wildneſs of inſubordination, which has broken looſe among us. A contempt is ſhewn for the ſacred function, and for the moſt exemplary characters inveſted with it. In many caſes at leaſt, no eminence of ability, no fidelity or diligence, no purity of doctrine or holineſs of life in the pa-

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riſh prieſt, have been ſufficient to ſecure to him the affections even of the more ſerious part of his congregation; but they have departed from him in multitudes, upon the appearance of a ſtrange teacher, whoſe endeavours, as it afterwards appeared, were to unſettle and divide."

"Is not ſchiſm alſo a direct violation of all thoſe ſcripture injunctions, which inculcate Chriſtian love and unity? Should the members of the ſame body be divided? or ſhould they not rather be knit together in cloſeſt attachment? Let us hear the great teacher of the Gentiles: 'Endeavour to keep the unity of the ſpirit in the bond of peace: There is one body and one ſpirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptiſm, one God and Father of all, who is above all and through all, and in you all.'* 'I beſeech you, therefore, brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you; but that ye be perfectly joined together in the ſame mind, and in the ſame judgment.'† 'Mark them which cauſe diviſions and offences, contrary to the doctrine which ye have learned; and avoid them."‡ (Pp. 28—32.)

We conclude with the venerable teſtimony of Hooker, which Mr. Robinſon has, with great propriety, prefixed, as a motto, to his little work. "This is my final reſolute perſuaſion, *Surely the preſent form of Church Government, which the laws of this land have eſtabliſhed, is ſuch, as no law of God, or reaſon of man, hath hitherto been alleged of force ſufficient to prove they do ill, who, to the uttermoſt of their power, withſtand the alteration thereof.*"

The Hiſtory of the Reign of George III. to the Termination of the late War; to which is prefixed, a View of the progreſſive Improvement of England, in proſperity and ſtrength, to the Acceſſion of his Majeſty. By Robert Biſſet, L. L. D. Author of the "Life of Burke," &c. &c. 6 vols. 8vo. 2l. 12s. 6d. Longman and Rees. 1803.

DR. Biſſet has long been advantageouſly known to the literary world, by his Eſſay on Democracy and his Life of Burke, (both of which were publiſhed before the eſtabliſhment of our Review, but the laſt of which was mentioned with high approbation, in one of our early volumes); as well as by various other publications of leſs importance. In all theſe works, he has proved himſelf generally a man of ſound principles, an acute obſerver, a cloſe and able reaſoner, and a clear, perſpicuous, intelligent, and impartial writer. Knowing him to poſſeſs, with theſe eſſential requiſites for an hiſtorian, a mind well-ſtored with claſſical knowledge, and an active ſpirit of reſearch, it was with great pleaſure that we heard he had undertaken to write the hiſtory of a reign ſo fertile in great and important events, as the preſent. We felt confident that he would produce a valuable

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* "Eph. iv. 3—6." † "1 Cor. i. 10." ‡ "Rom. xvi. 19."

addition

addition to our ſtock of hiſtorical knowledge, and that, though we might and probably ſhould differ from him in opinion on ſome points of minor importance, in the preſent times, we ſhould be called upon, by a diſplay of the ſame impartiality of which, in his former productions, he had ſet us an example, to beſtow on his efforts a conſiderable portion of well-earned praiſe, and to rank him very high on the liſt of our national hiſtorians. Nor have our expectations in this reſpect been diſappointed. We have derived from the peruſal of his hiſtory both pleaſure and advantage, and though, in his brief notice of our revolution in 1688, and in ſome of his obſervations on preceding and ſubſequent tranſactions, we cannot agree with him, juſtice, nevertheleſs, compels us to acknowledge, that even in theſe inſtances, the temperance and conſiſtency of his remarks are not leſs manifeſt than in his general diſcuſſion of the main ſubject of his enquiry. Having premiſed thus much, we ſhall proceed to lay before our readers a regular analyſis of the work.

A conciſe preface preſents to the reader the reaſons which induced the author to engage in the preſent undertaking. The period which he handles is, he obſerves, eventful and intereſting, and therefore he modeſtly avoids expatiation on the magnitude of the theme, as its greatneſs and importance "would only manifeſt the imprudence of the choice ſhould the execution prove inadequate." He touches on an objection to hiſtories of living periods which we have repeatedly refuted eſpecially in our review of Belſham and Adolphus, and adopts an obſervation which we made on the firſt of theſe performances, that it is no more impracticable for an hiſtorian to deliver the truth reſpecting living characters, than for a witneſs to deliver faithful teſtimony according to the beſt of his knowledge. The reaſons which determined the writer to attempt the preſent work, he offers as an apology to thoſe who may think he has made an eſſay beyond his ſtrength. This we believe can be the opinion of few who have read the life of Burke, or know its literary reputation; and the peruſers of the work before us, we are thoroughly convinced, will readily perceive in the various parts and the whole of this production, that the author's ſtrength is fully competent to the taſk which he has undertaken. We do not, however, think his diffidence the leſs meritorious, becauſe it is unneceſſary.

"Having," he ſays, "devoted the chief part of my literary attention to biographical and hiſtorical ſtudies, I conceived an idea many years ago of writing a hiſtory, and chooſing for my ſubject the tranſactions and events with which I was chiefly converſant, and by which I was moſt deeply intereſted and impreſſed. Britain, from the revolution to the preſent time, appeared to me to afford a ſcope for narration and reflection, equal to any that had hitherto been treated in hiſtory; and I cheriſhed a hope of being able, ſome time or other, to complete a narrative of that period. Commencing literary adventure with more moderate purſuits, progreſſive encouragement emboldened me to attempt the life of Burke. The ſubject naturally called my attention to more recent tranſactions and events than thoſe which I had originally propoſed *firſt* to narrate; —— and with

with proud pleaſure I contemplated the efforts of my country, diſplaying, in arduous ſtruggles the exhauſtleſs abundance of Britiſh reſources, and the invincible force of the Britiſh character; ſtill more ſtrikingly manifeſted in the times in which I live, than even thoſe which have immediately or ſhortly preceded. The reception which that performance met from the public, and from all the reviewers at the time, of whatever party or political ſentiments, inſpired me with hopes that I might be enabled to execute a work not unintereſting or unimportant to others, on a ſubject the examination of which was ſo pleaſing and inſtructive to myſelf."

"For materials," our author proceeds, "beſides examining all the periodical and occaſional narratives of the times, I careſully inveſtigated ſtate papers, and many other written documents, with which I had been liberally furniſhed by private communication. For political, commercial, naval and military information, I applied to men who were moſt converſant in theſe ſubjects. By converſation with intelligent and experienced gentlemen both in the land and ſea ſervice, I acquired as much knowledge of their reſpective profeſſions, as enabled me to comprehend the general tactics and diſcipline, their progreſſive improvements, and actual ſtate; *and* thus, in every particular action, to trace the cauſe and operation whence the event reſulted. The financial hiſtory and ſituation of the country, I ſtudied in the moſt approved works, and in official documents. In the diſpoſition of my materials, I have adopted the following plan. Previous to the commencement of the hiſtory, there is an introduction, which traces the progreſſive improvement of England, in internal proſperity and ſtrength, as well as in eſtimation and importance among foreign powers, from the earlieſt times to the beginning of the war 1756. A preliminary chapter contains the cauſes and outline of hoſtilities, with the internal tranſactions and ſtate of the country during the laſt years of the late king; in order that the reader, having before him at the acceſſion of his preſent Majeſty, the outſet of national affairs, foreign and domeſtic, may more eaſily perceive progreſſion and reſult. Both in the Introduction and Hiſtory, it has been my endeavour to place in a juſt and ſtriking light the force of the Britiſh character, formed and invigorated by the Britiſh conſtitution; and to demonſtrate that Britain, either in peace or in war, proſpers and conquers, becauſe ſhe excels in wiſdom and virtue. This is the moral leſſon which my narrative attempts to inculcate; and if I do not ſucceed, the deficiency is in myſelf and not in my ſubject. It is poſſible that my narrative may be charged with national partiality: I confeſs I love my country, and hate her enemies; and if this be a crime, I muſt plead guilty. I truſt, however, that notwithſtanding my warm affection for Britain, and my admiration of her ſtupendous efforts, I ſhall be found, even in reciting the conteſts with her foes, to have rigidly adhered to hiſtorical truth, and done juſtice to the exertions of her enemies; who, in diſciplined valour, genius and power, far ſurpaſſed any foes that were ever oppoſed to the heroes of ancient Greece or Rome."

In the diviſion of the hiſtory the author cloſes each volume at ſome important epoch.

The Introduction commences with the firſt inhabitants of Britain, whom the author exhibits as "ſubſiſting by the chace, by paſturage, and imperfect agriculture; clothed with the ſkins of beaſts, which their

their fields and foreſts ſupplied, dwelling in huts raiſed in their woods and marſhes, they neither ſought nor knew the pleaſures of foreign luxury." In this uncultivated ſtate, he ſays, they diſcovered that maſculine boldneſs and ſtrength of character, by which their ſucceſſors have been diſtinguiſhed in all the ſtages of progreſſive improvement. They exerciſed their proweſs in inſular contentions without attempting to interfere in the affairs of the continent. Their military force wanted only diſcipline and ſkill to have oppoſed with effect even the Roman legions; but inteſtine diviſions facilitated the progreſs of the enemy's armies; "chaſed from the verdant and fertile fields of ſouthern Britain, liberty fought, found, and preſerved an aſylum in the bleak and barren faſtneſſes of Caledonia." The Romans taught the Britons their language and manners, inſtructed them in letters and in ſcience, and inſpired them with a reliſh for the accommodations and luxuries of poliſhed life. The ſkilful avarice of her conquerors diſcovered to Britain many of her advantages: from her civilized ſubduers ſhe firſt learned the powers which ſhe poſſeſſed, and which, inſpired by liberty and enlightened by knowledge, ſhe has ſince carried to ſo unparalleled an extent. After the departure of the Romans our author proceeds to the invaſion and eſtabliſhment of the Saxons, and ſhortly ſketches the character and inſtitutions of theſe, the forefathers of Engliſhmen.

"The Saxons poſſeſſed vigorous underſtandings, undaunted courage, ſupported by great bodily ſtrength, and inſpirited by an ardent love of liberty. Their ſeveral ſyſtems of policy formed upon the principles of their anceſtors, as conſecrated to immortality by the pen of Tacitus, uniting kings, chiefs, and commons, were the rude but ſtrong foundation of that conſtitution, which their deſcendants, inheriting the force of their character, now enjoy and preſerve."

The Saxons, during a long ſeries of years, were little connected with the continent, and paid little attention to maritime affairs, but the converſion of the Anglo-Saxons to Chriſtianity, beſide the important effects which it was calculated to produce upon the morals and diſpoſitions of its new votaries, proved the means of opening a political connection between this iſland and leſs barbarous regions. The invaſions of the Danes for a time annoyed Saxon England until Alfred not only extricated his country from preſent danger, but eſtabliſhed the moſt effectual means of future ſecurity and aggrandizement to the kingdom. "As the founder of Engliſh juriſprudence," ſays the author, "and the eſtabliſher of internal ſecurity and tranquillity, Alfred is not more deſervedly celebrated, than as the founder of Engliſh navigation and commerce, and the eſtabliſher of external ſecurity and greatneſs:" but though the invaſions of the Danes impreſſed the Engliſh with a high idea of the importance of commerce, it was rather with the view of affording the means of defence, than of being productive of proſperity and civilization. Hitherto they had little intercourſe with ſouthern Europe, but the conqueſt made

made a moſt important change in the internal ſtate of England, and her relations to the continent. In his view of Engliſh progreſſion he includes her conſtitution, laws, and manners. In a few ſentences he ſketches the objects and principles of the feudal ſyſtem and the reaſons that prevented its eſtabliſhment among the Anglo-Saxons, and marks the changes which were produced by the Norman conqueſt.—He now proceeds to the growing intercourſe with continental Europe. This ſubject he purſues to the reign of Henry III. Edward I. he preſents as the digeſter of Engl ſh juriſprudence into an efficient and maſterly code. Edward III. as, in his external policy, the origin of ſyſtematic hoſtilities between England and France; but by his heroiſm and wiſdom, combined with thoſe of his ſon, the means of glory to his country and importance among foreign powers unknown in her former hiſtory. In his internal policy he exhibits this monarch as the father of manufactures and commerce. In the following ſentence he ſums up his account of the domeſtic improvements of our two illuſtrious Edwards: "As Edward I. formed and digeſted Engliſh juriſprudence, ſo admirably fitted for rendering to every man his right, and guarding his property, Edward III. laid the foundation of that ſkill, and thoſe efforts, which have acquired to Engliſhmen ſo much property to ſecure." Various cauſes however retarded the operation of Edward's policy. Theſe our author compreſſes into the following paſſage.

"The martial ſpirit prevalent in England, when intermingled with the pride of feudal ariſtocracy, repreſented the manufacturer and merchant as deſpicable, in compariſon to the ſoldier; and while the warlike character of the times depreciated in the public opinion the eſtimation in which thoſe peaceful profeſſions were held, and precluded from them the votaries of honour and fame, the violence and turbulence of thoſe rude ages diminiſhing the ſecurity of property, often tended to obſtruct the votaries of intereſt in their mercantile adventures. The character and circumſtances of the ſucceeding ſovereigns, and the conteſts about the throne, promoting for a century military energy, and not reſtraining turbulent violence and injuſtice, interrupted the natural progreſs of Edward's plans."

The talents, conduct, and policy of Richard II. and the reſpective princes of Lancaſter and York our author purſues, and includes in his ſketch the hiſtory of reviving learning and of the Engliſh conſtitution. Henry VII. preſents a new epoch, and our author commencing with his character and the circumſtances in which he acted, preſents the political changes that in theſe originated; the ſpirit of maritime adventure which then began to prevail, the growing importance of England among foreign powers, the increaſing intercourſe between the potentates and nations of Europe, the commencement of the balance of power and the weight of England in the ſcale; and cloſes his account by an accurately diſcriminate view of the objects which Henry ſought, and the effects which his purſuits eventually produced. "Ambition in Henry," he ſays, "deſcending from its

its lofty rank, became the humble miniſter of avarice; but the joint effects of both paſſions, though hurtful at the time, were deſtined by Providence to be beneficial to poſterity." He proceeds with the progreſs of trade and diſcovery during the reign of Henry VIII. and next to the continental policy of that monarch. "Quick in perception," he ſays, "and vigorous in capacity, Henry readily ſaw the general policy of preſerving an equipoiſe; and, devoted to the honour of his country, as well as to his own glory, he valued himſelf on being the umpire of Europe. But though his talents were conſiderable, his judgment was not proportionably ſound; at leaſt, its exertions were too eaſily ſwayed by the impulſe of temper and paſſion." Here the writer educes the principle of Engliſh interference in continental affairs which he juſtly ſtates to be political ſecurity, and applies that principle to the policy of Henry: "The part which he took," he ſays, "in the affairs of the continent, though far from being uniformly wiſe, or even, when right, proceeding from reaſons of ſound policy, was generally efficacious. It demonſtrated the force and weight of the Engliſh power, though not always wielded by the king from the beſt motives, or for the moſt uſeful purpoſes." The reformation our hiſtorian regards as accelerated by particular incidents, but originating in general cauſes. Theſe he clearly and ſtrongly demonſtrates; ſtates the progreſs and amount of the changes, and ſums up the advantages religious, moral, civil, and political, which reſulted to England from this great revolution in the church. In ſumming up that ſingular reign, he obſerves that the evils which reſulted from individual character and ſpecial circumſtances were only temporary; the good ariſing from general cauſes was permanent, and contained in itſelf the means of progreſſive improvement. Navigation and trade he follows through the reign of Edward VI. and ſketches the political and legiſlative changes. Of the reformation, which was now completed, he gives the following ſhort, and we think juſt, character. "The reform was great, though leſs violent and more gradual than in ſome other countries, where they laid the whole hierarchy proſtrate; yet from its moderate and progreſſive nature it was the moſt likely to be durable. While it humbled the pride and ambition of the clergy, and reſtrained their avarice and profligacy, it left them rank and property, to maintain the dignity conducive to the purpoſes of their office, in a country where great diverſity of rank and property prevailed." Admitting this account to be politically juſt, we ſhould think it too excluſively political if we did not find throughout the work that our author is the ſtrenuous votary of the Chriſtian religion. Of Mary's character the following etching, though not new, very ſtrongly conveys the chief principles of her conduct:

"The leading features of Mary's character were, an ardent and boundleſs zeal for Romiſh bigotry, and an ungovernable love for the man whom ſhe married. Theſe paſſions, enhancing and inflaming each other, account for the moſt important tranſactions of her ſhort and deteſtable reign. At once

once a religious and an amorous devotee, ſhe perſecuted and butchered proteſtants, to pleaſe herſelf and her bigoted and cruel huſband; while, to gratify his wiſhes, and ſecure a greater portion of his love, ſhe oppreſſed and exhauſted her people, and engaged in a moſt impolitic and deſtructive war."

Our author, however, allows that many very beneficial laws were enacted in her reign. Elizabeth is a diſtinguiſhed favourite with our hiſtorian: he appears to admire her from a ſpirit of patriotiſm as the promoter of proſperity, ſecurity, and force to England; and from her regard to the proteſtant religion as the eſtabliſher of the reformed faith on a ſolid and permanent foundation. Regarding her merely as a public character producing certain reſults bearing on his ſubject, he does not enter into her private defects or even into meaſures of her government that do not appertain to the progreſs of national proſperity and power; he preſents her promotion of agriculture, trade and diſcovery, voyages, navigators, commercial corporations, including the Eaſt India Company, which account he cloſes with the following ſummary. "Thus the reign of this Princeſs very ſtrongly and effectually promoted agriculture, internal and foreign trade, maritime ſkill and enterprize, the means of ſubſiſting, enriching, and aggrandizing the people entruſted to her care." Our author proceeds to the riſe and progreſs of the Engliſh navy, until by the diſcomfiture of the Armada its pre-eminence was eſtabliſhed. "From that time," he ſays, "England became miſtreſs of the ocean; her ſailors thenceforward conceived themſelves ſuperior to thoſe of all other nations. The conception powerfully contributed to the attainment of reality. Since that time, defeat, diſaſter, and diſgrace, have never failed to follow thoſe who have preſumed to brave England on her own element. The ſame reign witneſſed the firſt regular formation of an Engliſh navy, and its ſupremacy over all other naval powers." Security, our author ſhews, was the object of Elizabeth's interference in the affairs of the continent, and he marks the advance of England in her influence on the reſt of Europe. "In the time of Henry VIII. England ſhewed ſhe could maintain the balance of power. Under Elizabeth, in preſerving that balance, England aſſumed the character which ſhe has, except in the reigns of the Stuarts, ever ſince maintained, of ſupporting the rights and independence of Europe againſt the powerful diſturbers of its tranquillity." He afterwards regards the reign of Elizabeth in regard to civil and eccleſiaſtical inſtitutions, freedom, manners, and literature. Without highly venerating the character of James, our author allows that prince great credit as the promoter of commerce and national proſperity, the father of coloniſation, and the firſt ſettler of Ireland. In the infant plantation of New England our author marks the beginnings of that republicaniſm, which in its progreſs and effects conſtitutes ſuch an important part of his hiſtory. The diſputes between the King and the Commons open the author's opinion and ſentiments on ſubjects of conſtitutional freedom, which more ſtrongly appear in his view of the

ſucceeding

ſucceeding reign. Here and throughout the work he ſhews himſelf the friend of that combined liberty and order which conſtitutes the ſupreme excellence of the Britiſh conſtitution. He approves of the firſt claims of the Commons, and their oppoſition to unconſtitutional mandates, and illegal exactions; but early and carefully marks the exceſs of a principle which to a certain extent was right. "With this generous zeal for liberty," he ſays, "was joined a repugnance to all authority, however ſalutary and expedient; a ſpirit of democratical and puritanical enthuſiaſm which ſought to level all ranks and diſtinctions, however neceſſary to the ſtability and well-being of ſociety. From their meeting in 1640, to the cloſe of 1641, they (the Commons) vindicated and ſecured the conſtitutional and beneficial rights, privileges, and liberties of Engliſh ſubjects: in 1642, they attacked the no leſs conſtitutional and beneficial powers delegated for the national good to an Engliſh King." Diſcriminately attentive to conſtitutional rights, while our hiſtorian deems the reſiſtance to ſhip-money, the abolition of the Star Chamber and High Court of Commiſſion proper and laudable, he reprobates their very firſt judicial proceedings as not only illegal but iniquitous. "In the mode," he ſays, "of proſecuting and trying Strafford and Laud, the accuſers charging, and the judges admitting, acts to be treaſon, which were not treaſon by the law of the land, both commons and peers were guilty of much greater and more irreparable tyranny, than any againſt which they had ſo properly and ſtrongly remonſtrated. The civil wars and their diſmal cataſtrophe in regicide, democratic anarchy, and military deſpotiſm, manifeſt the direful effects of popular and prevalent enthuſiaſm." In following commercial progreſs in the reign of Charles I. and conſidering the colonies, he farther exhibits the republican and turbulent ſpirit of the New Englanders, and early demonſtrates a difference of political ſentiment between the northern and ſouthern colonies to which he often recurs in the courſe of the hiſtory. A view of the uſurpation of Oliver Cromwell, his policy domeſtic and foreign; of the ſtate of Europe, Engliſh literature, ſcience, and manners extends to the reſtoration. Though evidently no friend to his countrymen, the Stuarts, Dr. B. allows to Charles II. and even to James, the merit of rapidly promoting commerce and navigation. Charles's reign, though frequently arbitrary, he juſtly regards as the occaſion of ſome of the ſtrongeſt bulwarks by which the conſtitution is guarded. Now firſt mentioning the whigs, he beſtows on them approbation, circumſcribed by exact and cautious bounds: the name, he ſays, of whigs "is important and venerable, while it ſignifies champions of conſtitutional freedom, without extending to invaders of the no leſs conſtitutional prerogatives of the crown."—From the domeſtic policy of Charles, our author proceeds to his foreign, and properly reprobates his connexion with France. James he regards with that mixture of contempt and deteſtation which many writers have expreſſed towards that miſguided prince; but which we think exceſſive. The conſtitutional diſcrimination of our author ap-

pears very prominent where he marks the extent and bounds of the change in the ſucceſſion effected by the revolution of 1688. "Neceſſity," he ſays, "compelled a deviation from the rules of hereditary ſucceſſion to the throne of England; the ſame neceſſity that dictated the exception, defined its bounds. The diſqualification of James had ariſen from his arbitrary principles and conduct, chiefly originating in popiſh doctrines, and exerciſed to promote popiſh notions and government. The next proteſtant ſucceſſors not only preſumed, but known to be the enemies of civil and eccleſiaſtical tyranny, were ſubſtituted, on their agreeing to conditions neceſſary for the ſecurity of liberty and religion." He ſketches the efforts of Britain under William for oppoſing the ambition of France, and in concluding his view of that conteſt, he ſays, "From his continental ſucceſſes, and his maritime diſaſters, Louis might have learned, that while ſhe directed her principal attention to armies, France might gratify her unbounded ambition; but that her marine exertions to cope with England, brought a reduction of her ſtrength." This is a doctrine which our author repeatedly illuſtrates. In this reign finance is introduced, and an account of the Bank and funding ſyſtem. Finance is followed by the farther progreſs of commerce, whence he proceeds to the conſtitution as eſtabliſhed under William. "The act of ſettlement," he ſays, "was a corollary from the act of the Convention Parliament, which had ſettled the Crown in 1689. The political doctrine eſtabliſhed in both, was ſimple and explicit: in the mixed monarchy and free government of England, an hereditary line, not diſqualified, ſhall ſucceed. Theſe were the grounds on which Anne aſcended the throne, to the excluſion of her brother, the ſon and repreſentative of King James." The account of Anne, in ſketching domeſtic politics, verges too much to the whig ſide, particularly in the caſe of Sacheverel, whoſe conduct and character have never been fairly ſtated in any hiſtory of the times. The union with Scotland is conciſely mentioned, but its effects very ſtrongly exhibited. Commerce under Queen Anne flouriſhed more than at any former period; but the principles of political economy were not thoroughly underſtood. George I. an upright and prudent prince, who ſought the benefit of his ſubjects, was by ſpecial circumſtances thrown into too cloſe a connection with the whigs, whom he employed almoſt excluſively. In this reign, under Walpole, miniſterial influence grew to a height that was never known before. The connection between the whigs and the monied intereſt produced a ſtock-jobbing enthuſiaſm, eſpecially the South Sea bubble. Though favourable to the whigs, our author confines his approbation to their political tenets, and does not fail to reprobate the infidelity which now prevailed among them, and follows it to its very natural conſequence in morality. Under George I. commerce continued to flouriſh. George II. adopted the policy of his father, domeſtic and foreign, and almoſt excluſively employed whigs. Walpole at this period had a numerous body of ſupporters, ſays our author, "in LITERARY MEN, at leaſt in *writers*,

who

who, in various departments of compoſition, hiſtorical, political, theological, in lyric and dramatic poetry, praiſed the miniſterial plans, and vilified the opponents of government." He preſents a ſhort but ſtriking view of the oppoſite writers, eſpecially the Craftſman. Under Walpole commerce continued to increaſe, until it was interrupted by war with Spain. Our author admits it was natural for George II. in his ſituation and circumſtances to be partial to the whigs. Frederic, Prince of Wales, in a great degree educated an Engliſhman, reſolved to employ talents and merit, without reſpect to party, had inſtilled the ſame principles into his ſon and heir.

"Eminent," he ſays, "for domeſtic virtues, his Highneſs and his Princeſs directed their chief attention to the tuition of their children, and eſpecially to initiate their heir in the opinions, principles, ſentiments, and diſpoſitions, befitting a perſonage deſtined to be ſovereign of Great Britain. The rebellion alſo demonſtrated that the houſe of Brunſwick was not ſupported by a party only, but by the Britiſh nation; and probably added ſtrength to the former conviction of the heir of the Crown, that a king placed on the throne of Britain ſhould rule for all his ſubjects, and chuſe ſervants according to merit, and not party creeds; and confirmed his determination to infuſe the ſame doctrine into his eldeſt ſon."

This is the firſt view our author preſents of our preſent ſovereign, the opinions and ſentiments in which he was educated. Touching upon the belligerent efforts of the war in 1739, the introduction cloſes with a view of the adminiſtration of Mr. Pelham, after the peace of Aix-la-Chapelle, and cloſes with the approach of a new war. Such is our author's view of the progreſſive improvement of England in internal proſperity and ſtrength, in eſtimation and importance among foreign powers.

The firſt chapter of the hiſtory traces the riſe, progreſs, operations, and reſults of the war to the acceſſion of George III.

(To be continued in our next.)

POETRY.

Glaſgow. A Poem. By John Mayne. 12mo. Pp. 51. Cadell and Davies, London. Walker, Glouceſter. 1803.

THE author of theſe Verſes informs us, in a note prefixed, that they were firſt publiſhed in the Glaſgow Magazine for Dec. 1783, where it had remained but for the notice of the late Dr. Geddes, which was "ſo extremely flattering as to induce him to reviſe, to extend, and to bring it into the form in which it now appears."

Such notice the author ſeems to think deſerving of flattering mention in return; to which cauſe we preſume we may aſcribe the following poetical character of his friend.

" Led by a luſtre ſae divine,
Ev'n Geddes viſited this ſhrine!
Geddes! ſweet fav'rite o' the Nine!
Shall live in ſtory;
And, like yon conſtellation, ſhine
In rays o' glory!"

To this verſe is attached a note, in which the Doctor is farther characterized as "eminently qualified for the laborious and important work in which he had for a ſeries of years been engaged, that of giving an Engliſh verſion of the Scriptures of the Old and New Teſtaments." How far the known deiſtical principles of the Rev. Alexander Geddes, L. L. D. might be deemed qualifications requiſite for ſuch an undertaking, we muſt leave to thoſe to aſſert whoſe chief concern it is to vilify and degrade, rather than to vindicate and uphold, the divine authority and ſacred evidences of the Holy Scriptures; but we have good reaſon to conclude from the Doctor's preface to the work abovementioned, that no pious reader of his Bible who builds his hopes of futurity upon the "comfort of the ſcriptures," would willingly conform his faith to the verſion of a deiſt's pen. We do not wiſh to regard our author as deliberately making the above aſſertion from mature conſideration of the ſubject, but as ſuffering the partiality of friendſhip to betray him into an opinion more complimentary than true.—We regret this circumſtance much, as it forms the only exceptionable part of the production before us. The poem itſelf is written with a conſiderable portion of that intereſting ſimplicity which is the peculiar charm of the Scottiſh muſe. As a ſpecimen of the poetry we ſhall lay before our readers the following verſes, in which the author celebrates the induſtry and loyalty of Glaſgow.

Frae Forth, athort the land, to Clyde,
Her barks, a' winds and weathers, glide;
And, on the boſom o' the tide,
Wi' gentle motion,
Her veſſels, like a foreſt, ride,
And kiſs Auld Ocean!

Nor only her's what trade imparts—
She's great in arms as weel as arts:
Her gallant ſons, wi' loyal hearts,
A' tak the field;
Reſolv'd, when knaves wou'd ſcatter darts,
Their king to ſhield.

And yet, tho' arm'd they thus appear,
They only arm while danger's near:
When Peace, bleſt Peace! to them maiſt dear,
Diſpels the gloom,
They for the ſhuttle change the ſpear,
And ply the loom!

Hail, Induſtry! thou richeſt gem
That ſhines in Virtue's diadem!
While Indolence, wi' tatter'd hem,
Around her knee,
Sits, chitt'ring, like the wither'd ſtem
O' ſome boſs tree!

T

To thee we owe the flocks o' ſheep
That glad Benlomond's cloud-capt ſteep—
The pregnant mines that yield yon heap
O' maſſy coals—
And a' the tenants o' the deep,
Caught here in ſhoals!

And a' the villas round, that gleam
Like ſpangles i' the ſunny beam;
The bonny haughs that laughing ſeem,
Wi' plenty growing;
And a' the bleach-fields on ilk ſtream
Thro' Clydeſdale flowing!"

In explanation of the 27th verſe is given the following note, which we gratify ourſelves by inſerting.

"At an early period of the revolution in France, when the perſons who aſſumed the government of that country not only deſtroyed their own King and Queen, but took oaths of hatred to kings in general, a band of gentlemen in Glaſgow, actuated by ſentiments of the pureſt loyalty, having equipped, diſciplined, and embodied themſelves at their own expence, volunteered their ſervices in defence of the crown and government of their country; and diffuſed, by their example, a ſpirit of patriotic ardour which ſoon became general throughout Scotland—a ſpirit for which, Glaſgow, in times of danger, has always been eminently diſtinguiſhed."

At the preſent eventful period, when all that malignity, cruelty, and violation of every honeſt and honourable principle which marked the beginning of the French revolution, fills the breaſt of one tyrant at this advanced ſtage of it, and is directed by him againſt the peace and proſperity of this country, we doubt not but the ſame loyal promptitude will be evinced by theſe and all our northern brethren. We cannot deny ourſelves the pleaſure of making another extract from this entertaining little work; firſt prefacing it with the following notice of the author.

"Lang-ſide is a ſmall village, about two miles ſouth from Glaſgow. The hill above this village, is memorable for being the ſcene of the laſt effort of the unfortunate Mary Queen of Scots, to regain her crown and dignity from the regent Murray. Mary, under the painful agitation of great paſſions, beheld the battle from a riſing ground. A hawthorn-buſh, commonly known there by the name of Queen Mary's Thorn, marked out the ſpot where ſhe ſtood, till it decayed by age; but another has lately been planted in its place, by the proprietor of the ground, to preſerve the remembrance of this intereſting circumſtance."

"Or, at Lang-ſide, paſt ſcenes review,
And round yon thorn my ſighs renew;
Where, when the vanquiſh'd ſquadrons flew,
That came to ſend her,
Lorn Mary bade a lang adieu
To regal ſplendour!

Aft, Crookſtone, frae thy caſtle-wa',
The beugle-horn was heard to blaw!
Again ſhe caſt a look, and ſaw
Thy ſtately tow'rs—
Lang ling'ring, till the laſt huzza
O' rebel pow'rs!

Nae troops to guard her in her flight;
Nae friends that dare assert her right;
Nae bow'r-maids now, wi' fond delight,
Their cares employ
To cheer at morn, or soothe at night,
Her great annoy!

To where Dundrennan-Abbey lay,
Far in the wilds o' Galloway!
Owr moss, owr moor; up bank and brae;
The Mourner goes;
Nae mair, frae that disast'rous day,
To taste repose!

Still, at Lang-side, in hillocks green,
The traces o' the camp are seen:
Still, Fancy paints the conflict keen;
And figures there,
The angel form o' SCOTLAND'S QUEEN,
In deep despair!"

We have thus enabled our readers to judge for themselves of the poetical talents of the author; and we are free to confess, that had not the note respecting Dr. Geddes' qualification as a commentator upon the Sacred Scriptures been introduced, we should have had the satisfaction of speaking with unqualified approbation of the whole performance; but having in a former part of our critical labours,* decidedly reprobated the Doctor's religious principles as altogether unfavourable to such an important undertaking as that referred to in the note in question, we held it our duty not to pass a contrary opinion over in silence.

The Inquiry. Part I. 8vo. Pp. 44. Hatchard. 1803.

THIS is a poem published in the same form as the preceding, with notes. Much genius and good writing are displayed in it. The following lines will point out the author's object of "Inquiry."

"Hark! as I pause, the distant voice of pray'r,
Breaking at intervals the slumbrous air!
And, lo! the sable pall, the high-plum'd bier,
And weeping train, the pomp of death, appear.
The dirge begins: how sweet with lengthen'd peal
Through the vast pile the mingling numbers steal,
While the deep organ's solemn swells conspire
With notes seraphic from the white-rob'd choir.
"That awful strain a Christian's trust express'd,
The grave subdu'd, and hopeful hallow'd rest.
But, oh! deep sadness dwelt upon the sound;
Darker the shadowy dome above me frown'd,
And seem'd to share the shudder and the sigh,
Which ask'd, Is this a pageant and a lie?

* Vide Anti-Jacobin Review, Vol. VIII. p. 193.

"Oh

" Oh that my ſoul, endu'd with preſcient pow'r,
Could rend the veil that ſhrouds the dying hour!
Oh that, no more to tort'ring doubts a ſlave,
She view'd her certain doom beyond the grave!"

We humbly conceive the author has ſtarted this difficulty merely for the ake of proving the abſurdity of the doubts which conſtitute it, in a very uperior ſtrain of poetry; and as we are aware that we ſhall afford our eaders much gratification, we ſhall make ſome detached extracts from the oem, although ſo uniformly is the ſtrength of reaſoning and poetical ſpirit reſerved throughout, that one excerpt would ſuffice to characterize the hole. The infidel profeſſion of Voltaire is thus moſt admirably expoſed ı all its miſerable conſequences.

" Strange world of good, replete with ev'ry evil,
Pain, death, want, woe, damnation, and the devil;
So ſpoke Voltaire—and with too juſt a hand
His ſportive tale of human mis'ry plann'd,
Which brings all earthly woe before our eyes,
And, ſtrange! to make us laugh, not make us wiſe:
This world's great purpoſe, thou deluſive droll,
Was not to turn our brains, but try our ſoul.
For evils phyſical muſt be confeſs'd
Of moral good the fountain and the teſt.
And grant the world were all thy colours make it,
E'en as they repreſent it, let us take it—
Thy pen profane its unmeant aid hath given
To Scripture, immortality, and Heaven.
For who the birth of evil can declare,
Save Inſpiration? what, ſave Heav'n, repair?
" Ye fair and young who wither in your bloom,
And ſink in ſilent ſorrow to the tomb,
Or kneel in anguiſh round a parent's bed,
And claſp a corſe, and kiſs the ſenſeleſs dead!
'Tis yours the hypocrite's pretence to ſcan,
Who, Heav'n denying, boaſts him friend to man.
" Parents! who bend o'er black ſucceeding biers,
Like Niobe, yet not with heathen tears,
But ſuch as Young or Atterbury wept,
In early graves when each fair daughter ſlept!
Say, does the lenient philoſophic page
With conſolation cheer your drooping age?
" Ye who that killing agony have prov'd,
To ſee the friend, whom from a child ye lov'd,
With falt'ring lips call bleſſings on your head,
And wring your hand, and ſink among the dead—
Senſeleſs that breaſt, which with your joy would glow,
Or pitying hide the ſacred guſh of woe!
Lo! the philanthropiſt beholds you ſmart!
What ſhare poſſeſs ye in that boundleſs heart?
" And ye, ſupreme in ſorrow, doom'd to know
Pangs that annihilate all other woe,

Say, if to univerſal kindneſs true,
The ſage, who feels for all things, feels for you;
" (Or dreams he, like this poliſh'd, heartleſs age,
True love the fiction of a poet's page?
Not ſo the youth, who, from diſtemper'd dreams,
Awakes in tears, and by the moon's pale beams
Steals falt'ring forth to preſs, with boſom cold,
The long-lamented virgin's hallow'd mould,
Whoſe vain remembrance, though his heart it rive,
Is ſweeter than the ſmile of all that live:
Nor ſhe, who ſits on wild Columbia's ſhores,
While rains deſcend and Niagara roars,
Through many a hurricane in midnight gloom,
A ſolemn ſtatue by the warrior's tomb;
Then bears him to the awful feaſt, and proves
She hopes as firmly as ſhe firmly loves:
Bleſt, if her ignorance that hope ſecures
From ſcience, that but ſerves to ruin yours.)
" Say, ye diſtreſs'd! when on your night forlorn
Breaks the ſweet beam of heav'n's expected morn,
And Hope, on pinions glitt'ring with your tears,
Wafts the reviving heart to happier ſpheres;
How will ye thank the wretch whoſe cruel zeal
Denies her balmy wing its pow'r to heal,
Dooms ye anew the parting pang to bear,
And prove a ſecond, infinite, deſpair?
Hurl'd from your flight to viſionary bliſs,
Down the void, fathomleſs, unknown, abyſs,
Helpleſs ye ſink—the demon hovers o'er,
And, pleas'd, proclaims, The dead ſhall wake no more!
" What virtue droops not, by the ſound oppreſs'd?
What vice but elevates her brighten'd creſt?
" Ye famiſh'd myriads! of whoſe daily toil
The ſons of Luxury devour the ſpoil—
Ye lights of earth, whom Genius ſtarves!—ye brave,
Whoſe life-blood's purchaſe gluts ſome coward knave—
Ye fair, by chaſtity condemn'd to need,
Whom virtue beggars, and whom vice would feed—
Ye innocent, deſtroy'd by wrongful doom,
And wrong'd by ſlander e'en beyond the tomb—
Ye wretched, who ne'er hope to taſte of joy—
Ye bleſt, whoſe bliſs the grave muſt ſoon deſtroy—
Deſpair! for, chain'd to this terreſtrial ball,
Joyful or ſad, the preſent is your all!
" Be brave, juſt, innocent, be poor no more;
Cheat, plunder, ſtab; turn coward, knave, and whore.
" No! ſtill be brave, be honeſt, wiſe, gallant,
Yet for no ſingle crime a licence want.
Shame on the world, and on its virtues ſhame!
How ill the ſubſtance anſwers to the name!
Valour's a murderer; Gallantry a punk;
And Wit blaſphemes; and Honeſty gets drunk.

Act then each crime; and of thy crimes be vain,
For Honour yet ſhall rank thee in his train.
Honour! that murd'rer, letcher, gameſter, ſot,
Who dares do ev'ry thing, but what he ought,
Who ſtabs his friend, deſerts the ruin'd maid,
Cheats ſtarving honeſty, while knaves are paid,
Sins againſt liking, boaſts unacted guilt,
Yet flies from conſcience to his rapier's hilt.
When ſcarce a frown the gay adult'rer draws
From Britain's virtuous dames and tender laws,
Why ſhun thy rival's couch, although thy friend?
He ſmarts, diſgrac'd; thee ſmiles and fame attend!
Since love is natural, and paſſion wild,
Why ſtart to violate thy patron's child?
Her ſoul unprinciple, her body ſteal,
Cheat to poſſeſs, and murder to conceal!"

Then follows the following fine inſtance of irony, than which we do not remember to have found in modern poetry a more animated paſſage.

"Now, great Diſcoverer of th' eternal tomb,
The pride which merit juſtifies, aſſume!
Theſe are thy works, ſerene Deſtroyer! theſe
And more, and worſe, that never ſhock thine eaſe!
Oh that the Muſe's ſuppliant voice could teach
Thy pride a nobler eminence to reach!—
If ſuch the truths your prais'd reſearches find,
In mercy hide them—mercy to mankind!
The ſage who firſt combin'd the ſooty grain,
Which, wing'd by fire, bears carnage o'er the plain,
In terms uncouth conceal'd th' inventor's claim,
Myſterious till more frank diſcov'rers came;
Then flaſh'd the noiſy ruin from its cell,
And each bright flaſh ſwept multitudes to hell.
Alas! vain pray'r, though all the virtues die!
Then hail, triumphant Vice, thy beſt ally!
Praiſe him, ye profligates; whoſe bounty gave
Your bodies liberty, your ſouls a grave!
Proceed, great Hero! ſcorn all ties, all laws,
Defy perdition to enſure applauſe:
Chaſe ſuff'ring Goodneſs from her only ſtand;
Let crimes, unmuzzled, lacerate the land:
By incredulity be cheaply wiſe;
Nought hear, nought know, doubt all, and all deſpiſe;
Turn earth to chaos; order to miſrule;
Mankind make brutes; and God a fiend or fool:
Then bid the world thy plainer faith receive,
And laugh at fools who miracles believe!"

The concluding lines of this firſt part are no leſs elegant than they are beautifully deſcriptive.

"Divine Philoſophy! much injur'd name,
Uſurp'd to conſecrate a villain's aim!

Thou,

Thou, friend of man, beneficent and mild,
Siſter of Piety, and Reaſon's child!
Far other aims thy genuine ſons purſue,
Far other proſpects meet their juſter view.
" As when the clouds of autumn, ſilver bright,
Fleece the blue heav'ns with calm and equal light,
Or veſt the wide expanſe with ſober grey—
When no wind breathes, no ſongſter glads the ſpray;
And, where the woods a dying pomp uphold,
Fluſh'd with gay berries and autumnal gold,
Stirs not a ruder murmur than the ſound
Of the pale leaf, ſlow-circling to the ground,
Some penſive wand'rer through the ruſſet glade
Marks the ſad charm of beauty ſoon to fade,
(Sad as the ſmile with which fond lovers greet—
A parting ſmile, though melancholy, ſweet!)
E'en thus (for oft amid the cloud ſhe ſpies
A tranſient opening to the diſtant ſkies)
Would uninſpir'd Philoſophy ſurvey
This world of beauty mingled with decay.
This hated lore, unlike her influence fair,
Would blaſt each hope, turn ſorrow to deſpair,
Darken life's gloom, and aggravate its weight:
As ſtormy clouds, that, big with icy freight,
E'en 'midſt the ſmiles of ſome ſweet genial day,
That bleſs'd November with the warmth of May,
Chill the bright empyréan as they riſe,
And winter ſcowls from all the alter'd ſkies.
The weeping woods droop, conſcious of their doom,
The blacken'd waves grow colder at the gloom,
And the loſt trav'ller views in wild affright,
The cheerleſs eve, and dreads the long, long night.
But ſhould no low'ring ſtorm o'ercaſt the ſcene,
Nor wintry whirlwind ſhake the ſweet ſerene—
If haply then the ſun at length unſhroud
His ſtreamy ſplendour from an ev'ning cloud,
Blue roll the ſeas—each veſſel on its way,
The ſpires, the caſtle and the circling bay,
Shine forth illumin'd by the roſy ray:
So Revelation ſheds, to cheer our doom,
The ray divine that gilds this earthly gloom.
Pleas'd man, exulting in the heavenly light,
Hails the glad promiſe of a morn more bright;
With reſignation views the day withdrawn;
Sinks calm to reſt, and waits the glorious dawn."

The admirers of good poetry will not eſteem their attention ill repaid by a peruſal of this poem, which we take upon us to recommend to our readers, as one of the faireſt productions of the Britiſh muſe that have lately come before us.

Beneficence;

Beneficence; or, Verses addressed to the Patrons of the Society for bettering the Condition and encreasing the Comforts of the Poor. By Thomas Alſton Warren, B. D. Fellow of St. John's College, Oxford, and Curate of Flamſtead and Kenilworth, Hertfordſhire. 4to. Pp. 40. Hatchard. 1803.

WE heartily wiſh for the ſake of their ſubject, and the motive which dictated theſe verſes, that we could ſpeak as approvingly of them as we have done of the preceding; but in truth we cannot.

"It is not doubted," ſays the author in his preface, "that an attempt to promote the great objects of the Society will be candidly received: whilſt to many minds the mere ſubject of its Reports makes them highly intereſting, others, whoſe wealth and ſtation enable them much to advance the intereſts of humanity, may be prevented from recurring to the beſt means of doing ſo, by what they conſider, as a dry, calculating detail, unamuſing from its very nature. There are people who would rather give their money, than their attention; volatile, though not badly natured.—Such muſt be attracted to conviction, and allured into benevolence. Pictures of poetry, though imperfectly ſketched, may operate on theſe; when the outline has failed, the pourtrayed reſult may intereſt, and, pleaſed with the effect, ſuch may at length be anxious to inquire into, and promote the means."

We much fear that the purchaſers of theſe verſes, if they experience no other "conviction or allurement to benevolence" than what the verſes themſelves afford will very probably conſider their attention, if not their money, thrown away. But we will not expreſs our apprehenſions without giving our reaſons for them, which unfortunately are moſt abundantly ſupplied by almoſt every verſe of this *poem*, if to a compoſition may be called in which not one of the requiſites of poetry is to be found. Let our extracts ſpeak for themſelves.

The author thus deſcribes a mother's joy at her child's inoculation by one of the charitable Vaccine inſtitutions.

"Or haply, if her little arm
Be ſtamp'd with *Safety's vaccine ſeal*,
She ſmiling ſhews the *rosy charm*—
Whilſt Gratitude's warm tear-drops ſteal

Down the bleſt mother's mantling cheek;
'Ah! how unlike (ſhe ſays) what I
Suffer'd, when woes I cannot ſpeak
Oppreſs'd me, and Death threaten'd nigh.'

Then chance ſome treaſur'd book is brought,
Beſtow'd by a kind Paſtor's care,
In which is *mutually* ſought
The ſong of praiſe, or word of pray'r.

Bent are the knees, uprais'd the hands;
And if the huſband ſeek the door,
In pious awe he liſt'ning ſtands,
Till duty's veſper rites be o'er."

We would ſubmit to the author's conſideration, whether it would not have been ſomething more pious in the huſband if he had knelt too and joined the prayers of his wife and child.

We

We cannot ſay we think the following inſtances of tranſpoſition very elegant of their kind; and perhaps they may, in ſome degree, be regarded as perplexing the ſenſe.

" The ſingle room, where old and young,
Of either ſex, promiſcuous dwell,
Theſe frequent have been, Pity's tongue
Falters, ' theſe frequent are,' to tell."

" But if the hapleſs orphan there
His head muſt ſhelter, there if ſeek
Old age its pillow—liberal care
Be vigilant, to guard the weak."

" Nor is your anxious zeal leſs kind,
Nor pity leſs admires your page,
When Liverpool's inſtructed blind
It ſhews, what uſeful arts engage."

We hope our readers will not loſe ſight of the amazing idea conveyed in the laſt line of the following verſe.

" Whether they plait the twiſted thong,
Or bid the woven baſkets riſe,
Their work is ſtill ſo true, ſo ſtrong,
That ſure their fingers muſt have eyes."

No one, it is preſumed, will deny the next verſe a conſiderable ſhare of ſweetneſs, e'en to the overpowering of the ſenſe.

" Sweetly thy high wood waves its line,
Sweetly thy lilies grace its ſhade,
Sweetly thy lake's wide mirrors ſhine,
Thy rills guſh ſweetly thro' the glade.

We have earneſtly ſought for a tolerable ſpecimen of the Rev. Mr. Warren's poetic powers, throughout this quarto production; but alas! for Beneficence! our ſearch has been in vain. Perhaps, we may preſume, he would put the beſt foot foremoſt; we will, therefore, try the firſt four or five verſes.

" Kind-hearted few! whoſe generous care
Regards the loweſt ſtate of man,
Intent, for others wants to ſpare,
For others thoughtleſſneſs to plan!

Humane I deem your zealous toil,
To pity's ſofteſt feelings true,
As his, who gave *ſweet* wine and oil
To the poor robb'd and wounded Jew.

Wide as the *circle* of diſtreſs,
The labours of your love extend;
Bleſt, when enabled moſt to bleſs,
Befriended moſt, when to befriend.

Uſeful inquiry—temper'd zeal—
The certain arts Experience tries,

Theſe

These prove your care—and public weal
Gradual, the wish'd result supplies."

But it won't do: however we must not take our leave of the poet of Beneficence, without thanking him for his discovery of the quality of the wine which the Samaritan poured into the wounds of the Jew traveller.—"*Sweet* wine and oil."——This is a treasure for future biblical commentators, which we doubt not will be gratefully accepted by them.

POLITICS.

Unanimity recommended. By W. Burdon, A. M. 8vo. Pp. 26. Newcastle upon Tyne, printed. Ostell, London. 1803.

MR. Burdon is one of those who think that the late war was unjust and unnecessary; that France was fighting only for her liberties; that the coalition against her was infamous; that Buonaparté's character is now totally changed, so "as to make him appear almost the direct contrary of what he was before;" that, *therefore*, he is a just object of our dread and enmity; and that the present war differs toto cœlo from the last. On all these points we differ toto cœlo from Mr. Burdon, and shall ever maintain, and be ready to prove, as we have done again and again, that the very reverse of this statement is the fact. Anxious, however, to promote the unanimity which he recommends, we should have contented ourselves with merely entering our protest against this dangerous error, if the author had not carried his presumption to such an intolerable length as to insist that all who do not concur with him in opinion "must be impenetrably obstinate, or impenetrably stupid!" Now to such obstinacy and stupidity *we* most chearfully plead guilty; but, at the same time, must take the liberty of telling Mr. Burdon that the real obstinacy, stupidity, and blindness are all his own; and if the events which have occurred *since* the Peace of Amiens have not sufficed to open his eyes to the *previous* conduct of the First Consul, his associates, and predecessors, his blindness, we are sorry to say, is incurable. Still we thank him for this effort to promote what is so essentially necessary to our safety at this most critical period of our fate, and for his earnest exhortations to his countrymen to assert the character and to vindicate the rights of Britons. Nor shall we seek to diminish the effect of such exhortations, by animadverting on some very objectionable remarks, respecting the late ministry, with which they are, somewhat copiously, interspersed.

The Warning Drum; a Call to the People of England to resist Invaders. By T. Newenham, Esq. 8vo. Pp. 16. 3d. or 2s. 6d. per dozen, or 18s. per hundred. Baldwin and Debrett. 1803.

THIS is a strong, sensible, and animated appeal to Britons, unfolding to them, in few words, the constant, unvaried conduct of the regicide government of France and its present detestable Usurper, to all the nations which it has subjugated; whether enemies, friends, or allies; and shewing what would be the inevitable fate of this country, were it once subdued by French arms. It is impossible for any man, having the heart of a Bri-

a Briton beating in his boſom, to read ſuch an appeal without indignation and rage; and without a fixed determination to ſhed the laſt drop of blood in his veins in defence of every thing that is, or ought to be, dear to man. To the concluding adjuration of this eſtimable author, "In the name of GOD, I ſay, let *every* man *now* ſhew himſelf a *true* Briton," we, moſt devoutly, ſay AMEN.

A Vindication of the Cauſe of Great Britain; with Strictures on the inſolent and perfidious Conduct of France ſince the Signature of the Preliminaries of Peace; to which is added a Poſtſcript on the Situation of the Continent, and the projected Invaſion of this Country. By Wm. Hunter, Eſq. *The Second Edition.* 8vo. PP. 84. 2s. Stockdale. 1803.

IN our laſt number (p. 193) we noticed, with merited commendation, the firſt edition of this ſenſible and ſpirited pamphlet; and we are happy to find, from the rapidity of its ſale, that the public opinion of its merits coincides with our own. The poſtſcript added to the preſent edition fills four and thirty pages, and is replete with pertinent and judicious reflections on the actual ſtate of Europe and the deſigns of the French in this country, reſpecting which the notions of Mr. Hunter are perfectly juſt.—Moſt heartily do we accede to the truth of the following remarks.

"Every one who loves his country (and what" [*true*] "Briton does not?) muſt, in theſe dangerous and convulſive times, be anxious that every inhabitant in the empire ſhould be awake to its real ſituation, and convinced of the ſecurity that muſt reſult from vigour, and the peril that muſt attend inaction. In ſuch a conteſt as this, there can be no choice about mediocrity: it muſt be deciſive of our fortune. We muſt either continue to be *great*, or our exiſtence as an independent nation muſt terminate."

Theſe are the truths, and this is the ſpirit, which it has been the unvaried object of our labours, even during the exiſtence of the late "hollow armed truce," (as the Peace of Amiens was moſt accurately defined by one of the ableſt of his Majeſty's preſent miniſters, the *ſecretary at war*) to inſtil into the minds of our countrymen. Let them feel as Mr. Hunter and as we feel on this ſubject, and we may then, moſt confidently, proclaim to the trembling world around us,

> "This England never did, nor never *ſhall*
> Lie at the proud foot of a conqueror.
> Come the three corners of the world in arms
> And we ſhall ſhock them: nought ſhall make us rue,
> If England to itſelf do reſt but true."

An Address to the People of Great Britain; Obſervations on the late Negociation between this Country and France; and an account of B(u)onaparte's Project for the Invaſion of England in concert with a certain Great Potentate. By John Corry, Author of a Satirical View of London, &c. 12mo. PP. 72. 1s. Croſby and Co.; Chapple, &c. 1803.

WE have had more occaſions than one of ſpeaking favourably of the literary labours of Mr. Corry; and the production before us is not calculated to leſſen our good opinion of him. It breathes, indeed, the true ſpirit of a Briton, and diſplays, in a juſt and ſtrong point of view, the diſpoſition and views of the Great Diſturber of the peace of Europe. "A recommencement

mencement of hoſtilities againſt France," moſt truly does our author obſerve, "ought rather to be a ſubject of exultation than (of) ſorrow to every patriotic Briton, for it is manifeſt that the enemy only wiſhed to gain time, in order to renew the conteſt with greater vigour and effect." Nobody, who has paid the ſmalleſt attention to the conduct of the French government, from October 1801, to March 1803, can entertain a doubt on this ſubject; and moſt happy is it for us, that our miniſters did not ſuffer either the people or themſelves to be any longer impoſed upon by the ſhallow artifices with which the enemy vainly endeavoured to conceal his deſigns. "Now that their projects are diſcovered and fruſtrated, their dictator Bonaparté, with the characteriſtic deſpotiſm of an uſurper, has preſumed to menace the iſter iſles with an invaſion. This he has done on the preſumption that the people of France will blindly obey all his mandates;"—unfortunately he has but too ſtrong grounds for ſuch preſumption; —"and indeed they ſeem to idolize him on the ſame principle that" (on which) "ſome ſavage nations worſhip the devil—becauſe they fear him! The infatuated and intoxicated French hail their tyrant as a deliverer; but it is not impoſſible that the hand of the public executioner will remove the diſturber of Europe." This is, indeed, "a conſummation devoutly to be wiſhed." We agree with Mr. C. that "an earthquake which would ſwallow us alive, would be leſs dreadful to every patriot, than ſuch humiliation" as the reduction of our country "to the wretched and degraded ſtate of a French province;"—there is one conſolation, however, attending ſuch reflection, viz.—that no real patriot would be left to deplore her fate;—DULCE ET DECORUM EST PRO PATRIA MORI; and periſh the cowardly wretch who would ſurvive her fall!

The "*certain great potentate*" who has determined to act in concert with the Uſurper, is not, as ſome of our readers might be led to apprehend, either of his good and worthy allies, the King of Spain, the King of Pruſſia, the Dey of Algiers, or the Emperor of Ruſſia, but a power to whoſe friendſhip and good offices he is ſtill more indebted than to any of theſe mighty ſovereigns,—*Beelzebub*; between whom and his hopeful eléve, there is a ſpirited dialogue which, aptly enough, concludes the book.

An Address to the People of the United Kingdom of Great Britain and Ireland, on the threatened Invasion. 8vo. PP. 16. 2d. or 12s. per 100. Downes, and Spragg. 1803.

WE conſider it as not one of the leaſt fortunate circumſtances reſulting from the inordinate ambition and inveterate hatred of Buonaparté, that the Britiſh preſs has been releaſed from thoſe diſgraceful fetters which had been recently impoſed upon it, and which were eminently calculated to deprive poſterity of the ineſtimable advantages to be derived from a thorough knowledge of the character and conduct of a man whoſe crimes have had ſuch a fatal and extenſive influence on the happineſs and independence of the European ſtates. Some ſtriking traits of that character, ſome prominent features of that conduct are here diſplayed, in plain, pointed, and forcible language. This addreſs, indeed, is written with equal ability and ſpirit; its arguments are irreſiſtible, and it is much to be deſired that thoſe who have the ability will manifeſt the will to render its circulation as extenſive as its object is laudable and its tendency beneficial.

Official

Official Papers, relative to the Preliminaries of London and the Treaty of Amiens. Published at Paris by authority of the French Government. Second Edition. 8vo. Pp. 112. 3s. 6d. Debrett. 1803.

THIS appears to be a faithful tranſlation from the French of the Conſular Manifeſto, intended, no doubt, to exhibit to the world a complete juſtification of the *moderate* views and *pacific* intentions of the Corſican Uſurper, but unhappily for him, though happily for poſterity, affording ſubſtantial proof of his ambition, arrogance, and perfidy. It forms an uſeful collection of ſtate-papers.

The Question, Why do we go to War? temperately discussed, according to the Official Correspondence. 8vo. Pp. 30. 1s. Wallis. 1803.

THIS man of *temperance* begins his tract with a moſt diſmal and moſt exaggerated account of our preſent ſituation, and by calling on us "*to pauſe*;" and ends it with an aſſurance that we are "fatally involved in a ſtate of actual war and muſt fight—*muſt fight or be deſtroyed.*" We pretend not to reconcile the one obſervation with the other, but ſhall merely remark that we prefer the laſt page of his pamphlet to the firſt. As to the intermediate parts they conſiſt of a very ſuperficial and, in many places, a very ſophiſtical diſcuſſion of the negotiation between the two governments; the reſult of which is perfectly conformable with that which the Firſt Conſul himſelf has thought proper to draw from a ſimilar diſcuſſion. No wonder, then, that the author, who quotes *Greek* too, ſhould feel the *neceſſity* of "deprecating the charge of pleading for our enemy, an uſurper, a ſpoiler, and a murderer, as ſome with vehemence" or rather with *truth* "may expreſs themſelves;" and of declaring that he is "*not* an advocate for Bonaparté;" we, poor ſimple ſouls! were really induced to think that when a writer pleaded a cauſe in the ſame ſpirit in which it had been previouſly pleaded by the principal party himſelf, and drew from it the ſame concluſions which he had drawn, he might be truly ſaid to have pleaded for that party, and to be his "advocate;" but we are happy in acknowledging our miſtake, and in correcting our error.

A Reply to some financial Statements in and out of Parliament. 8vo. Pp. 68. 1s. 6d. Hatchard. 1803.

THESE Remarks, as we learn from the Preface, originally appeared in a paper called *The Cabinet*, which, we believe, has ſince, to ſpeak in *revolutionary* language, *ceſſé d'être*. They apply to ſome financial diſcuſſions in Cobbett's *Political Register*; from ſome unguarded expreſſions in which the author infers, moſt unwarrantably, that the impending ruin of the country is a *conſolatory proſpect* to Mr. Cobbett. Now, no man, who has read the life of Peter Porcupine, and who is acquainted with the noble ſtand which, almoſt ſingle and unſupported, the ſaid Peter, to the imminent danger of his property and his life, made in America in favour of his own lawful ſovereign and government, againſt a hoſt of fanatics infected with French revolutionary principles, and the vices which neceſſarily flow from them, can, for a moment, entertain a doubt of his patriotiſm. Such an inference then is weak and fooliſh in the extreme. The financial diſcuſſion, however, has more of temperance and ingenuity to recommend it. It is ſuperfluous to ſay, that the author's deductions are diametrically oppoſite

posite to those of Mr. Cobbett, and of Lord Grenville; and that he considers Mr. Addington as one of the most wise and most able ministers that ever held the reins of government in this country.

MISCELLANIES.

Attempt to investigate the Cause of the Egyptian Ophthalmia; with Observations on its Nature and different Modes of Cure. By George Power, Assistant Surgeon to the 23d Regiment of Foot or Royal Welch Fusileers. 2s. 6d. Murray. 1803.

WE take an early opportunity of noticing this valuable tract, wishing to recommend its perusal especially to those, to whose care may be committed the many brave fellows now on their return from Egypt.—Mr. Power is entitled to great commendations for his exertions, and has, in our opinion, acquitted himself in a manner highly creditable to him as a professional man and a scholar.

After examining the opinions of different writers on this disease, with much candour and perspicuity, he gives his own ideas of the exciting cause of Ophthalmia in Egypt. (Sect. 3. p. 16.)

"As the immense quantities of animal and vegetable substances which abound in Egypt, when acted upon by great heat and moisture, cannot fail to pass into putrefactive fermentation, putrid effluvia must there assume the highest possible degree of malignity: the deleterious effects of which upon the human body are so obvious even to persons not versed in the medical art, that any argument for its proof or illustration will be unnecessary.

"It fortunately, however, happens for the inhabitants of Egypt, that these effluvia, so destructive to human life, become susceptible of new changes, whilst buoyant in the atmosphere, by spontaneous decomposition, whereby their component parts, becoming disengaged, are either reduced to their first principle; or, by taking a new arrangement, form compounds, by combination with other substances in the atmosphere, to which they have a greater affinity. Thus the earthy and saline substances that abound in the Egyptian atmosphere are produced, whilst the swarms of insects that are propagated, probably tend to correct the putrescence of the air by a passive as well as an active agency, which it is not necessary here to insist upon. The substances, however, whilst suspended in the air become new, though less destructive, causes of disease.

"The ammoniacal and fixed alkaline salts, either in a nascent state or combined with different acids, whilst floating in the wind or deposited with the dews, may tend to occasion an ulceration of the sauces, together with a peeling of the skin from the face and hands; and from their pungency must be peculiarly destructive to the eyes.

"The argillaceous and calcareous (lime) earths which abound in the atmosphere, either in a separate state, or combined with sulphuric or carbonic acid, and which were supposed by the French surgeons to be peculiarly destructive to the eyes, may also be thus accounted for.

"Myriads of muskitoes, with their troublesome bussing, produce debility by preventing sleep; at the same time that their venemous bites, by

nſtantly irritating the ſurface of the body, occaſion fever, not unfrequent- accompanied with ſymptoms of a mild delirium, or ſome ſenſation, which is not poſſible to expreſs by any other term: whilſt, probably, the ova, excrementitious matter of theſe animals, if depoſited in the eyes, the outh, or even the ſurface of the body, muſt materially affect the organ of ſion and contribute to produce an ulceration of the ſauces, as well as oſe ſchorous blotches on the ſkin denominated by the natives *serpent' eath.*

" And finally, as all theſe cauſes may be ſuppoſed to act whilſt collec- vely buoyant in the gazeous ſolvent, as well as when reduced to the ore active ſtate of individual miaſms, we may be allowed to comprize e whole of this concentrated colluvies of foul and peſtilent vapours under e generic term PUTRID VIRUS."

Mr. Power's ideas on the prediſpoſing cauſe deſerve peculiar attention, aſmuch as they afford the moſt efficient means of prevention. (Sect. 4. . 21, 22.)

" As a putrid virus, ſimilar to that which exiſts in Egypt, may be ſup- oſed to prevail in other warm climates, without producing ſimilar diſ- aſes, we muſt attribute the peculiarity of Egyptian diſeaſes to ſome innate hyſical or moral cauſes, exiſting in the country itſelf, and conſtantly ope- ating as one common prediſpoſing cauſe.

" The firſt and moſt general of theſe ſeems to be the corporeal as well s the mental debility induced by the exceſſive heat of the climate, a too equent uſe both of the tepid and of the cold bath, too long continued; to hich may be added, exceſſive venery, the immoderate uſe of opium and obacco, as well as the want of aliment ſufficiently nutritious, ſuch as ani- al food and wine.

" The ſecond cauſe, and that which appears to produce a peculiar pre- diſpoſition to Ophthalmia, is the extenſive ſterile plain, that is conſtantly reſented to the eye, bounded only by the horizon; its glowing ſurface, rongly reflecting the rays of the ſun, which tortures the eye by impreſ- ng too great a quantity of light upon the retina; at the ſame time, that e aching organ, finding nothing to relieve the view, or to afford an idea diſtance, becomes unavoidably exerted beyond its proper ſphere of ac- on. To theſe muſt be added, the cuſtom which prevails amongſt the habitants of ſleeping at night in the open air, imbibing with every in- piration, and abſorbing at every pore, the putrid virus contained in the eſcending dews"

One ſection of this attempt, as Mr. P. modeſtly terms it, is intended to rove, that the diſeaſe is contagious; however, on this ſubject we beg ave to ſuſpend our opinion; his proofs, though forcible, are not ſufficient- conclusive to eſtabliſh ſo novel a characteriſtic of Ophthalmia. The de- ription of this dreadful malady is feelingly and judiciouſly executed, and followed by an account of the different modes of cure, as well thoſe em- loyed by the natives as thoſe recommended and practiſed by European rgeons.

Our limits will not permit us to follow Mr. P. through the whole of this tereſting publication, we ſhall therefore conclude with expreſſing our ope, that this ſucceſsful effort of Mr. P.'s abilities will ſtimulate him to rther exertions, and that he may meet the encouragement and protec- on which his talents and the ſervice he has rendered the public, entitle im to receive.

The

The work is dedicated to that meritorious officer Thomas Young, Esq. Inſpector General of the Hoſpitals to the forces in Egypt. &c. &c. to whoſe conduct Mr. Power pays a very high and no doubt well merited compliment, for attention and humanity not only to our own victims of courage and victory, but even to thoſe of a conquered enemy: but this is not the firſt time that Britons have been as humane and generous after victory, as bold and brave during the conteſt; *and when Buonaparté, in reward for their ſervices, cauſed his own wounded ſoldiers to be poiſoned,* tho e who had the good luck to fall into the hands of Engliſhmen, were, to the eternal ſhame of the Corſican, by Engliſhmen treated as Engliſhmen, and eſcaped a cowardly and cruel death only by being priſoners to the Britiſh.

Travels in Africa, performed during the Years 1785, 1786, *and* 1787, *in the Western Countries of that Continent, comprised between Cape Blanco in Barbary, ſituated in* 20° 47', *and Cape Palmas, in* 4° 30' *North Latitude. Embelliſhed with a General Map of Africa, corrected according to the moſt authentic and recent obſervations; and ſeveral Plans, Copper Plates, &c.* By Silv. Meinard Xavier Golberry Tranſlated from the French, without abridgment, by Francis Blagdon, Eſq. 2 vol. Crown 8vo. Pp. 886. 14s.

THESE Travels are a continuation of the ſeries of modern diſcoveries which Mr. Blagdon has undertaken to give to the world, in a form at once new and elegant, and at a price extremely moderate. We early noticed the appearance of this publication, and expreſſed our earneſt wiſhes for its continuance and ſucceſs. Of the original travels, of which the book before us is a tranſlation, we gave a long and favourable account in the Appendix to our laſt volume. It only remains for us to obſerve then, that the tranſlation is generally faithful and correct, though, here and there, it betray evident marks of haſte; for inſtance, in p. 25 of the Preface, *four hundred feet* inſtead of *one hundred and four feet.*—Again, p. 98.—"Are the people of this continent *black* and of one common origin?" inſtead of "Are the blacks, or black people, of this country of one common origin." But theſe are trivial defects, eaſily diſcovered, and as eaſily corrected, and detract but little from the general merit of the work.

MISCELLANEOUS.

Deaths of the Dukes of Bridgewater and Bedford.

TO THE EDITOR.

Sir,

THE public papers informed us lately, that on the 23d of March a motion was made in the Houſe of Commons for a new writ for the borough of Brackley, in the room of General Egerton, who, by the death of his relation, the late Duke of Bridgewater, had ſucceeded to the title of Earl of Bridgewater. The motion was unaccompanied by any preface or introduction, and a new writ was ordered accordingly. This then, it appears, is the uſual mode of procedure on ſuch occaſions. This circumſtance will naturally call to your recollection and that of your readers a

very different mode of proceeding which was adopted on a perfectly ſimilar occaſion about the ſame time laſt year, when the brother of a noble duke ſucceeded to his title, and the opportunity was eagerly ſeized of pronouncing a moſt flaming panegyric (unuſual certainly, and eventually, it ſhould ſeem, injudicious) on the virtues, the abilities, and conſiſtency of character, of the deceaſed nobleman.

You, Sir, I am perſuaded, will not expect from me any obſervations on that panegyric; the contents of it are well known, and the very maſterly reply which it has drawn from a moſt elegant, correct, and moral writer, [Mr. Bowles] renders any further obſervations altogether unneceſſary. But I may be allowed to aſk, how it happened that the diſtinguiſhed character, whoſe deceaſe occaſioned the late vacancy, ſhould be paſſed by in ſilence and unconcern, when in the former inſtance the voice of praiſe launched out into all the extravagance of encomium? Was it, that no orator could be found to pay the debt due to departed worth, or to offer "the mournful tribute of his tears?" Or was it from deſpair of reaching the lofty height of eloquence diſplayed in the oſtentatious exhibition of laſt year? Or could it be apprehended that the virtues and character of the Duke of Bridgewater would ſink into ſhade and obſcurity before the luſtre of thoſe of the Duke of Bedford? Surely not. So far from it, that I have no heſitation in aſſerting, that to draw a compariſon between them would be paying a very poor compliment to the former nobleman. A few inſtances of contraſt may however be, not unprofitably, inſiſted upon. The Duke of Bridgewater was, I believe, a religious obſerver of the ſabbath; the Duke of Bedford was not only a notorious violator of it, but the cauſe likewiſe of its violation in others. His Grace of Bridgewater never took an adultreſs into keeping for his life, nor penſioned one at his death; his Grace of Bedford did both. The one was never ſuſpected of aſſociating with thoughtleſs young men of ſmall fortune, for the purpoſe of leading them through all the varieties of expence and extravagance to their ruin; a meanneſs, of which the Cantabs will tell you the other was accuſed.—The one never voted againſt the cauſe of his country to ſerve the purpoſes of a party; never attempted to evade the legal contributions impoſed on him for the ſervices of the ſtate; never employed his princely fortune in the encouragement of infidel and ſeditious democrats; never received with open arms, or admitted to the hoſpitalities of his ſplendid manſion, the profligate and contemptible Tom Paine: I ſhall be glad if the panegyriſts of the other can defend him from ſuch imputations. Of the reſpective abilities of the two noblemen there is no need to inſtitute a compariſon. But with regard to the application of thoſe abilities to the ſervice and advantage of their country, a queſtion perhaps may fairly be propoſed, whether the introduction and promotion of canals, for which we are indebted to the exertions of the one noble duke, or the agricultural purſuits of the other, are likely to prove of the greater benefit to the nation? A jury of commercial men and a jury of agriculturiſts, it is probable, would decide the queſtion differently. In the *former* inſtance, however, the reſult, it is evident, has been a certain and permanent benefit, with few or no diſadvantages to counterbalance it. Indeed the encouragement and promotion of canals throughout every part of the country; the extenſion of inland navigation from ſea to ſea; the enlargement and diffuſion of trade and commerce; the ready and ſafe communication between diſtant places; the uſeful employment of ſo many, otherwiſe, idle hands, are facts which ſpeak

more

more forcibly than a thousand arguments in favour of this system. And when we consider at the same time that the plan, when first submitted to parliament for their concurrence and authority to carry it into execution, was opposed and rejected, we can never sufficiently admire the patriotic wisdom which devised the measure, the patriotic spirit which carried it on, and the patriotic perseverance which finally triumphed over all opposition, and brought it to a happy conclusion.

From the *latter*, it may be admitted, many confessedly very important advantages have been derived, attended however, it is possible, with some few evils; amongst which may be mentioned the great competition in the breed of animals, and the immense sums given for them; whence originates the high price of stock, and the consequent dearness of butcher's meat; an evil universally felt by the poor.

Of the closing scene of life, which in general most truly stamps the character, what shall we say in regard to these noblemen? The one, it is reported, died with the penitence and humility, the hope and resignation, of a Christian, in the true faith and fear of God, assisted with the prayers and supplications of those around him. Did the dying couch of the other exhibit any thing like such a scene? Could even the most fulsome of his flatterers say that he "died the death of the righteous?" Would any one who calls himself a Christian exclaim, "let my last end be like his?"—But to drop any further comparison, we may, without hesitation, assign the reason, why so different a measure has been meted to these two noble personages; why the one has been panegyrized with all the extravagance as well as eloquence of friendship, whilst the other has been unnoticed even by the breath of praise. It is because the one was content to glide quietly down the stream of life, without engaging in the contests of party; whilst the other, with little or no intrinsic merit or ability, became a useful and ready tool in the hands of others subservient to political purposes. Thus may this recent instance be added to the many others recorded in history, that to the all-devouring Moloch of party are to be sacrificed truth and justice, morality and religion.

I am, Sir, your humble servant,

April 18, 1803. CLERICUS ANGLICANUS.

TEST OF METHODISM.

TO THE EDITOR.

"Thou hast tried *them* which say they are apostles, and are not, and hast found them liars." Rev. ch. xi. ver. 2.

THE applicability of this text of scripture to *you*, Sir, no one will question, except those who are the objects of your strictures and detection. As I think it the duty of every friend to regularity and order, to co-operate with you in the exposure of "false apostles," I send you a test, which must force Methodists and methodistical teachers to confess their conduct erroneous; must prove them to be persons, whom Holy Scripture strongly censures, in one of its plain and unequivocal prophecies; must convince them, in short, *they are acting contrary to the Word of God*. How do their consciences feel affected when, in reading that sacred volume,

they happen to meet with this predictive paſſage in the writings of St. Paul: "*The time will come when they will not endure ſound doctrine; but after their own luſts ſhall they heap to themſelves teachers, having itching ears: and they ſhall turn away their ears from the truth.*" 2 Tim. iv. 3, 4.

Theſe infatuated people have often been reminded of the fate of Korah, Dathan and Abiram, for obtruding themſelves into the prieſthood. I will beg leave to remind them of a ſimilar circumſtance, and then leave them to their own reflections. In the xxvi. chapter of the II. Chronicles we are told, "that Uzziah's heart was lifted up to his deſtruction; for he tranſgreſſed againſt the Lord his God, and went into the temple of the Lord to burn incenſe upon the altar of incenſe. And Azariah the prieſt went in after him, and with him fourſcore prieſts of the Lord, that were valiant men; and they withſtood Uzziah the king, and ſaid unto him, It appertaineth not unto thee, Uzziah, to burn incenſe unto the Lord, but to the prieſts, the ſons of Aaron, that are conſecrated to burn incenſe. Go out of the ſanctuary; for thou haſt treſpaſſed; neither ſhall it be for thine honour from the Lord God. Then Uzziah was wroth, and had a cenſer in his hand to burn incenſe; and while he was wroth with the prieſts, the leproſy even roſe up in his forehead. And Azariah the chief prieſt, and all the prieſts looked upon him, and, behold, he was leprous in his forehead, and they thruſt him out from thence; yea, himſelf haſted to go out, becauſe the Lord had ſmitten him."—Smitten him for what?—For officiouſly preſuming to officiate in a ſacred province to which he was not ordained. Let all *ſelf-appointed* miniſters think ſeriouſly of this; for, *ſuch things are certainly written for their admonition.*

I am, Sir, your admirer in the cauſe of truth and virtue,

STEADY-FAITH.

CONJECTURES ON THE COMPLETION OF A PROPHECY.

TO THE EDITOR.

SIR,

THE obſervations on ſeveral prophecies, by Anticonſul, are ſuch as are well calculated to excite a ſerious reflection on the period, in which ſo many important predictions appear to be in the courſe of their completion. The notices contained in your laſt Review (for February) have induced me to offer to your conſideration, and, ſhould you think them worth it, to that of your readers, an inference cloſely connected with his; though derived from circumſtances and prophecies, which are as diſtinct from thoſe, on which his conjectures are founded, as the nature of prophecies relative to the ſame event can well admit of.

Permit me at the ſame time to premiſe, that, with the laudable caution of Anticonſul, I preſume to offer nothing farther than as *probable conjecture*; and this for a reaſon, which to every Chriſtian ought to be a motive of precaution and of conſcience. I ſpeak from my own knowledge when I aſſert, as I do, that a tone too deciſive as to the particular mode of fulfilling a prophecy, and the particular time of it, has been attended with dangerous effects to ſuch as were too ignorant to know, too indolent to examine, and too willing to embrace an objection to the truth of the Goſpel, though founded on the preſumption of the attempt to aſcertain what was not come to paſs. Such men argue from a ſingle circumſtance; and

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It is therefore the more neceſſary to be guarded on the ſubject of prophecy unfulfilled above all others. If therefore I do venture to form a conjecture with reſpect to the completion of a prophecy, I muſt enter my proteſt againſt any other concluſion, if the event does not correſpond with my idea, than that the error is wholly mine; for I am fully perſuaded in due time the completion will appear.

The prophecy itſelf is one that has exerciſed the minds of many, and would to God that many had been leſs rash in determining concerning it; viz. the time of the expiration of the reign of Antichriſt. The difficulty is to fix the commencement of the 1260 years. Your correſpondent conjectures it may be right to do ſo at or about the year of our Lord 455.—To me it appears that this reference is not ſufficiently characterized.

The diſtinctive mark of the temporal Roman power was its being under *the conſular form* of government, typified by the legs and feet of the image in Daniel. This form, which ends in the diviſion into ten kingdoms, ceaſed about the year 541, when the conſuls ceaſed to be even the weak and nominal magiſtrates of Rome; and a new form aroſe in the magiſtracy's being transferred to the Popes. The next year, viz. 542, was the firſt of a new order of government. Now 542 + 1260 = 1802; the year in which by the Concordat the temporal power of the Pope has been totally ſubverted as to every thing efficient in itſelf, and the very corner ſtone of its ſpiritual power, its pretended infallibility, has received a blow we may hope fatal to it. Having ſuggeſted thus far, I muſt leave this to be compared with what may arrive in the courſe of a few years, in order to its being confirmed or the reverſe.

To the above I ſubjoin a compariſon of a ſhort portion of the prophecy of Daniel with the tranſactions of late years.

Daniel, chapter the eleventh. Verſes 36—39, it is admitted, relate to the papal power and to the errors of the Church of Rome.

Verſe 40. And at the time of the end ſhall the king of the ſouth puſh at him.	As Africa is excluded by verſes 42 and 43, this muſt relate to the ſouthern part of Italy; accordingly in A. D. 1782 the King of Naples began the laſt oppoſition to the papal temporal power, by refuſing the tribute of the white palfry, and abolifhing the inquiſition.
And the king of the north ſhall come againſt him like a whirlwind, with chariots and horſemen, and with many ſhips.	The French invade Italy.
And ſhall overflow and paſs over. V. 41. He ſhall enter alſo into the glorious land, and many ſhall be overthrown: but there ſhall eſcape out of his hand even Edom and Moab, and the chief of the children of Ammon	And paſs over to Egypt and Syria, committing great ravages every where.
	The French were not able to attack either of theſe.
V. 42, 3. He ſhall ſtretch forth his hand alſo upon the countries; and the land of Egypt ſhall not eſcape, but he ſhall have power over the treaſures	The French oppreſs Germany, Spain and Portugal, and plunder Lower and Upper Egypt.

The

treaſures of gold and of ſilver, and over all the precious things of Egypt; and the Lybians and the Ethiopians ſhall be at his ſteps.

V. 44. But tiding out of the eaſt and out of the north ſhall trouble him.

The death of Tippoo Saib: The Engliſh expedition to Egypt, announced to the French, did trouble them.

Suppoſing this interpretation to be right, events correſponding to the ſubſequent part of this verſe, &c. are ſtill, and perhaps at no long interval, to take place.

I am, Sir, your obliged and obedient ſervant,

P. R.

POETRY.

Suppoſed to be written on the Water, on board the Barge that carried the Police Magiſtrates to Blackwall laſt year.

THAMES! fire of Albion's ſtreams! imperial tide,
Of famed Auguſta's wealth the ſource and pride;
From Julius' tower the din of war no more
Shakes with triumphant peal thy crowded ſhore,
Hail this auſpicious bark; for lo! on board
Mild Themis' waves her olive-braided ſword,
By mercy ſheath'd, or only drawn to awe
The guilty victims of inſulted law.
Around the ſcene her eyes the goddeſs threw,
And, as the world of wonders ſtruck her view,
Long quays by ſwarming induſtry ſupplied,
Foreſts of maſts the ſeabroad wave that hide;
Exulting while ſhe gaz'd, ſhe thus expreſs'd
The warm emotions of her glowing breaſt.
"Theſe are my triumphs!—War in vain might ſweep
The hoſtile corſair from the enfranchis'd deep;
In vain eſcap'd from Ocean's fatal rage,
Where winds and waves eternal battle wage,
The fleet with all creation's treaſures fraught,
Safe to theſe ſhores ſucceſsful commerce brought,
If midnight plunder with inſidious wiles
The merchant of his toil-earn'd wealth beguiles.
But lo! my favourite ſon, with patriot mind,
Preventive plans of general weal deſign'd;
Scann'd with diſcerning eye corruption's ſource,
And all the varied powers of fraud and force,
Then form'd a code to check the bold career,
And teach the river-pirate firſt to fear.
This to three chiefs a power efficient gave,
The gallant admirals of the peaceful wave,

And

And as when brave *St. Vincent's* ſails appear'd,
Where *Duncan, Nelſon, Howe,* their enſigns rear'd,
France ſtruck her haughty flag, and vanquiſh'd Spain
And awed Batavia yielded up the main.
So at Kinnaird's, and Bragg's, and Herriot's names,
Who graſp the potent trident of the Thames,
Detected rapine hung the drooping head,
And all the wretched race of ruffians fled:
Light horſemen throw their *blackſtrap* bags away;
No *Jemmys* ſkreen the plunderer of the day.
About the bow no dirty *Mudlarks* ſtand
To catch the pillage from the *Lumper's* hand;
Their wily arts the *Ratcatchers* give o'er,
And the *Game Lightermen* are ſeen no more."
Nor were the plaudits of the goddeſs ſhewn
To naval deeds and naval chiefs alone;
The heroes of the land her plaudits ſhare,
From oozy Shadwell to remote Queen-ſquare;
But Bow ſtreet moſt with knightly honours ſtor'd,
From *Sir John Fielding* to *Sir Richard Ford*;
Applauds the toil aſſiduous that relieves
Auguſta's ſtreets from proſtitutes and thieves;
The bold footpad checks in his midnight courſe,
And drags the highway-robber from his horſe.
But long the extended ſeries to purſue,
And ſee Blackwall juſt riſes to the view;
Some renovating aid the Muſe requires,
Water has damp'd, and wine muſt raiſe her fires.

TRUE BLUE NEVER STAINS.

A SONG.

Written during the late Nottingham Election, by a Friend of D. P. Coke, Eſq.

Tune,—Liberty Hall,

"TRUE *Blue never ſtains,*" is an adage of old:
It is laſting as life, and more ſterling than gold.
Warm flows in *his* veins ſoft humanity's tide,
Whoſe heart by that heavenly azure is dyed.

The fabric his fore-fathers' efforts have rear'd,
In his heart is admir'd,—in his ſoul is rever'd;
And whate'er baſtard Britons wiſh that to deface,
He deems loſt to honour, and England's diſgrace.

While they bellow for freedom, they harbour no good;
They have gall in their hearts, and not one drop of blood:
This ſpread o'er their face, the rank rogues you may tell,
They are ſcowling and dark, like the natives of hell.

Revolution's their aim, tho' they talk of reform,—
Each hoping, when rages the horrible ſtorm,

To plunder his neighbour that 's richer than he,
While they howl their *French hymns*, and their "*Millions be free.*"*

But *true* Liberty's friend and Licentiouſneſs' foe
Will ward from this land dire Democracy's blow;
From each jacobin ſnake will pluck out the fell ſting,
Or die in defence of the laws and his King.

Such our patriot-worthy, whoſe cauſe with ſucceſs,
My boys, is now crown'd; for cou'd honour do leſs
Than ſupport a *True Blue*, who's a true *Heart of Oak*,—
Our rights' truſty guardian?—Behold him in COKE.

Erratum in our Review for May laſt.—In the note at the foot of page 89, Φιλαγγελος ſuppoſes the extract he is pleaſed "very greatly to approve, concerning a mode of puniſhment for adultery," to be taken from Sibbit's *Diſſertation on the Influence of Luxury*. This is not the caſe: the idea is Dr. Booker's; and the note follows this apoſtrophe to our Britiſh ſenators:

"Ye who, the guardians of great Albion's laws,
Grace her imperial ſenate,—who, in ſtreams
Of richeſt eloquence, aſſert her cauſe
When danger threatens—Oh it well beſeems
Your dignity, and the momentous themes
That meet your counſel, to compoſe a band
Potent as Heaven's elect, to purge the guilty land.

"Bright from the throne your ſovereigns' virtues ſhine:
Teach, then, a people, generous and brave,
To *emulate* thoſe virtues, and reſign
To infidels the vices which enſlave
The immortal ſoul, and to a hopeleſs grave
Precipitate what's mortal—yet, again
To riſe, when time ſhall ceaſe, to never-ending pain.

"Teach by COERCION—if unheeded lie
The ſacred code JEHOVAH deign'd to ſpeak
In thunders from Judæan Sinäi—
Priz'd by the ſage, the virtuous, and the meek,
And ſcorn'd but by the impious and the weak:
Teach them to venerate connubial right,
Or let them learn remorſe in ſolitude and night."—*Booker's Caliſta*, p. 27.

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* No one will think theſe lines too ſevere who reads Mr. Bowles's publications on a former election at Nottingham. See p. 69, 70, 71, 72, 73, of the Anti-Jacobin Review for May laſt.

To Doctor Chris. Caustic, M. D.—The Ass, &c.

HAIL! mighty bard, great Doctor Cauſtic!
We're all convinced thou art a gnoſtick;
A great adept, as all may ſee,
For you have conn'd your A, B, C.
Have ſearch'd the depths of letter'd lore,
Of fairy tales in days of yore;
Of *Tommy Thumb*, and not a few
Like *Jack the Giant-killer* too:
You ſcann'd them all by candle-light,
And thus became a doughty Knight.
We greet you then as our adjutor,
Becauſe we greatly want a tutor:
We're highly charm'd with all your rhyme,
For you can make e'en diſcords chime:*
And, when, you're mounted in your garret,
Can ſpeak as plain as our old parrot.
We think ere long you'll ſurely fly,
And mount above you azure ſky:
Where, if you're fix'd, you cannot fail
To form a part in Juno's tail:
Then we ſhall look to thee for aid,
To hurl your bolts againſt this trade;
Theſe inſolent pragmatic quacks,
And ſhove them off the ſtage in packs:
We'll kick them well, and trim their jerkins,
And put to flight e'en mighty P—rk—ns.
We therefore moſt profoundly greet
Thee, mighty bard, and kiſs thy feet:
O! look on us in our low ſtation,
And ſave us from this dire ſtarvation:
So ſhall we ever bend the knee,
And fly in danger ſtill to thee:
We'll praiſe thee in our loudeſt ſong,
And ſhout thy name amidſt the throng;
Proclaiming, in the loftieſt lay,
The bard who vies with *Pope* and *Gray*.

Signed, in behalf of the whole College,
Doctor Mandango Hhhgh—Hgghh.

From Starving Corner, in Craving-court.
May 16th, 1803.

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* Ecce Signum!—where *mistaken* is made to chime with *acorn*: *moulded* with *fooled*: *after* with *matter* and with *water*; *impostors* with *Doctor Faustus*: *pia mater* with *mash'd potatoe*.

Here is poetic licence, with a witneſs! Ha! ha! ha! ha! ha! ha! ha! —Hold, hold—how dareſt thou laugh at our great Dr. Cauſtic? who can join broken bones, and reconcile the greateſt incongruities.

SUMMARY

SUMMARY OF POLITICS.

THE hopes of all the ſubjugated nations of Europe, the wiſhes of the people, and the eyes of their princes, are, at this moment, directed to the favoured ſpot of land, ſmall in extent but great in influence, encircled by the Britiſh ſeas. The proud conqueror of the continent and the mercileſs tyrant of its inhabitants, has thrown down the gauntlet, which we have taken up, and, on the iſſue of the conflict, nothing leſs depends than the GREATNESS or the ANNIHILATION of the BRITISH EMPIRE! If there be a man in his Majeſty's dominions, ſo infatuated, ſo callous to argument, ſo impervious to proof, and ſo blind to facts, as to entertain a doubt on this ſubject; ſo impenetrably ſtupid as to regard the preſent war as analogous in object, in principle, in danger, or in importance, to any of the common wars in which this country was engaged, previous to the exploſion of the revolutionary volcano, in 1789, ſuch a man not only ought not to be truſted, but ſhould be regarded as an enemy to ſociety. All his obſervations, his doubts, and his conduct, can only tend to damp the ſpirit, and to relax the efforts of his countrymen,—that ſpirit and thoſe efforts, on which, and which alone, all our hopes of ſafety muſt ultimately depend. If the enemy ſhould ſucceed in his deſigns on the united empire, he has not, fortunately for us, left the conſequences of his ſucceſs a matter of doubt. He has told us, in plain terms, what we have to expect: "In order to make the booty the richer," ſays this ſanguinary leader of a deſperate banditti—" NO QUARTER SHALL BE GIVEN TO THE BASE ENGLISH WHO FIGHT FOR THEIR PERFIDIOUS GOVERNMENT; they are to be put to the ſword, and their property to be diſtributed among the ſoldiers of the victorious army." There is not, there cannot be, a ſhadow of doubt that this threat, if his ability be commenſurate with his will, will be carried into full effect, and with circumſtances of aggravation, too, unheard of, except in the revolutionary annals of republican France. Let us not now be told, on a principle applicable only to common men and to common times, that if he intended to invade and to deſtroy us, he would be rather anxious to conceal, than ſolicitous to explain, his deſigns; ſuch a notion can only originate in the profoundeſt ignorance of the revolutionary character. In every ſtage of the revolution, from the aſſembly of the States General to the acceſſion of the Corſican Uſurper to the throne of the Bourbons, every governor of France has, ſucceſſively, proclaimed to the world, his views and intentions. The doubts to which we have adverted, followed, and naturally enough, the *firſt* proclamation of this nature; but experience ſoon proved the folly of ſuch doubts; and the French, hitherto, with the ſolitary exceptions of the ſubjugation of England, and the reduction of *Saint John of Acra*, have fulfilled every threat which they thus publickly and previouſly uttered. Melancholy proofs of this important fact are to be found in every village of Italy, Suabia, Switzerland, Piedmont, and Egypt. The mighty truth is written in characters of blood never to be effaced by the hand of time. As to Buonaparté himſelf, there is every feature in his character, every circumſtance in his conduct, to render it certain that no ſpecies of fortune, mental and bodily, no ſort of infamy, which a malignant ſpirit, a depraved imagination, and a heart black with crimes of the deepeſt dye, can poſſibly ſuggeſt, or a hand, ſtill reeking

with

with the blood of murdered innocence and ſtimulated by the moſt inſatiate thirſt of vengeance, can inflict, which will not be exhauſted upon the conquered inhabitants of the Britiſh empire. Trace this man of blood from his firſt entrance on his revolutionary career, to the preſent moment! Behold him, after contributing to the murder of that ſovereign to whoſe liberal charity he had been indebted for his education and ſupport, acting a conſpicuous part, with his friend and late miniſter of police, Fouché, as an agent of the National Convention at Toulon, where, after its evacuation by the Engliſh, he ſuperintended the maſſacre of the royaliſts;—then follow him to Paris, ſee him placed by Barras at the head of the conventional army, and murdering ſeven thouſand of the citizens of the metropolis for daring to exerciſe a conſtitutional right, by the election of their own repreſentatives; next obſerve him, accepting, as a reward for this ſanguinary act, from the contemplation of which every honeſt mind revolts with horror, the hand of the miſtreſs of Barras, with the command of a banditti deſtined to overrun the fertile plains of Lombardy; view him in his deſtructive progreſs, dealing death and deſolation around, and involving in one common maſs of complicated ruin, the prince and the peaſant, the young and the old, the woman and the child; mark his conduct, during this progreſs, at the village of Tenaſco, where one of his ferocious ſoldiery, inſtigated by brutal luſt, (in the unreſtrained gratification of which his troops were, and *ſtill are*, SYSTEMATICALLY indulged,) entered the cottage of a peaſant, and proceeded to take the moſt ſcandalous liberties with his daughter, ſcarcely arrived at years of maturity, the reſentment of which by the father produced a ſcuffle that ended in the death of the military ruffian;—ſee Buonaparté, whoſe head-quarters were cloſe by, revenge this deed of juſtice, by ordering the whole village of Tenaſco to be reduced to aſhes, and its innocent, unprotected, inhabitants to be put to the ſword, without diſcrimination of age or ſex, an order which was inſtantaneouſly, and moſt mercileſsly obeyed;——purſue this monſter in human ſhape to the ſhores of Egypt, there hear him publicly renounce his Redeemer, reject the proffered ſalvation of his God; order the wanton maſſacre of thouſands of the helpleſs people of Alexandria, merely to *ſtrike terror into their countrymen*; then trace him to Jaffa, to the cold-blooded murder of 3,800 of the captured Turks; follow him in his diſgraceful retreat, when driven by Britiſh valour, from the walls of Acra, and obſerve him calmly directing the poiſoned bowl to be adminiſtered to 580 of his ſick ſoldiers;——in ſhort, conſider him in every period of his career, in every part of his character and conduct, and you will find in him nothing great, nothing noble, nothing generous, nothing juſt; but a combination of qualities utterly incompatible with the exiſtence of any one religious, moral, ſocial, honourable, or humane principle or feeling. When we have ſuch a man as this to encounter, whoſe prejudices and whoſe paſſions are the ſole rule of his conduct, with an immenſe population at his command, and having every motive which can operate on ſuch a mind, to conquer and to deſtroy us, to doubt his determination to invade us would be folly, and to doubt the conſequences of a *ſucceſsful* invaſion would be madneſs. We thank him for *ſpeaking out* on this occaſion, in plain intelligible language; for though, by ſo ſpeaking, he has taught *us* nothing which we did not know before, he has at leaſt opened the eyes of many of our countrymen, who were leſs acquainted with his character, and of ſome who were even diſpoſed to think favourably of him! Yes, we thank him moſt cordially,

for

for having *unmuzzled* the Britiſh preſs, and for having rouzed the Britiſh Lion from his ſlumbers. Not only the preſent times, but remote poſterity, will profit, we truſt, by the ſpirited productions of the one, and the courageous efforts of the other. Periſh the miſerable whine of thoſe canting hypocrites, who, ſeeking to veil diſaffection beneath a maſk of candour, would fain drown the voice of truth, ſtrip vice of its deformity, and rob crime and infamy of their diſtinctive characters and appropriate appellations.

" Candour, which ſpares its foes; nor e'er deſcends
With bigot zeal to combat for its friends.
—And finds, with keen diſcriminating ſight,
Black's not *ſo* black;—nor white *ſo very* white."

Periſh, too, all thoſe low groveling wretches who would excite doubts for the purpoſe of checking a diſplay of public ſpirit, and of damping the reviving embers of patriotiſm which, at length, ſeem likely ſoon to burſt into a flame.

Let us be afraid, that if, once conquered, the ordinary effects of even French conqueſt will fall very far ſhort of the horrors which are reſerved for this devoted country. The object of the blood-thirſty Uſurper who has decreed our ſubjugation, is not to impoſe contributions on us, and to render us one of the tributary ſtates, with which his ambition and his vanity love to ſurround themſelves;—his object is to annihilate our monarchy, our commerce, and our power; to deliver up our male population to the ſword; our females, married and ſingle, to violation, rendered more horrific by atrocities too diſguſting to ſpecify; to burn our towns; to deſtroy our manufactories; to fill up our harbours; to level our churches with the duſt; to blot out every character of a *country*—every veſtige of a *nation* from the iſland; to tranſport the few inhabitants, of both ſexes, who may eſcape the general maſſacre, to France, and to ſubſtitute Frenchmen in their ſtead.—Such is the fate reſerved for Britons, ſuch the flattering diſtinction allotted to them, by the implacable hatred of a wretch, whoſe enmity confers honour, whoſe curſes are bleſſings, and whoſe praiſes and whoſe friendſhip alone inflict indelible infamy on their objects.—Such, we ſay, will be our fate, if, faithleſs to our God, our country, and ourſelves, we neglect to employ the means which Providence, in its bounty, has graciouſly been pleaſed to place in our hands, and to meet the dreadful exigency of the times by adequate exertions of zeal, activity, and courage; and, in that caſe, too, we ſhall have the degrading mortification to know, that while our fall will be a ſource of joy to our enemies, it will afford no cauſe for lamentation to our friends;—we ſhall die, unhonoured, unpitied, undeplored. But, if we reverſe the picture, our fate alſo will be reverſed. If we poſſeſs one ſpark of that true Britiſh ſpirit which glowed ſo intenſely in the boſoms of our anceſtors, who vindicated Britiſh rights, and aſſerted Britiſh honour on the blood-ſtained plains of Creçy and of Azincour; and which marked with equal ſtrength the noble atchievements of contemporary heroes, who deeply tinged with Gallic blood the waves and the ſhores of Egypt;—if but one drop of Britiſh blood flow in our veins and animate our hearts;—if true to ourſelves, and firmly reſolved to act with unanimity and decorum, in defending our altars and our throne; our palaces and our cottages; our wives and our children, againſt the brutal violence and ſavage luſt of the moſt ferocious and ſanguinary banditti, which ever diſgraced the human form,

and

and human nature;—the iſſue of the conteſt cannot be doubtful. We muſt ſucceed, and our enemies muſt be exterminated. Buonaparté, we know, has deſtined 400,000 men for the purpoſe of invading our territory; and one *half* of these he coolly and confeſſedly conſigns to certain deſtruction. In every part of the Republic, even at Paris, boats are building for the conveyance of theſe troops; and Generals, moſt diſtinguiſhed for their barbarity and their crimes, have been ſelected to command them. Such an enemy, then, demands the utmoſt poſſible exertions of vigilance and ſpirit. Without theſe qualities nothing can be atchieved; and with them nothing can be feared. Were the Uſurper's armies more numerous than they are, were his means of conveyance as certain as they are pernicious, Britons, united and reſolved, may ſet his threats and his efforts at defiance. It is in our power to make him rue the day when he compelled us to become a military people. Ere long, we may hurl back his vengeance on his own ſhores, make him tremble on his tottering throne, and ſet to ſubjugated nations an example of bold and ſucceſsful reſiſtance to the moſt extenſive and vexatious tyranny that was ever impoſed on the necks of a ſubjugated people.

With our own thoughts intent on this great ſubject, we ſhall not ſeek to divide the attention of our readers by reflections on the extraordinary ſtate of the Continent, and the more extraordinary conduct of the continental powers, particularly of Ruſſia; to the nature of whoſe views and intentions we pretty diſtinctly adverted in our laſt Summary of Politics. We ſhall merely add our tribute of thanks to his Majeſty's miniſters for the union of wiſdom and firmneſs which marked their conduct in the blockade of the Elbe. It is only, as we have invariably contended, by ſuch deciſive meaſures, that ſuch an enemy, as the Corſican Uſurper, can be ſucceſsfully oppoſed. Let them continue to act conſiſtently with this wiſe plan of policy, let them uniformly and courageouſly reject all weak and puſillanimous councils, and they cannot fail to recover our loſt conſequence in the eyes of Europe, to re-aſſume our ancient poſition among its firſt-rate powers, and, at the ſame time to ſecure, at home, the warmeſt ſupport of every friend to his king and country.

P. S. It was not our intention to ſay a word, reſpecting the internal ſituation of Ireland, with which we were perfectly acquainted; but the melancholy news juſt received, from that infatuated and devoted country, deſtined once more, through the prevalence of French principles, to become a ſcene of deſolation and ſlaughter, induces us to refer our readers to our ſentiments on this ſubject, contained in our Political Summary for April. We there obſerved—

"ARTHUR O'CONNOR, whoſe abſence in *Italy*, and recent return to Paris, our readers may recollect to have ſeen announced in the Paris papers, *has actually been in Ireland*, with his fellow-traitor, *Emmett*, engaged in an occupation congenial to his ſoul, raking up the embers of rebellion, and labouring to blow them into a flame. 'Tis a melancholy fact, that he found that devoted country but too ripe for his purpoſe, and there cannot exiſt a doubt that it will be one of the firſt objects of attack, in the event of a war. We are ſorry to ſay, that we know more of the ſtate of Ireland, than our loyalty to our ſovereign, and our attachment to our country, will allow us to proclaim to the world. The fact of O'Connor's viſit, muſt, we ſhould ſuppoſe, be known to Lord Hardwicke, and conſequently to the miniſter, but his ſafe return to Paris ſufficiently ſhews the diſpoſition of the

the peasantry of Ireland, and the [illegible] with which the vigilance of the government is eluded. [illegible] prompt, vigorous, and decisive, can alone restore Ireland to [illegible] tranquillity."

Our readers will [illegible] that our information was accurate, and that, in our statements of [illegible] we are not apt to speak on light or trivial grounds. We were [illegible], on this point, by the representations of the Irish members, who [illegible], formed their opinion of their countrymen, by their own honourable sentiments, and patriotic feelings; a criterion the fallacy of which has been so often and so fatally exposed during the last twelve years. The necessity of those measures which we so earnestly recommended, three months ago, will now be universally acknowledged; and most earnestly do we conjure his Majesty's ministers, not to mar, by conciliatory and temporising measures, which would be as ill-timed as they would be fruitless, the efforts of loyalty to crush a spirit which can only be extinguished by force. With equal ardour do we entreat them not to be led, by present appearances, hastily and rashly to conclude, that the spirit of jacobinism is extinct, even in Great Britain. Truly concerned we were to hear such a declaration, or one substantially the same, fall from the mouth of the Premier, on a recent occasion. The *people*, it is true, are loyal and unanimous, the latter possibly beyond example, owing, we are ready to admit, to the peace of Amiens, and to the utter falsification of all the minister's predictions, and the total disappointment of all his hopes and expectations, respecting the advantages to be derived from its *permanence*; but the *populace*, with grief we say it, are not loyal, especially in the metropolis. A lurking spirit of discontent and disaffection is very visible among them to the eye of a vigilant observer; a spirit which will not break forth, into overt acts, unless the enemy, after landing, shall obtain some advantage over our troops; but which ought closely to be watched and guarded against.

LITERARY INTELLIGENCE.

WE are happy to hear that Mr. GIFFORD is employed in writing a Life of BUONAPARTE.

CORRESPONDENCE.

ALL those favours of our Correspondents which are omitted in the present Number shall certainly appear, either in our next, or in the Appendix to the present Volume.

THE

ANTI-JACOBIN

Review and Magazine;

&c. &c. &c.

For AUGUST, 1803.

Nemo niſi Victor Pace Bellum mutavit.

SALLUST.

ORIGINAL CRITICISM.

Lectures on the Elements of Chemiſtry, delivered in the Univerſity of Edinburgh, by the late Joſeph Black, M. D. Profeſſor of Chemiſtry in that Univerſity; Phyſician to his Majeſty for Scotland; Member of the Royal Society of Edinburgh, of the Royal Academy of Sciences at Paris, and the Imperial Academy of Sciences at St. Peterſburgh. Now publiſhed from his Manuſcripts. By John Robiſon, LL. D. Profeſſor of Natural Philoſophy in the Univerſity of Edinburgh. 2 vol. 4to. 3l. 3s. Longman and Rees, London, and Creech, Edinburgh. 1803.

CHEMISTRY is a ſcience ſo much in preſent repute, and the attainments of Dr. Black in that ſcience are ſo generally acknowledged, that the attention of the public cannot fail to be drawn to this work with a force in ſome degree proportioned to the celebrity of its author. That Dr. Black's diſcoveries of *latent heat*, and the gas to which he gave the name of *fixed air*, laid the foundation of pneumatic chemiſtry, is a fact univerſally known; and every Briton, who is at once an admirer of that ſcience, and a lover of his country, will feel ſome degree of pride upon perceiving how much the chemiſts of Paris were indebted to the Profeſſor of Edinburgh. The work poſſeſſes other very powerful attractions. It is compoſed of the lectures delivered from his profeſſional chair by a man, who is ſaid to have been as remarkable for the elegant ſimplicity of his language, and the perſpicuous arrangement of his matter, as for his ſteady adherence, in his own philoſophical purſuits, to the principles laid down in the organum of Bacon. It will, therefore, be eagerly

ſought after, as an elementary work, by all who prefer the ſolid knowledge attainable by patient inveſtigation to the brilliancy of unſupported theories.

There is, however, a numerous claſs of readers, and perhaps of critics, who will be wofully diſappointed by a peruſal of theſe lectures. All thoſe who have profeſſed their unbounded admiration of the French chemiſts with their theories and nomenclatures, will be hurt when they find expoſed to public view the numerous tricks of the gods of their idolatry. This will be attributed to the editor of the lectures, who therefore may lay his account with having brought upon himſelf, a ſecond time, much of that rancour, which he formerly incurred by his *Proofs of a Conſpiracy againſt all the Religions and Governments of Europe.* In vain have Dr. Robiſon and Dr. Black done ample juſtice to the unfortunate Lavoiſier; in vain has the former admitted to their utmoſt extent La Place's attainments in *mathematics* and *aſtronomy.* They have united in treating with contempt all theories of *life* founded on the facts of chemiſtry; and, by thus depriving materialiſm of one of its principal ſupports, have given unpardonable offence to thoſe ſages, who have diſcovered the unlimited perfectibility of man, though he be nothing more than an organized ſyſtem of matter!

On this account we will venture to predict, that the conductors and writers of all the jacobinical journals of the age will be up in arms againſt the author and the editor of theſe volumes. Their taſk, however, will not be eaſy, if they attempt to diſcredit the *ſcience* of either. One indeed may ſay, that Dr. Black has been farther *behind* in chemiſtry than he had imagined, whilſt another affirms that Dr. Robiſon is a valetudinary man, whoſe religious and ariſtocratical prejudices make him view every innovation in ſcience with *gloomy ſuſpicion.* But ſuch remarks will produce little effect; becauſe one has only to read the volumes before us, to perceive that both their author and their editor, while they reject mere hypothetical theories as unworthy of regard, are diſpoſed to proceed as far as accurate experiments and faithful induction will lead them; and ſurely he, who, after what we have witneſſed, does not view *innovations* in ſcience with ſome degree of ſuſpicion, though he may be a *philoſophiſt*, cannot be deemed a *lover of wiſdom.*

The mode of attack, therefore, will be changed; and our *monthly* and *quarterly* directors of the public taſte, finding Dr. Black and Dr. Robiſon invulnerable in ſcience, will proceed with petulance to expoſe the defects of their ſtyle. The ſtyle of ſcience is indeed ſuſceptible of no other ſpecies of elegance than what is compriſed in perſpicuity and preciſion; but as our critics are not *all* aware of this circumſtance, we ſhall not be ſurpriſed if ſome of them complain of a want of *pathos* and *energy!* At all events, they will dwell with pleaſure on ſome awkward expreſſions, which certainly occur in theſe volumes, and, attributing them to the editor, hold them up to ridicule for the purpoſe of leſſening the well earned fame of ſo ſteady and ſo

able

able an opponent of French philoſophy and German illuminiſm.—— Men of candour, however, will view ſuch trivial defects in a very different light. They will indeed hardly perceive them in a blaze of ſuch varied excellence; and whilſt they reverence the ſtupendous talents of him, who, though his life has been profeſſionally devoted to *mathematics* and *mechanical philoſophy*, has here proved himſelf to be one of the profoundeſt chemiſts of the age, they will be ſurpriſed at the ſmall number of inelegant phraſes which occur, when they have been made acquainted with the ſtate in which the manuſcript lectures were put into the hands of Dr. Robiſon.

"That I engaged," ſays he, "to reviſe and prepare for publication the prelections of this eminent profeſſor, may appear preſumptuous, and to require ſome apology. Chemiſtry is a ſcience of ſuch immenſe extent, ſo multifarious, ſo abſtruſe in its principles, and intricate in their combination and mutual dependence, that to pretend to appreciate, or, if neceſſary, to alter any thing written by Dr. Black, requires no common ſagacity, and a degree of information not to be looked for in one who is not profeſſedly a chemiſt. And it ſeems a taſk too great for any perſon ſufficiently occupied in official duties of a very different nature. I acknowledge the juſtice of the charge.

"But I truſt that when the reader, and particularly thoſe who have had the happineſs of liſtening to the prelections of this excellent teacher, is informed in what manner this taſk fell into my hands, the appearances of preſumption will be conſiderably leſſened, and that my endeavours to perform it in a ſuitable manner will be received with ſome indulgence."

For indulgence there is ſurely no room, where every thing has been done that an editor could do; and done in a manner entitled to the approbation, not of the friends of Dr. Black only, but, of every friend of real ſcience. The executors of the celebrated chemiſt were induced to publiſh his lectures from his manuſcript notes, in order to prevent a ſurreptitious edition, with which they were threatened from notes taken by ſome of his pupils, and gradually improved by the corrections and additions of ſucceſſive years. His own notes were known to be far from perfect; and to work them up into a form fit for the public eye, was a taſk which could be expected only by a man who, beſides being acquainted with the general principles of the ſcience, was privy to the progreſs of Dr. Black's diſcoveries, and ſufficiently attached to him, while alive, to undergo, for the ſake of his fair fame, the irkſome toil of an editor. Such a man was found in Dr. Robiſon, who had once been his pupil, was afterwards his ſucceſſor in the univerſity of Glaſgow, and had, for many years before his death, been his colleague, and one of his moſt confidential friends in the univerſity of Edinburgh.

"When the propoſal was made to me," ſays the editor, "it ſtartled me; but it pleaſed me. It was very gratifying thus to have the laſt and the beſt opportunity of paying my reſpects to the memory of my excellent friend. I was indeed attached to Dr. Black by every honourable tie;"—

and "had no reaſon for declining the taſk, but the very powerful one of bad health, and the fear of its growing worſe, and my being thereby rendered unable to fulfil my engagements. It was, however, ſtrongly preſſed upon me; ſo that, after ſome fear and heſitation, I agreed to the propoſal.

"But I had not ſufficiently weighed the burden which I had taken upon my ſhoulders. I had been informed that Dr. Black had, for two or three years before his death, occupied himſelf in the reviſal of the notes of his lectures, and had brought them into very good order. Two or three of them which I looked into, in order to form a judgment of my taſk, correſponded with this account, and the engagement was entered into. This was in January 1800, while I was occupied with my college duty, ſo that I could do nothing in the affair till the May following. When I then entered ſeriouſly on the taſk, I found that the notes were (with the exception of perhaps a ſcore of lectures) in the ſame imperfect condition that they had been in from the beginning, conſiſting entirely of ſingle leaves of paper in octavo, full of erations, interlinings, and alterations of every kind; ſo that, in many places, it was not very certain which of ſeveral notes was to be choſen. They were often in ſuch a ſtate, that I could not give them to my amanuenſis to be tranſcribed; and the only thing that could be done was for me to dictate from them. I took this method, as the only ſecurity for obtaining a fair tranſcript. This proceſs neceſſarily conſumed a great deal of time before I could get to the end. It was then only that I could form a judgment of the performance; for, as I was going on, almoſt decyphering, my attention was wholly engroſſed by the lines before me, and I had ſcarcely any notion of a page of it taken together.

"I now found a difficulty of another kind. Throughout the whole ſeries of lectures, wherever the ſubject was very plain and obvious, the manuſcript contained merely a memorandum, from which Dr. Black had lectured extempore; in many places a reference was made to ſomething ſtanding on the table, or ſomething going forward in the furnaces. All theſe blanks were to be filled up, before I could ſay that I had made out even a rough draught of the lectures. This was done, and then it only remained to make ſome alterations in the modes of expreſſion, to cancel alluſions to a former day's lecture, and other circumſtances of this kind, which were not ſuitable to the appearance in the form of a book. In a few places, I found myſelf conſiderably at a loſs to aſcertain the author's meaning, when the reference was very ſlight, often in a note with the pencil. I mention all theſe circumſtances, to account for the ſeeming delay in the publication."

We have mentioned them for a very different reaſon. They will probably be overlooked by thoſe critics who are determined to detract from the reputation of the editor of theſe volumes; but as we have no ſuch deſign, we have laid them before our readers as ground ſufficient for demanding from them that tribute of reſpect which we cheerfully pay to the talents of him, who, "in ſickneſs and in ſorrow," could, while profeſſionally occupied in a different department of ſcience, accompliſh what has here been accompliſhed, in the ſhort ſpace of two years! Some indeed may infer from this account of the ſtate in which the lectures were put into the hands of Dr. Robiſon,

biſon, that he may ſhare with Dr. Black the honour of being the *author* of theſe volumes; but to prevent all ſuch miſtakes as this, he proceeds to ſay,

"I had the aſſiſtance of a very fair copy of notes taken by a ſtudent, or rather manufactured by the compariſon of many ſuch notes. This copy belonged to Dr. Black, and he had made many alterations and inſertions of whole pages with his own hand. It was of conſiderable ſervice to me for filling up the blanks above mentioned. Beſides the notes which Dr. Black had before him while he lectured, and which were all put into ſeparate parcels, each of which contained a lecture, there are other ſmall parcels, titled with the different articles of the courſe, and containing notes and memorandums of experiments, quotations from authors, ſpeculations and conjectures on intereſting facts or opinions. From theſe alſo I was frequently enabled to ſupply what Dr. Black had ſaid in the lecture.

"With ſuch helps, I truſt that I have omitted nothing of any importance, and have every where expreſſed Dr. Black's ſentiments with accuracy. This is always done in his own words, except in the caſes already mentioned, where I filled up a blank in the manuſcript. Even in theſe caſes, if the words of the above mentioned notes taken in the claſs expreſſed the ſubject with diſtinctneſs, I took them, in preference to any inſertion of my own, as probably not differing greatly from Dr. Black's diſcourſe. Where I had no ſuch help, I queſtion not but that the difference between Dr. Black's manner of expreſſing himſelf and mine, will be perceived by the gentlemen who had the pleaſure of hearing him. I am ſenſible that his language had a perſpicuous ſimplicity which I cannot attain."

With all the helps, however, which Dr. Robiſon was able to procure, he could not publiſh the whole courſe of Chemiſtry which his friend was accuſtomed to read in the ſchools of the univerſity of Edinburgh. "The memorandums on the medical preparations of mercury are ſo extremely ſlight and imperfect, that, ignorant (ſays he) as I am of medicine and pharmacy, I could not venture to make any uſe of them. The memorandums on the chemical analyſis of animal and vegetable ſubſtances are not in condition fit for publication, not being at all accommodated to the preſent ſtate of chemical ſcience." Yet he ſeems to hope that a more complete view of this very important part of the courſe may be recovered; and talks, with heſitation indeed, of publiſhing it in a ſupplementary volume.

To what he has publiſhed he has added notes, which the reader will find highly valuable, both as they illuſtrate the text, and aſcertain Dr. Black's claims to ſome important diſcoveries; and likewiſe as they exhibit notions truly philoſophical on the ſubject of chemiſtry. In this reſpect they are perhaps ſuperior to any thing in the text, or indeed that is to be met with any where elſe. The preface is concluded with an extremely intereſting account of the life of the author, which we are ſorry that our limits will not admit of our inſerting entire. In reſpect of ſtyle it may eaſily be equalled, and has often been ſurpaſſed; but there are not in the Engliſh language many ſketches of literary characters, which exhibit ſo perfect a picture of

the man as well in his domeſtic habits, as in his efforts to improve his favourite ſcience. Of this memoir we ſubjoin a pretty copious abſtract.

Dr. Black was born in France, on the banks of the Garonne, in the year 1728. His father, Mr. John Black, though of Scottiſh deſcent, was a native of Ireland, but had reſided for ſome time at Bordeaux as a wine-merchant, when he married the daughter of Mr. Robert Gordon of an ancient family in Aberdeenſhire, who was engaged in the ſame trade with himſelf.

The enlightened mind, liberal ſentiments, and amiable manners of Mr. Black attracted the attention of the illuſtrious Monteſquieu, who honoured the man poſſeſſed of them with no common ſhare of his friendſhip, and who, when he heard of Mr. Black's intention to leave Bordeaux, wrote to him a letter, in which he ſaid, "I cannot reconcile myſelf to the thoughts of your leaving Bordeaux. I loſe the moſt agreeable pleaſure that I had, that of ſeeing you often, and forgetting myſelf with you." This overflow of kindneſs may be attributed in part perhaps to French manners; but the preſident could not fail to enjoy much pleaſure in the ſociety of the intelligent Engliſhmen with whom he converſed at Bordeaux, as from them he might derive much information reſpecting the Britiſh conſtitution, to which his partiality is ſo well known.

Mr. and Mrs. Black had thirteen children, who were all taught to read Engliſh by their mother; and the ſubject of this memoir was, in 1740, ſent over to Belfaſt, that he might receive the education of a Britiſh ſubject. After reſiding ſix years at Belfaſt, he went, very well inſtructed in the learning of grammar ſchools, to the univerſity of Glaſgow, where his attention was chiefly attracted to phyſical ſcience.

"Being required by his father to make choice of a profeſſion, he preferred that of medicine, as the moſt ſuited to the general habits of his ſtudies, not foreſeeing, during the happy gaiety of youth, how much he would ſuffer by anxious ſolicitude and fears in the practice of this noble art.

"It was fortunate for Dr. Black that, when he began his medical ſtudies at Glaſgow, the celebrated Dr. William Cullen had juſt entered on his great career, was become conſcious of his own ſtrength, and ſaw the great unoccupied field of philoſophical chemiſtry open before him. It had been treated hitherto only as a very curious and uſeful art, which was indeed ſuſceptible of much improvement by means of rational inquiry and diſcuſſion. But Cullen ſaw in it a vaſt department of the ſcience of nature, which muſt be founded on principles as immutable as the laws of mechaniſm, and which may be one day formed into a great ſyſtem of doctrines, of various degrees of ſubordination and dependence. He was determined to attempt this mighty talk, and promiſed himſelf great reputation by its accompliſhment. Nor was he altogether diſappointed. He quickly ſucceeded in taking chemiſtry out of the hands of the metallurgiſts and pharmaceutiſts, and exhibited it as a liberal ſcience, the ſtudy of a gentleman. His pupils became zealous chemiſts as well as refined phyſiologiſts. Young Black was particularly delighted with a view which accorded

corded ſo happily with thoſe enlarged habits of thought which he had acquired; and his great bias to this ſtudy was ſoon perceived by Dr. Cullen. No profeſſor took a more lively intereſt in the progreſs of an emulous ſtudent than Cullen. It was his delight to encourage and aſſiſt their efforts;* and he ſoon attached Mr. Black ſo cloſely to himſelf, that the pupil was conſidered as the profeſſor's aſſiſtant in all his operations; and his experiments were adduced in the lecture, as good authority.

"Our young philoſopher had laid down a very comprehenſive and ſerious plan for the conduct of his ſtudies. This appears by a number of note-books found among his papers. There are ſome in which he ſeems to have inſerted every thing as it took his fancy, in medicine, chemiſtry, juriſprudence, or matters of taſte; and I find others into which he has transferred the ſame things diſtributed according to their ſcientific connections. In ſhort, he has kept a journal and ledger of his ſtudies, and has poſted his books like a merchant. I have looked over theſe memorandums with ſome care, and have there ſeen the firſt germs of thoſe diſcoveries which have at laſt produced ſuch a complete revolution in chemical ſcience. What particularly ſtruck me, was the ſteadineſs with which he advanced in any path of knowledge,—*nulla retrorsum.* Things are inſerted for the firſt time, from ſome preſent impreſſion of their ſingularity or importance, but without any alluſion to their connections. When a thing of the ſame kind is mentioned again, there is generally a reference back to its fellow; and thus the moſt inſulated facts often acquired a connection which gave them a ſcientific importance."

It is by the aid of ſuch contrivances as theſe that even genius itſelf attains to eminence in ſcience; and from the youth, who had adopted them at the age of twenty, important diſcoveries might reaſonably have been expected. Accordingly, in the oldeſt of theſe notes Dr. Robiſon found intereſting queries reſpecting the nature of cooling mixtures, and the cold produced by liquefaction; but he diſcovered no obſervations on fixed air of a date prior to the year 1752.

In 1750 Mr. Black removed from Glaſgow to Edinburgh to finiſh his ſtudies in the moſt celebrated medical ſchool then in Europe.—It was the good fortune of chemical ſcience that the opinions of profeſſors were at that period divided "concerning the manner in which certain lithontriptic medicines, and particularly lime-water, act in alleviating the excruciating pains of the ſtone and gravel." This was a ſubject quite ſuited to the taſte of our young philoſopher; and was indeed highly intereſting both to the chemiſt and the phyſician.

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* It is ſomewhat extraordinary, and, we think, not much to the credit of the *literati* of Edinburgh, that there has not yet appeared a tolerable biographical ſketch of this unqueſtionably eminent man. Is there not among Dr. Cullen's numerous pupils one man who was attached to him as Dr. Robiſon was to Dr. Black? In the *tranſactions of the Royal Society of Edinburgh* are many beautiful ſpecimens of biography, the ſubjects of ſome of which ſeem hardly to have been entitled to ſuch diſtinction; but in theſe volumes the reader may look in vain for a life of Dr. Cullen! *Rev.*

All the medicines, which were then in vogue as ſolvents, ſeem to "derive their efficacy from quick lime, which derives its power from the fire. Its wonderful property of becoming intenſely hot, and even ignited, when moderately wetted with water, had long engaged the attention of the chemiſts. It was therefore very natural for them to aſcribe its power to igneous matter imbibed from the fire, retained in the lime, and communicated by it to alkalis, and other ſubſtances, which it renders ſo powerfully acrid. Mr. Black at firſt entertained this opinion; for in one memorandum, he hints at ſome way of catching this matter as it eſcapes from the lime, while it becomes mild by expoſure to the air;—but on the oppoſite blank page is written, '*Nothing escapes,—the cup rises considerably by absorbing air.*' A few pages after this, he compares the loſs of weight ſuſtained by an ounce of chalk, when calcined, with its loſs when diſſolved in ſpirit of ſalt (muriatic acid). This was before the end of the year 1752; ſo that he muſt have then more than ſuſpected the real nature of theſe ſubſtances. Soon afterwards the experiments with magneſia, which laid open the whole myſtery, are mentioned in the following memorandum:

"When I precipitate lime by common alkali, there is no effervescence. The air quits the alkali for the lime, but it is not lime any longer, but c:c:c:. It now effervesces, which good lime will not."

"He had now diſcovered that the terrible acrimony of thoſe powerful ſubſtances is their native property, and not any igneous matter derived from the lime, and by the lime from the fire. He had diſcovered that a cubic inch of marble conſiſts of about half its weight of pure lime, and as much air as would fill a veſſel holding ſix wine-gallons, and that it is rendered taſteleſs and mild by this addition, in the ſame manner that the oil of vitriol (ſulphuric acid) is rendered taſteleſs and mild, in the form of alabaſter, by its combination with calcareous earth.

"His experiments on the lithontriptic medicines, by aſcertaining the true nature of quick lime, had in one glance ſhowed him, what cauſticity is, to what ſubſtances it belongs, and how to induce it, or remove it, or direct its activity at pleaſure. This was a ſubject more intereſting even to the phyſician than to the chemiſt. It had divided the opinions in both departments, and given riſe to many myſterious notions concerning the nature of fire (and favourites, becauſe myſterious) derived from the very remarkable properties of quicklime. Our notions are now altogether reverſed. Lime imparts nothing; it only removes from ſubſtances, naturally cauſtic, that air which renders them mild; and by this addition it becomes mild or inactive. Theſe myſterious notions are now exploded as mere fancies; and great ſimplicity is now perceived in theſe operations of nature, which formerly appeared very intricate or abſtruſe.

"It is ſurely a dull mind that would not be animated by ſuch a proſpect as was now opened to the young philoſopher. I preſume that Mr. Black felt its genial influence; and I ſuppoſe that having fixed on this for the ſubject of his inaugural eſſay, he deferred application for a degree, till his doctrine ſhould be eſtabliſhed beyond the poſſibility of contradiction, by a train of deciſive experiments.

"The inaugural eſſay, and the preciſe time of its appearance in public, were fortunate circumſtances for ſcience. At this very time Dr. Cullen was removed to Edinburgh, and the chemical chair at Glaſgow was vacant. On whom could it be beſtowed with ſo much propriety, as on an alumnus of the univerſity, who had ſo eminently diſtinguiſhed himſelf, both as a che-

a chemiſt, and as a reaſoner? For I heſitate not to ſay, that excepting the optics of Newton, there is not a finer model of philoſophical inveſtigation, than the eſſay on magneſia and quicklime."

As ſuch that eſſay appeared to Monteſquieu, who, as ſoon as he had read it, called on his friend at Bordeaux, and ſaid—"Mr. Black, my very good friend, I rejoice with you; your ſon will be the honour of your name and of your family."

"That ſagacious philoſopher," ſays Dr. Robiſon, "ſaw, with the firſt glance, the door opened to a field of reſearch, altogether novel, and of unknown extent. What could be more ſingular than to find ſo ſubtile a ſubſtance as air exiſting in the form of a hard ſtone, and its preſence accompanied by ſuch a change in the properties of that ſtone? What bounds could reaſonably be ſet to the imagination, in ſuppoſing that other aërial fluids, as remarkable in their properties, might exiſt in a ſolid form in many other bodies, which attracted no notice, becauſe their nature and compoſition were unknown?"

At Glaſgow Dr. Black gave lectures as well on the inſtitutes of medicine as on chemiſtry, ſo that his attention was neceſſarily divided between two very different ſciences. He was likewiſe extremely anxious about his patients, of whom his reputation and elegant manners had procured to him a great number.

"It is in this way," ſays Dr. Robiſon, who then knew him well, "that I account to myſelf for the remarkable fact, that, although Dr. Black had opened ſuch a new and boundleſs field of chemical reſearch, which promiſed ſo much, both of knowledge and of fame, and in which we ſee, by the progreſs of ſome very ſlovenly adventurers, that it was extremely eaſy to diſcover objects, both new and wonderful, and important; that notwithſtanding all this, he did not immediately engage with ardour and perſeverance in this race of diſcovery and of honour. But this was, in my opinion, very unfortunate for the world. What a difference there would have been between the patient, judicious, and progreſſive inveſtigation of Dr. Black, and the haſty, wavering, and often ſlovenly experimenting of *ſome manufacturers in ſcience*, whoſe wiſh to get firſt to market with every thing was repreſented by them as proceeding from public ſpirit, while the endeavours of others to correct their own errors, to arrange and methodize their materials, and thus to advance ſecurely, though ſlowly, in the great path of philoſophical diſcovery, was attributed to a narrow-minded pride, or the ſelfiſh vanity of being accounted the author of a ſyſtem. But, *eſt modus in rebus.* It muſt be owned that Dr. Black was too little animated by his own ſucceſs,—too inſenſible to the real value of literary fame, and to the notice taken by the public of his diſcoveries, and not ſufficiently excited to a vigorous proſecution of them."

In Glaſgow he poſſeſſed the eſteem and regard of all whoſe regard was worth the poſſeſſing; and it was there, between the years 1759 and 1763, that "he brought to maturity thoſe ſpeculations concerning the combination of heat or fire with the ſubſtance of tangible matter, which had long occupied his thoughts occaſionally."—Dr. Robiſon gives a perſpicuous view of the methods by which he aſcer-

aſcertained the fixation of *heat*, or what is now called *calorie*, in bodies, when it melts or evaporates them; and completely proves the important diſcovery to be the undivided property of his ingenious friend; but his detail of this ſubject is hardly ſuſceptible of abridgment, and our limits admit not of the whole. During the courſe of this narrative, he pays ſome handſome and well-merited compliments to the ingenuity of Mr. Watt, the celebrated engineer, and of Dr. Irvine, late lecturer on chemiſtry in the univerſity of Glaſgow, who were then the pupils of Dr. Black, and who aſſiſted him in making the experiments which demonſtrated the truth of his theory. It was with the aſſiſtance of theſe friends that he found the latent heat of ſteam to be 850 of Fahrenheit's ſcale, and ſometimes greatly to exceed this.

"Thus," ſays the editor, in a ſtrain of philoſophical piety to which the chemical ſcioliſts of the French ſchool are ſtrangers, "was eſtabliſhed another law of nature, of moſt extenſive and important influence in the train of changes that are going on around us. Here we obſerve matter of combination * of heat or fire, the mighty agent by whoſe operation all theſe changes are effected. Heat, or the cauſe of heat, ſeems now to put on a real form, and is no longer liable to be conſidered as a mere condition or ſtate, into which other matter may be brought; as noiſe or ſound is known to indicate merely a certain undulating or tremulous motion of air, or other elaſtic matter. But we now ſee heat ſuſceptible of fixation, of being accumulated in bodies, and, as it were, laid by, till we have occaſion for it; and we are as certain of getting the ſtored up heat out of the ſteam or the water, by changing them into water or ice, as we are certain of getting out of our drawers the things we laid up in them.

"The influence of this laſt combination of heat is much more extenſive than appears in the experiments by which its reality was eſtabliſhed. Dr. Black diſcovered that this abſorption and accumulation takes place, not only in the boiling of all fluids, and all converſions of matter into ſtrongly elaſtic ſteams, but alſo in every caſe of evaporation, even the moſt gentle and unperceived. When the hand is dipped into warm water, and then held up in the air till the film of water adhering to it is dried off, we feel it remarkably colder than the other hand expoſed to the ſame air. If we dip one finger into a glaſs of water, and another of the ſame hand into a

* Dr. Black having aſcertained the quantity of heat latent, or fixed in water, and given out when the water freezes, "took a pleaſure in laying before his ſtudents a view of the extenſive and beneficial effects of this habitude of heat in the economy of nature. He made them remark how by this means there is accumulated, during the ſummer months, a vaſt magazine of heat, which, by gradually emerging, during coagulation, from the water which covers the face of the earth, ſerves to temper the deadly cold of winter. Were it not for this quantity of heat, amounting to 145 degrees, which emerges from every particle of water as it freezes, and which diffuſes itſelf through the atmoſphere, the ſun would no ſooner go a few degrees to the ſouth of the equator, than we ſhould feel all the horrors of winter."

glaſs of ſtrong ſpirit of wine, and hold up the hands in the air, the finger dipt into the ſpirit is firſt dry, and till it be dry it feels remarkably colder than the other; but now, the other continues the colder of the two, till it alſo be perfectly dry.

"Here we can alſo trace another magnificent train of changes, which are nicely accommodated to the wants of the inhabitants of this globe. In the equatorial regions, the oppreſſive heat of the ſun is prevented from a deſtructive accumulation by a copious evaporation. The waters ſtored with their vaporific heat, are thus carried aloft into the atmoſphere, till the rareſt of the vapour reaches the very cold regions of the air, which immediately form a very ſmall portion of it into a fleecy cloud. This alſo further tempers the ſcorching heat by its opacity, performing the acceptable office of a ſcreen. From thence the clouds are carried to the inland countries, to form the ſources in the mountains, which are to ſupply the numberleſs ſtreams that water the fields. And by the ſteady operation of cauſes, which are tolerably uniform, the greater part of the vapours paſs on to the circumpolar regions, there to deſcend in rains and dews; and in this beneficent converſion into rain by the cold of these regions, each particle of ſteam gives out the 700 or 800 degrees of heat which were latent in it. Theſe are immediately diffuſed, and ſoften the rigour of thoſe leſs comfortable climates."

"Surely theſe two chemical laws of nature are curious, of extenſive influence, and of mighty importance. The diſcovery, and the ſatisfactory eſtabliſhment of them, were titles to fame and honour, and the name of D. Black ſhould have now been familiar among the philoſophers of Europe. About this he gave himſelf little concern, and was perfectly ſatisfied when he ſaw that his pupils underſtood the doctrine delivered in his lectures."

The ſucceſs of Mr. Watt's ſteam engine, which was the reſult of his ſtudies under Dr. Black, afforded much ſatisfaction to that amiable philoſopher, who could ſcarcely have been more gratified, had the advantages of the patent accrued to himſelf.

In 1766 Dr. Black was called from Glaſgow to fill the chemical chair in the univerſity of Edinburgh; and, as Dr. Robiſon obſerves, the acquiſition of ſuch a man muſt have been of the higheſt value to that celebrated ſeminary of learning and ſcience.

"Ingenious men, of a fertile and lively imagination, are but too apt to give a looſe to their fancy, in forming wide-graſping theories, and dreſſing them out in ſpecious attire. The young ſtudent, ardent and credulous, is dazzled by what appears a ſtrong and wide-ſpreading light, not remarking that perhaps it is not the natural emanation from a luminary, but is artificially collected by mirrors and glaſſes; or that what he takes for real objects are only the ſhadowy repreſentations by a magic lanthorn. To this, in a great meaſure, may we aſcribe the continual flux of theory which may be obſerved in all univerſities. Yet the conſequences to ſcience are moſt unfortunate. Not only do the precious years of youth and of mental energy paſs on without ſolid inſtruction, but alſo the moſt unfortunate of all habits is acquired, that of conſidering the extenſive and plauſible application of a theory to the explanation of phenomena as a valid proof of its truth. But, on the other hand, the lectures of ſuch a teacher as Dr. Black, never

never permitting this play of fancy, and even rarely introducing conjecture, would be safe lessons for ingenious youth. The affirmations of professors may be trusted as matters of experience, and the students will acquire betimes the habit of never proceeding, in research of any kind, without sounding the channel as he advances."

Whilst Dr. Black was thus cautiously guiding his pupils in the road of chemical science, and neglecting his own fame for their benefit, the discoveries which he had already made gave rise to a new species of chemistry, which, as it is chiefly conversant about aëriform fluids, has got the name of PNEUMATIC CHEMISTRY. This branch of science was successfully cultivated by PRIESTLEY, SCHEELE, and the Honourable MR. CAVENDISH, whose discoveries Dr. Robison details, and accurately discriminates.

"In the midst of this order of research, and this rich harvest of discovery, MR. LAVOISIER appeared, and took an active share;—not hunting after new substances, he considered those already known, with more sagacity than the multitude busy in the chace. He thought that the chemical relations of various substances had been mistaken by all; that we held many bodies as simple, of which the composition may be shewn, and those to be compounded which are really simple. Thus, sulphur, which the chemist, ever since the days of STAHL, had supposed to consist of vitriolic acid and that matter which imparts inflammability to bodies, was proved by Lavoisier to be more simple than the acid, and that this acid was in fact composed of sulphur and vital air. He proved that in the phænomenon which we call combustion or inflammation, the only thing of which we are absolutely certain is the combination of the inflammable body with vital air; and that, by separating this air from it again, the body regains its primitive form, and is again inflammable, that is, again capable of uniting, in a particular way, with vital air. Reflecting now on the two cases in which Dr. Black had ascertained a combination of tangible matter with fire, in such a way as not to be discovered by the temperature, but only by the liquid or the vaporous form which it causes the substance to assume, he asserted the reality of a third combination of tangible matter with heat, to be added to those discovered by Dr. Black: a combination, which was not to be changed by the mere contact of a sufficient quantity of *any* other matter, but required the contact of another substance, properly related to vital air in the way of chemical affinity. Heat combined in this manner renders a fluid *aërial*, or permanently elastic, and no longer condensible like watery vapours. These compounds he denominated *gases*. Of this kind are all the airs lately discovered. Lastly, as the chief point of the doctrine, he affirms that the light and heat which appear in the combustion, are ingredients of the vital air, detached from it, and from it alone when its ponderable part combines with the body which we call inflammable.*

* "This doctrine is not entirely new. Dr. Hooke, one of the first members and brightest ornaments of the Royal Society of London, published the same doctrine in his *Micography*, 1665. Afterwards Dr. Mayhew of Oxford, and Rey, a French chemist, entertained opinions extremely similar."

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"This doctrine concerning combuſtion, the great, the characteriſtic phenomenon of chemical nature, has at laſt received almoſt univerſal adoption, though not till after conſiderable heſitation and oppoſition; and it has made a complete revolution in chemical ſcience."

Dr. Robiſon, very juſtly, thinks himſelf entitled to ſay, that on Dr. Black's two diſcoveries of *fixed air* and *combined heat* reſts the very baſis of this improved ſcience; and that his experiments pointed out the plan and furniſhed the chief helps for raiſing the ſuperſtructure.

"It is very natural to ſuppoſe that he took an active part in theſe keen reſearches, to which he opened the way: but alas! *his lot forbade.* His conſtitution had always been feeble. The ſlighteſt cold, the moſt trifling approach to repletion, immediately affected his breaſt, occaſioned ſeveriſhneſs, and, if continued for two or three days, brought on a ſpitting of blood. In this ſituation, nothing reſtored him to eaſe but relaxation of thought and gentle exerciſe. The ſedentary life to which ſtudy confined him was manifeſtly hurtful; and he never allowed himſelf to indulge in any intenſe thinking, or puzzling reſearch, without finding theſe complaints ſenſibly increaſed.

"Thus ſituated, Dr. Black was obliged to be contented as the ſpectator of the ſucceſsful labours of others. So completely trammeled was he in this reſpect, that although his friends ſaw others diſingenuous enough to avail themſelves of the novelties announced in his lectures, without acknowledging the obligation, and were thence afraid that their friend's claim of originality and priority might become doubtful; and although they repeatedly urged him to publiſh an account of what he had done, this remained unaccompliſhed to the laſt. Dr. Black often began the taſk; but was ſo nice in his notions of the manner in which it ſhould be executed, that the pains which he took in forming a plan of the work never failed to affect his health, and oblige him to deſiſt. Of this I ſaw a moſt diſtinct inſtance, when his diſſatisfaction with the artful conduct of Lavoiſier provoked him to make an unuſual exertion:

"Dr. Black, therefore, devoted his whole time and attention to the communications which his pupils had a right to expect from him. Moderate in all his wiſhes, he was never anxious to bring himſelf into view, unleſs the occaſion required his appearance. His reputation naturally engaged him in an extenſive correſpondence, he being often appealed to as a judge, and often conſulted as a philoſopher. On ſuch occaſions, when he could give his opinion without being obtruſive, (a thing which he deteſted) he was ever ready to communicate it, and to give every uſeful information,—which he did with frankneſs and ſincerity, and with the moſt unaffected modeſty.

"Averſe from oſtentation, he peculiarly diſliked appearing as an author. His diſſertatio, *De acido a cibis orto, et de Magnesia,* was a work of duty, being his inaugural Theſis. His *Experiments on Magnesia, Quicklime, and other alkaline substances,* printed ſoon after, was almoſt indiſpenſably neceſſary for putting on a proper foundation what was only indicated in his inaugural diſſertation. His *Observations on the more ready freezing of water that has been boiled,* publiſhed in the Philoſophical Tranſactions of London in 1774, was alſo called for; and his *Analysis of the waters of some boiling springs*

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in Iceland, made at the requeſt of his friend T. J. Stanley, Eſq. was read to the Royal Society of Edinburgh, and publiſhed by the Council. He correſponded occaſionally with Seguin, and with Crell who had been his pupil; but did not encourage much intercourſe of this kind, having found that *his informations ſometimes appeared in print as the inveſtigations of the publiſhers.* He could not be perſuaded to tranſmit any eſſay to the Royal Academy of Sciences at Paris, or to the Imperial Academy of Sciences at St. Peterſburgh, of both of which he had been elected a foreign aſſociate.

"Such was Dr. Black, conſidered as a public man. I wiſh that I could as eaſily deſcribe him in his private capacity,—at home, or in ſociety,—as an acquaintance, or a friend: but this requires a talent to which I have no pretenſions."

Such is the modeſt language of his biographer; but the truth is, that a private character has been ſeldom more accurately or more diſcriminately drawn than the character of Dr. Black is drawn in the preface to his lectures. For that character, however, we have not room, and we will not deſtroy its effect by giving a meagre abridgment. Suffice it to ſay, that he appears to have been as amiable in private life as he was unqueſtionably great in the republic of letters; and that when the univerſity of Edinburgh was deprived of one of its brighteſt ornaments, that city loſt one of the moſt accompliſhed gentlemen whom it could boaſt among its inhabitants.

"On the 26th of November, 1799, this eminent philoſopher expired, without any convulſion, ſhock, or ſtupor, to announce or retard the approach of death. Being at table, with his uſual fare, ſome bread, a few prunes, and a meaſured quantity of milk diluted with water, and having the cup in his hand when the laſt ſtroke of his pulſe was to be given, he had ſet it down on his knees, which were joined together, and kept it ſteady with his hand, in the manner of a perſon perfectly at eaſe; and in this attitude expired, without ſpilling a drop, and without a writhe in his countenance; as if an experiment had been wanted to ſhow to his friends the facility with which he departed.

"So ended a life, which had paſſed in the moſt correct application of reaſon and good ſenſe to all the objects of purſuit which providence had preſcribed to his lot; with many topics of agreeable recollection, and few things to ruffle his thoughts."

He was a ſtranger to the feeling of a huſband and a father, but "he had long enjoyed the tender and affectionate regard of parents whom he loved, honoured, and revered; with the delightful conſciouſneſs of being a dutiful ſon, and being cheriſhed as ſuch; one of a family remarkable for ſweetneſs of diſpoſition and manners, he had lived with his brothers and ſiſters in terms of mutual love and attachment. He had never loſt a friend, but by the ſtroke of mortality, and he felt himſelf worthy of that conſtancy of regard."

(To be continued.)

Biſſet's

Biſſet's *Hiſtory of the Reign of George III.*

(*Continued from p.* 307.)

OUR author commences his account of the origin of the war in 1756, with the following reflection, which we think juſt, both as to its reference to the time in queſtion and every ſubſequent period of French hiſtory.

" A liberal and expanded policy would have ſuggeſted to France, which experienced ſo little advantage from her wars and ambition, the wiſdom of permanent peace. She might thus have cultivated the arts of which her country was ſo ſuſceptible, and by an intercourſe with England, might have improved her commerce and her naval ſkill. She might have raiſed herſelf by induſtry and beneficial enterprize, inſtead of ſeeking to humble her neighbours by efforts at once ineffectual againſt their object, and ruinous to herſelf."

But France did not embrace this policy; ſhe ſaw that colonial eſtabliſhments very extenſively promoted Britiſh commercial and naval pre-eminence. Her ſtateſmen, confounding effect with cauſe, ſuppoſed our proſperity to have ariſen from our plantations: whereas thoſe flouriſhing ſettlements, with many other conſtituents of opulence and power, were really reſults from ſkilful induſtry, acquiring capital under foſtering freedom, and thus rapidly increaſing and extending its power of operation. They concluded that the effectual means of out-rivalling Britain was to reduce her colonial poſſeſſions, and for this purpoſe formed a plan, which they carried into execution firſt in North America. Our author gives a conciſe ſketch of the encroachments of the French in North America, which proceeded in two diſtant quarters from the weſtern frontiers of Virginia, Pennſylvania, and New York, and the northern frontiers of Nova Scotia; but advanced " with a conſiſtency of deſign, and perſeverance in execution, which evinced that both emanated from one uniform and vigorous plan."

" It was obviouſly (he ſays) the intention of the French to command the whole interior country, from the river St. Lawrence to the Miſſiſſippi, and thereby to prevent intercourſe between the Indians and the Engliſh colonies: in peace to command all the Indian trade, and in war to enable themſelves to make continual inroads upon the Engliſh. Thus they propoſed to ſurround our ſettlements by a ſtrong and comprehenſive line; ſo as not only to contract our bounds, and reduce their productiveneſs, but to have the means of progreſſively advancing to the coaſt, and depriving us of our moſt valuable poſſeſſions." In this ſcheme they made very conſiderable progreſs, the leading ſteps of which to 1755 our author accurately traces. " Britain repeatedly demanded ſatisfaction of France, received evaſive anſwers, and finding the encroachments ſtill carried on, reſolved to repel force by force. On the 25th of March his Majeſty ſent a meſſage to parliament, ſtating the hoſtile conduct of France; and, as ſatisfaction could not otherwiſe be obtained, hoſtilities were commenced."

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Here Dr. B. ſums up the proofs that France was the aggreſſor. The French "had inflicted injury, and were continuing in the ſame courſe: ſatisfaction having been demanded, they gave no redreſs; therefore force on our part was not only juſtifiable, but neceſſary." Having demonſtrated France to have been the aggreſſor, he juſtifies the ſeizure of the French ſhips, ſo much the ſubject of groundleſs complaint and expoſtulation: this, he ſays, was really no more than making repriſals at ſea for French aggreſſion on land. He now proceeds to the campaign in America; and here he affords a ſpecimen of the mode in which he treats military hiſtory. He begins with ſtating the objects of the campaign connected with the circumſtances in which they originated, proceeds to the forces that were employed for their attainment, and thence to operations; and cloſes the campaign with a ſummary of ſucceſs and diſappointment, and thus renders his narrative remarkably clear. He incidentally introduces military characters, when ſuch affected military operations, of which we have a ſhort inſtance in his account of Braddock.

"Of narrow underſtanding (he ſays) though ſufficiently expert in cuſtomary details, he had never aſcended to the principles of military ſcience. Rigid in matters of diſcipline, but fully as often for the diſplay of command as the performance of duty, he was very unpopular among the ſoldiers. Poſitive and ſelf-conceited in opinion, haughty and repulſive in manners, he cloſed the avenues to information. Brave and intrepid, he, with his confined abilities, might have been fit for a ſubordinate ſtation, but evidently had not the powers, eſſential to a general, of commanding an aſcendancy over the minds of men. The creature of cuſtom and authority, he deſpiſed all kinds of tactics and warfare which he had not ſeen practiſed. He did not conſider, that the ſame ſpecies of conteſt may not ſuit the plains of Flanders, and the faſtneſſes of America. The Duke of Cumberland had written his inſtructions with his own hand, and had both in word and writing cautioned him ſtrongly againſt ambuſcade. The ſelf-conceit of his contracted mind ſuffered him neither to regard theſe counſels, nor to conſult any perſon under his command reſpecting American warfare."

From this ſelf-conceit and obſtinacy of Braddock, our author juſtly deduces his defeat.

Returning to Europe the hiſtory preſents a view of Britain reſpecting foreign powers, and parliamentary diſcuſſions of ſubſidiary treaties; with a bird's eye proſpect of Mr. Pitt and other political leaders. The narrative of the campaign of 1756, commences with the expedition of France againſt Minorca, and the conduct of Admiral Byng with the loſs of Minorca. This ſubject is purſued to its effects on the public mind and the fate of Byng. Reſuming the narrative of Britiſh warfare, our author conducts us to America, wherein the campaign of 1756 was totally inefficient. Having cloſed the Britiſh operations of the year, he proceeds to other countries which now began to be involved in the hoſtilities between Britain and France, and calls before us Pruſſia, Auſtria, and Ruſſia, with the

collision of paſſion and of intereſt that embroiled the ſovereigns of Eaſtern Europe, he mentions the grand alliance between France and Auſtria, which he evidently deems much more advantageous to the latter than to the former, and beſtows high praiſe on the political abilities of Kaunitz, the author of that confederacy. The hoſtile diſcuſſion between Frederick and the Imperial courts he follows to the rupture and to the firſt warlike operations by Frederick in autumn 1756, in the invaſion of Saxony. Leaving their reſpective armies in winter quarters, our author comes to Britain, and exhibits the internal policy, the ſtate and diſſenſions of parties, and the public diſcontented with the bad ſucceſs of the war, until the final nomination of Mr. Pitt to be chief manager of Britiſh affairs.

"His appointment (ſays our author) is an epoch in the hiſtory of the Brunſwick adminiſtration of Britain. From the acceſſion of the Houſe of Hanover, the higheſt offices of ſtate had been uniformly held by members of the whig party. Mr. Pitt, a friend to the conſtitution of his country, and favourable to the genuine principles of original whigs, was not a member of any confederacy, and owed his promotion to himſelf only. He commanded party. It is alſo an epoch in the hiſtory of the war; as from the time that he was firmly eſtabliſhed in office, and his plans were put into execution, inſtead of diſaſter and diſgrace, ſucceſs and glory followed the Britiſh arms. In the campaign in 1757, however, the wiſdom and energy of Mr. Pitt were employed too late to operate effectually, and the intereſts of Great Britain continued to decline in America."

In Germany an army of Germans was formed under the Duke of Cumberland, for checking the progreſs of the French, but was unfortunate and obliged to capitulate at Coiſter Seven. The ally of Britain, Frederick, obtained important and ſplendid victories, and diſplayed very extraordinary abilities. In 1758 commenced the career of Britiſh victory in America: the capture of important forts on the continent, with the reduction of the iſland of Cape Breton, enabled Amherſt, the commander in chief, to form a grand ſcheme of operations, the execution of which was reſerved for the glorious year 1759. The expedition to Canada conducts the reader to the walls of Quebec. The celebrated ſiege of that city, with the victory and death of the immortal Wolfe, afford the author an opportunity for hiſtorical painting, and the picture, we muſt allow, is ſtriking and impreſſive. Having deſcribed the difficulties of the undertaking, the anxiety of the general, and his plan of attack; conveyed the Britiſh heroes to the precipices of Abraham, gained thoſe arduous heights, and commenced the battle, he proceeds:

"The Britiſh forces reſerved their ſhot until the enemy were very near, and then diſcharged with the moſt terrible effect. The whole army, and each individual corps, exerted themſelves with the greateſt intrepidity, activity and ſkill. They had juſt ſucceeded in making an impreſſion on the centre of the enemy, when their heroic general received a wound in the wriſt. Pretending not to notice this, he wrapped his handkerchief round it, and proceeded with his orders, without the ſmalleſt emotion.

Advancing at the head of his grenadiers, where the charge was thickeſt, a ball pierced his breaſt. Being obliged to retire to a little diſtance, when his ſurrounding friends were in the utmoſt anxiety about his wound, his ſole concern was about the fate of the battle. A meſſenger arriving, he aſked 'How are the troops?' 'The enemy are viſibly broken.' Almoſt faint, he reclined his head on the arm of an officer, when his faculties were aroufed by the diſtant ſound of 'They fly!' Starting up, he called, 'Who fly?' 'The French.'—'What (ſaid he, with exultation) do they fly already? then I die happy.' So ſaying, he expired in the arms of victory."

His account of the capture our author cloſes with reflections of which we admit the juſtneſs in that caſe, and their applicability to the ſyſtem of national warfare.

"The ſucceſs of this deſign was owing to its probable impracticability. The enemy were not alarmed for the ſafety of a poſt which they deemed impregnable. The ſagacity of our general penetrated into their ſentiments, and he formed his project on the moral certainty of their ſecure inattention to that quarter. His reaſoning was fair and juſt, in the circumſtances of the caſe: the deſign originated in military genius: it was a very bold, and even a hazardous undertaking; but ſuch attempts, the general hiſtory of wars, and of Britiſh wars in particular, would teach us to encourage; becauſe, on the whole, they have been oftener ſucceſsful than otherwiſe."

Our hiſtorian purſues the ſeries of conqueſt in America to October, 1760, when, in three years that Mr. Pitt had preſided at the helm of affairs, from defeat and diſaſter Britain was completely victorious, and had driven her enemy from Canada and all her other territories in North America. Our author now carries the reader back to Europe, whence he traces the naval tranſactions of Britain through the ſame period which he had been handling in America; and among various ſignal though leſs important exploits, deſcribes the maritime atchievements of the glorious 1759; the victories of Boſcawen and Hawke, and the deſtruction of the French navy. He proceeds to the Britiſh operations in other quarters, and gives an account of the ſucceſſes in the Weſt Indies; thence conveys us to the eaſt, preſents a ſhort account of the ſtate and relations of the Britiſh in India before the captu e of Calcutta, and traces the efforts of Clive to reſtore the fallen intereſts of the Company until the battle of Plaſſey, and the revolution in Bengal. Next he gives a view of the operations againſt the French on the coaſt of Coromandel until Colonel Coote's victory at Wandwaſh decided the fate of the Carnatic. Having carried the ſeries of affairs where Britain fought alone to October, 1760, he proceeds to bring the tranſactions of Britain and her allies to the ſame epoch. He marks the energetic policy of Mr. Pitt and its invigorating efforts againſt France in every quarter. He repreſents in a ſtriking light Britiſh heroiſm triumphant in Germany. He regards with great admiration the political and military talents of the King of Pruſſia, and gives a ſketch of his ſituation in October, 1760. He next conſiders Britain in her relation to the neutral powers, preſents a general ſtate of affairs, and the condition of this country, which

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from July, 1757, to October, 1760, had been raiſed from depreſſion and diſgrace to exaltation and glory.

"This change (he ſays) under divine providence, had been principally effected by the force of genius, which overbore all private juntos and party diſtinctions, formed the wiſeſt and moſt vigorous plans, ſelected the fitteſt inſtruments of execution, and by the combination of wiſdom, firmneſs, and judicious choice, produced the moſt ſignal and important ſucceſs. On two individuals, though of different ranks, yet who had each riſen to a much higher elevation than that in which he was born, depended the fortune of Europe and other quarters of the world. In their different ſituations, William Pitt and Frederick of Pruſſia overbore confederacy by intellectual pre-eminence and moral energy."

Such was the ſtate of Britain when an event took place, in itſelf of great importance, and that led to the commencement of a reign which in all its hiſtory, connections and relations; in the events, changes, and viciſſitudes, that it has witneſſed; in the difficulties which it has had to encounter, and the diſplays of HUMAN NATURE which it has exhibited, the author juſtly reckons the moſt momentous. The death and character of George II. is followed by a view of national reſources and proſperity, literature, the fine arts, and the manners of the times. The aſtoniſhing riſe of manufactures and commerce, under the late king, our author imputes in a certain degree to the policy of Walpole and Pelham; but chiefly to the progreſſive ſpirit of induſtry and enterprize which freedom foſters. The following paſſage may afford a ſpecimen of our hiſtorian's view of the literature of that period.

"In the various departments of learning, Britain was eminently diſtinguiſhed. Swift, Pope, and Bolingbroke, began the literary glory of George's reign; Thomſon graced its middle ſtage; Johnſon and Hume adorned its later periods. Having before rivalled, and at this time rivalling the ancients, in the various ſpecies and degrees of poetry and philoſophy, Britain now for the firſt time conteſted the palm of hiſtory, and brought her Robertſon and her Hume, to match the Livy and Herodotus, the Tacitus and Thucydides, of the Romans and Greeks. Theology, inveſtigated by the inquiring and philoſophical ſpirit of free and enlightened Engliſhmen, produced valuable acceſſions to theoretical and practical knowledge, in the works of Warburton, Hurd, Sherlock, Hoadley, and Secker. The diſſenters alſo contributed a conſiderable ſhare to the learning and piety of the times. While Foſter, Watts, and Doddridge, inculcated religious conduct, by expounding and impreſſing in detail the doctrines of Chriſtianity; the learned and logical Leland defended with force and ſucceſs the whole Chriſtian religion againſt the attacks of the deiſts."

In the ſame paſſage Dr. Biſſet preſents an account of methodiſm, which we believe all that are not the votaries of that or a ſimilar ſyſtem, will deem a candid and impartial view of its origin, nature, and character in the late and preſent reign.

"Not rational piety only, however, mark the theological efforts of this period; ingenious adventurers in fanaticiſm framed a new ſpecies of

never permitting this play of fancy, and even rarely introducing conjecture, would be safe lessons for ingenious youth. The affirmations of the professors may be trusted as matters of experience, and the students will acquire betimes the habit of never proceeding, in research of any kind, without sounding the channel as he advances."

Whilst Dr. Black was thus cautiously guiding his pupils in the road of chemical science, and neglecting his own fame for their benefit, the discoveries which he had already made gave rise to a new species of chemistry, which, as it is chiefly conversant about aërial fluids, has got the name of PNEUMATIC CHEMISTRY. This branch of science was successfully cultivated by PRIESTLEY, SCHEELE, and the Honourable MR. CAVENDISH, whose discoveries Dr. Robison details, and accurately discriminates.

"In the midst of this order of research, and this rich harvest of discovery, MR. LAVOISIER appeared, and took an active share;—not hunting after new substances, he considered those already known, with more sagacity than the multitude busy in the chace. He thought that the chemical relations of various substances had been mistaken by all; that we held many bodies as simple, of which the composition may be shewn, and those to be compounded which are really simple. Thus, sulphur, which the chemist, ever since the days of STAHL, had supposed to consist of vitriolic acid and that matter which imparts inflammability to bodies, was proved by Lavoisier to be more simple than the acid, and that this acid was in fact composed of sulphur and vital air. He proved that in the phænomenon which we call combustion or inflammation, the only thing of which we are absolutely certain is the combination of the inflammable body with vital air; and that, by separating this air from it again, the body regains its primitive form, and is again inflammable, that is, again capable of uniting, in a particular way, with vital air. Reflecting now on the two cases in which Dr. Black had ascertained a combination of tangible matter with fire, in such a way as not to be discovered by the temperature, but only by the liquid or the vaporous form which it causes the substance to assume, he asserted the reality of a third combination of tangible matter with heat, to be added to those discovered by Dr. Black: a combination, which was not to be changed by the mere contact of a sufficient quantity of *any* cold matter, but required the contact of another substance, properly related to vital air in the way of chemical affinity. Heat combined in this manner renders a fluid *aërial*, or permanently elastic, and no longer condensible like watery vapours. These compounds he denominated *gases*. Of this kind are all the airs lately discovered. Lastly, as the chief point of this doctrine, he affirms that the light and heat which appear in the combustion, are ingredients of the vital air, detached from it, and from it alone, when its ponderable part combines with the body which we call inflammable.*

* "This doctrine is not entirely new. Dr. Hooke, one of the first members and brightest ornaments of the Royal Society of London, published the same doctrine in his *Micography*, 1665. Afterwards Dr. Mayhew of Oxford, and Rey, a French chemist, entertained opinions extremely similar."

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" This doctrine concerning combuſtion, the great, the characteriſtic phenomenon of chemical nature, has at laſt received almoſt univerſal adoption, though not till after conſiderable heſitation and oppoſition; and it as made a complete revolution in chemical ſcience."

Dr. Robiſon, very juſtly, thinks himſelf entitled to ſay, that on Dr. Black's two diſcoveries of *fixed air* and *combined heat* reſts the very baſis of this improved ſcience; and that his experiments pointed out the plan and furniſhed the chief helps for raiſing the ſuperſtructure.

" It is very natural to ſuppoſe that he took an active part in theſe keen reſearches, to which he opened the way: but alas! *his lot forbade.* His conſtitution had always been feeble. The ſlighteſt cold, the moſt trifling approach to repletion, immediately affected his breaſt, occaſioned feveriſhneſs, and, if continued for two or three days, brought on a ſpitting of blood. In this ſituation, nothing reſtored him to eaſe but relaxation of thought and gentle exerciſe. The ſedentary life to which ſtudy confined him was manifeſtly hurtful; and he never allowed himſelf to indulge in any intenſe thinking, or puzzling reſearch, without finding theſe complaints ſenſibly increaſed.

" Thus ſituated, Dr. Black was obliged to be contented as the ſpectator of the ſucceſsful labours of others. So completely trammeled was he in this reſpect, that although his friends ſaw others diſingenuous enough to avail themſelves of the novelties announced in his lectures, without acknowledging the obligation, and were thence afraid that their friend's claim of originality and priority might become doubtful; and although they repeatedly urged him to publiſh an account of what he had done, this remained unaccompliſhed to the laſt. Dr. Black often began the taſk; but was ſo nice in his notions of the manner in which it ſhould be executed, that the pains which he took in forming a plan of the work never failed to affect his health, and oblige him to deſiſt. Of this I ſaw a moſt diſtinct inſtance, when his diſſatisfaction with the artful conduct of Lavoiſier provoked him to make an unuſual exertion.

" Dr. Black, therefore, devoted his whole time and attention to the communications which his pupils had a right to expect from him. Moderate in all his wiſhes, he was never anxious to bring himſelf into view, unleſs the occaſion required his appearance. His reputation naturally engaged him in an extenſive correſpondence, he being often appealed to as a judge, and often conſulted as a philoſopher. On ſuch occaſions, when he could give his opinion without being obtruſive, (a thing which he deteſted) he was ever ready to communicate it, and to give every uſeful information,—which he did with frankneſs and ſincerity, and with the moſt unaffected modeſty.

" Averſe from oſtentation, he peculiarly diſliked appearing as an author. His diſſertatio, *De acido a cibis orto, et de Magnesia*, was a work of duty, being his inaugural Theſis. His *Experiments on Magnesia, Quicklime, and other alkaline substances*, printed ſoon after, was almoſt indiſpenſably neceſſary for putting on a proper foundation what was only indicated in his inaugural diſſertation. His *Observations on the more ready freezing of water that has been boiled*, publiſhed in the Philoſophical Tranſactions of London in 1774, was alſo called for; and his *Analysis of the waters of some boiling springs*

"It muſt be (ſays our author) the coldneſs of experienced age, after frequent deceptions correcting its errors, not the generous credulity of unſuſpecting youth, that will accurately ſcan the talents of thoſe whom it loves. Even in age itſelf, wiſdom is often loſt in affection. It cannot therefore be ſurprizing, that the attachment of a youth of twenty years of age ſhould exaggerate the merits of its object."—And hence our author deduces the exaltation of Lord Bute to be prime miniſter. Various circumſtances combined to render him unpopular. Compariſon with Mr. Pitt placed him in a very diſadvantageous light; as it muſt have placed any miniſter not endowed with tranſcendent abilities. He was hateful to the whig combination, becauſe he interfered with the monopoly which they had ſo long held, and alſo becauſe he diſplaced many of their friends and ſupporters to make room for his own. He was a native of Scotland, in which there had been many Jacobites, whence he was ſuppoſed to be a Jacobite himſelf, and, as a Stuart, attached to the exiled family, at leaſt to their political doctrines. Though reſpectable in his private conduct, he was haughty in his public deportment, and repulſive in his manners. All theſe cauſes and prejudices exaggerated by literary ingenuity and political artifice account for his unpopularity; but while our hiſtorian allows the full weight to the facts, and admits the natural effect of the prejudices, he denies the allegation of either Jacobitiſm or arbitrary principles againſt the Earl of Bute; proves that his family and their connections had uniformly ſupported the houſe of Hanover; and affirms that no hiſtorian can bring from the counſels and acts of Lord Bute documents or evidence to ſupport the accuſation of arbitrary principles: but while Dr. Biſſet demonſtrates that there was no real ground for the ſcurrilous obloquy which the Earl of Bute underwent, he allows that there was as little foundation for the fulſome panegyrics that were beſtowed on him by his literary and political dependants: that his policy was not able, and that his deportment was extremely cenſurable. As a war miniſter our author follows Lord Bute with the ſame impartiality: his principal meaſures were proper and ſucceſsful, but they were either deſigns of Mr. Pitt, or obviouſly reſulted from the ſituation in which he had left affairs, and the means of execution was the force which had been prepared by that conſummate ſtateſman, operating againſt enemies that had been reduced by his efforts. Proceeding to the campaign of 1762, our author highly approves of the military policy that directed an expedition to the Havannah, the centre of the Spaniſh dominions in America, and the ſtrong hold of their reſources; which he obſerves was wiſer than the plan of 1739, which began with Porto Bello: the importance and ſtrength of the Havannah, the difficulties of the enterprize, the progreſs and obſtructions of the ſiege, the capture and the value of the conqueſt are preſented to the reader in a very clear and well compacted ſeries. In narrating the belligerent operations on the continent of Europe, our author neceſſarily mentions the revolution in Ruſſia, by which theſe were affect-

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ed, and ſhortly ſketches the character and conduct of Peter, as productive of his fate. In mentioning his death, our author ſays, "he died of what was called an hæmorrhoidal, the cauſes and ſymptoms of which it belongs not to this hiſtory to inveſtigate." We are now conducted to the negotiations for peace. On this ſubject our author, without agreeing with the adverſaries of Lord Bute in all their poſitions, thinks that the terms were much leſs advantageous to Britain than in the relative ſituation of the parties they ought to have been; he particularly blames the ceſſions in the Weſt Indies, and the arguments of miniſters on that ſubject.

"The reaſons (he ſays) alleged by miniſters for the dereliction of ſuch valuable poſſeſſions, were futile in the preſent ſituation and relative force of the parties. *According to their allegations, France would not give up* WHAT SHE HAD ACTUALLY LOST; but if Britain inſiſted on the reſervation, where were the means of recovery? The *principle* on which the ceſſion was juſtified, was contrary to magnanimous and wiſe policy. A declared willingneſs to abandon momentous advantages, rather than continue a conteſt to ſecure them when already poſſeſſed, directly tended to make the adverſary more ſtubborn, and afforded an injurious example in future conteſts. To a power tranſcendent in reſources, it can never be a prudent reaſon for relinquiſhing valuable intereſts, that they are not to be maintained without a ſtruggle. Such conduct is really as contrary to pecuniary œconomy on balancing accounts upon a large ſcale, as to national dignity and honour. The abandonment of acquiſitions affording to the poſſeſſor riches and naval ſtrength, tended, as was foreſeen, to furniſh France with the means of maintaining another war whenever a favourable opportunity offered. Peace was deſirable; but the peace concluded was not ſo honourable or advantageous as Britain could have dictated, and contained in itſelf the ſeeds of diſſolution."

This is a paſſage of conſiderable importance, and its principle and reaſoning may be applied to other treaties of peace. The general teſts of a good peace here ſtated, we think are unqueſtionable, and we ſhall recur to them in conſidering a much more advanced portion of the work. We now come to Bute's meaſures of finance, and eſpecially the cyder tax, which in itſelf our hiſtorian regards as fair and equitable, and, with a happy ſimplification, in a few words preſents its financial character and extent. "It merely made thoſe who choſe to regale themſelves with a diſtillation from apples, contribute to the revenue, as well as thoſe who regale themſelves with a diſtillation from barley." But from Lord Bute he conſiders it as extremely imprudent, becauſe an exciſe was unpopular, and its extenſion greatly increaſed the unpopularity of the miniſter. Then follows the reſignation of Lord Bute, and the character of his miniſtry.—"Candour (ſays our author) muſt allow, that the comprehenſive principle on which his Majeſty reſolved to govern, was liberal and meritorious, though patriotiſm may regret that he was not more fortunate in his firſt choice."

(To be continued in our next.)

Diateſſaron, ſeu Integra Hiſtoria Domini Noſtri Jeſu Chriſti Latine, ex quatuor Evangeliis inter ſe Collatis ipſisque Evangeliſtarum verbis apte et Ordinate diſpoſitis Confecta. E Verſione præcipue Caſtellionis Caſtigata et Emendata. Cui præfiguntur Tabula Palæſtinæ Geographica, necnon ordo rerum. In uſum Scholarum. Opera et Studio T. Thirlwall, A. M. 12mo. Pp. 187. F. and C. Rivington, Longman and Rees, and C. Law. 1802.

WE ever feel peculiar ſatisfaction, not unmixed with grateful acknowledgment, when we witneſs the pens of our literati employed in forming the heart and improving the underſtanding of the riſing generation, by making religious inſtruction the corner ſtone of elementary tuition. It has always appeared to us as conſtituting one of the great principia of ſcience; but, in the education of thoſe young perſons who are deſigned for the miniſtry of the Church of Chriſt, and whoſe eſpecial duty it becomes, in the labours of their future life, to teach and enforce the fundamental principles of his doctrine, ſuch religious inſtruction forms an indiſpenſible portion of ſcholaſtic attention; for we are well convinced, that unleſs the mind be in its early habits impreſſed with the importance of religious conſideration, unleſs it be taught to regard pious acquirement as the greateſt wiſdom, the culture of the human underſtanding but prepares it for the readier reception of the ſeeds of doubt, of which deep-read infidelity is the uſual fruit. Knowledge affords the means of inquiry, but in the ſcale of a Chriſtian's learning the Apoſtle has not made it the firſt ſtep of his ſeries. "*Add to your faith virtue, and to virtue knowledge*;" which gradation, if we may be allowed to fit it to the ſubject of education, may be thus applied—let religious inſtruction be the point from which you ſet out, thence let the heart be prepared for the adoption of ſuch preceptive principles as may beſt conform it to the practice of the moral duties, and on this foundation let the underſtanding be built up unto the acquiſition of human ſcience.

The knowledge thus obtained we conceive is not likely to be of that kind which "*puffeth up.*" It will be learning, but not the pride of learning, by which the hearts of ſo many among mankind, from our firſt parent to the preſent generation, have been "beguiled," or *puffed up** into *free inquiry*, and *philoſophical ſchiſm*. Whatever, therefore, tends to promote and ſecure ſuch knowledge, muſt be regarded as highly beneficial to the beſt intereſts of man. It is this tendency which gives ſo great a value to Profeſſor White's Diateſſaron, of which the work before us is a tranſlation. Such compilations cannot but be highly uſeful in all thoſe ſeminaries in which the attention of youth is turned to ſacred as well as profane litera-

* השיאני.

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ture. A regular arrangement of the events of our bleſſed Lord's life, compiled from the four goſpels, is, we think, more likely to intereſt the juvenile mind than going through a courſe of ſcholaſtic exerciſes upon repeated facts and reiterated circumſtances as they occur in the Evangelical detail. A boy when he conſtrues or tranſlates his Greek or Latin Teſtament at ſchool paſſes over that harmony of the Goſpels which conſtitutes one of the chief teſtimonies of the divine inſpiration under which they were compoſed; his obſervation is commonly confined to the facts related, and the preceptive ſayings connected with them. And even this obſervation, as the reſult of conſtraint, is ſcarcely ever retained longer than while the performance of his taſk requires it; the taſk fulfilled, he is not likely to take any extraordinary pains to compare the parallel paſſages, to connect the dates of events, and to reconcile the varied relations of thoſe events with the leading fact.—The repetition is all that he notices, and this, although it leſſons the difficulty of his exerciſe, increaſes the tædium of it: whence that impreſſion of the ſacred import of the ſubject which is not the leaſt deſireable acquirement that can be made by the pupil is loſt ſight of, and his teſtament is ranked by him among the leaſt intereſting of his ſchool hiſtories, in moſt of which he perceives a regular ſucceſſion of incident, diſpoſed in chronological order, that leads on his curioſity, and by aſſiſting, ſecures his recollection. In grammar ſchools this becomes a matter of much ſerious concern, as indeed it does in all ſchools, but more eſpecially in the former, as at theſe boys are ſcarcely ever made acquainted with the particulars of their Redeemer's life, otherwiſe than through the medium of a Latin or a Greek Teſtament, and this more for the purpoſe of habituating them to the language than of impreſſing their young minds with a ſenſe of the divine origin, and high import of the ſubject.—We do not mean to ſay that the teacher wilfully neglects his duty in this reſpect, but we conceive that it can hardly be comprehended in the courſe of his inſtructions, to point out every inſtance of harmony of event, every reaſon for varied expreſſion and relation in the narrative, and every connection of time and place; and after all a ſchool-boy cannot be made to read with the enquiring ſpirit and accurate examination of a commentator; but in reading the life of HIM who he learns from his Catechiſm is the Son of GOD, and the Saviour of the world, his attention muſt be fixed, and his recollection ſtrengthened, or his heart cannot be intereſted; both his judgment and his feelings muſt be impelled to prevent him as a ſchool-boy from rejecting as a taſk what as a Chriſtian he is bound to regard as the rule of his religious faith and moral practice throughout life. This conſequence ſo devoutly to be wiſhed we think the Diateſſaron of Profeſſor White, and this Latin tranſlation by Mr. Thirlwall, both admirably calculated to produce. Before we proceed, however, to remark upon the execution of the preſent work, we muſt premiſe what we are of opinion ought to be conſidered as a matter of ſome moment by all who may be diſpoſed

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to ſubſtitute this form of the Goſpel Hiſtory in the courſe of ſcholaſtic inſtruction for the detached form in which the goſpels were originally written, and are inſerted in the Teſtament. The evil conſequences would be incalculable were the minds of youth to be ſuffered to infer from ſuch a ſubſtitution that it was neceſſary for the purpoſe of ſupplying ſome deficiency or inaccuracy in the Evangelical writings. To prevent a concluſion ſo falſe and ſo inimical to their original purity and authenticity from being drawn, we are inclined to recommend that the Diateſſaron ſhould never be conſtrued by the pupil without the preceptor pointing out to him from the Teſtament the correſpondent paſſages. This mode would by degrees demonſtrate to the boy the congruity and equal importance of the ſeparate hiſtories of the Life of Chriſt, as given by their reſpective authors; neither would the labours of the teacher be increaſed, nor the mind of the pupil perplexed by this proceſs, as the marginary references to the Scriptural texts would expedite the one, and the ſearch after proofs amuſe and ſatisfy the other.

Another obſervation alſo we wiſh to make upon the probable conſequence of ſuch an excluſive ſubſtitution: the Epiſtles would not be read, in which all the fundamental principles of the Goſpel are argued and confirmed. This we think would be an irremediable omiſſion. An expedient ſtrikes us as likely to obviate ſuch a conſequence. The epiſtles might be made the ſubject of lectures on Sunday evenings, when the ſcholar might conſtrue and the maſter explain them; in ſome public ſeminaries this plan of a Sunday evening's lecture has been long eſtabliſhed. We ſubmit it to the conſideration of the conductors of thoſe, and to other ſchools, public or private, where no ſuch plan is yet adopted, whether the Diateſſaron might not be ſubſtituted in the manner we have taken upon us to point out for the inſtruction of the lower forms, and the epiſtles for that of the higher.

We have thus far ventured our ſuggeſtions reſpecting the utility of the Diateſſaron, and we feel ourſelves the more diſpoſed to recommend its being adopted in all ſchools of claſſical inſtitution, becauſe we look upon it, for the reaſons which we have adduced, as calculated to intereſt the attention of boys in general, and to make ſacred hiſtory, as well as profane, their ſtudy; ſo that by degrees a reliſh for Scriptural reading may be acquired, and a devout diſtinction preſerved by the mind of the young claſſic, between the truths of Chriſtianity and the fables of heatheniſm; his heart will thus be fortified in early life againſt the infidel doctrines of the philoſophers of the day, who have already been too ſucceſsful in their attacks upon the unguarded Chriſtian, robbing him at once of his principles and peace. This important reaſon for our recommendation is ſubſtantiated when we call to mind the confeſſion of a very great claſſical ſcholar:* that being continually engaged in the ſtudy of pro-

* Dr. Middleton, vide his Letters.

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ſane literature, and having been long uſed to the bold imagery, graceful diction, and harmonious poetry of the Pagan writers, he found his mind retained but little reliſh for the ſtudy of his Bible. Such a conſequence having been experienced by ſo eminent a claſſic, we ought to take care to ſhield the minds of our youth from a ſimilarly vitiated taſte, and that the more becauſe we have too much reaſon to conclude, from the example of many very erudite and elegant ſcholars, that his is not the only inſtance of this vain ſelf-ſufficiency of claſſical knowledge. How frequently are the ears of the pious Chriſtian ſhocked by thoſe petulant objections and libertine profanations in which the accompliſhed ſcholar, as he thinks himſelf and wiſhes others to ſuppoſe him to be, indulges againſt religion and its dependencies.

If we be juſtified in concluding from ſuch examples, that ſuch libertine diſcuſſion and free thoughts are not unfrequently found to be the concomitants of all that uſeful learning which is gained from the ſtudy of the Greek and Roman authors, we would hope that we are alſo juſtified in giving it as our opinion, that the youthful mind cannot be too ſoon grounded in the principles of Chriſtianity, and imbued with the preceptive doctrines of the Goſpel, as the only means of counteracting ſo evil an influence, and which ſo imperceptibly gains the aſcendant; but more particularly requiſite is ſuch procedure at this time, when the ſceptic and the infidel are ever in the way to avail themſelves of ſuch an effect, for the cauſes to them are of no moment provided the ſame effect be produced.

Hence we fully agree with Mr. Thirlwall in the following juſt obſervations in his preface.

"If it be a primary duty we owe to the riſing generation, to ſow the ſeeds of piety and virtue in their infancy, to imbue their tender minds with ſacred knowledge, and initiate them in 'the things concerning the kingdom of God;' the High Prieſt of our Salvation, and Exemplar of perfect righteouſneſs, cannot be held up to their view at too early a period for the object of their faith and imitation.

"He ſurely renders an important ſervice to the cauſe of religion, who exhibits the portrait of the Divine Original in the moſt agreeable light, and by a juſt and pleaſing repreſentation, adds to it new charms, and captivates the young reader with the 'beauty of holineſs.' I would indulge a hope that the preſent performance will be found peculiarly calculated in this view to yield pleaſure and inſtruction."

But a few remarks upon the execution of this work are neceſſary. The harmony, the verſion, and the punctuation are the chief points to which our examination can be directed. The author, in his preface, informs us, that the firſt is framed according to the Harmonies of NEWCOME AND TOWNSON. He could not have had better patterns. The verſion, he tells us, is that of Caſtellio or Caſtalio. We think him perfectly juſtified in his choice, as this author's verſion is moſt generally uſed. The judgment with which Mr. T. has rejected his defects, and applied his beauties, is ſufficiently conſpicuous

cuous to demonſtrate the ability with which the work before us is executed. The punctuation, on which much depends in a work of this nature, is very correct. We are alſo very glad to perceive that the tranſlator has retained the colloquial form of the original Greek. It gives an animation to the ſubject which is more likely to keep the young reader's attention alive than the uniform ſtyle of narrative. As to the typographical errors, we can, we think with authority, pronounce them, as Mr. T. hopes they will be found, "few and unimportant." In the parable of the prodigal ſon we find "*bono*-rum" for *bonorum*," in one or two inſtances we meet with a *b* for a *d*, and an *n* for an *m*, but in no other inſtance than the above have we found that the error of the preſs has made a difference in the ſenſe. We ſhall ſelect two paſſages from Mr. T.'s work, by which the reader may judge of the nature of it.

" *Cum autem ſeorſum eſſet, interrogarunt eum ſui cum duodecim,† dicentes, quænam ea eſſet ſimilitudo? ‡Et cur eos per ſimilitudines alloqueris? §Quibus ille: 'Vobis datum eſt,' inquit 'regni Dei arcanum nosse; at cum illis exteris omnia per ſimilitudines aguntur. ||Qui enim habet, huic dabitur, iſque abundabit: qui vero non habet, huic etiam, quod habet, auferetur. Propterea per ſimilitudines eos alloquor, ¶ ut aſpiciant, neque videant; et audiant, nec intelligant; ne ad frugem redeant, atque ita eis ignoſcantur peccata. **(In eiſque comprobatur illud Eſaiæ oraculum, quod ſic habet: Audietis quidem, ſed non intelligetis: et ita videbitis, ut non perſpiciatis. Obtorpuit enim cor hujus populi, et auribus obtuſe audiunt, et claudunt oculos, ne et oculis videant, et auribus audiant, redeantque ad frugem, atque ita ego eis medear.) Veſtri vero beati ſunt oculi, qui videant; et aures, quæ audiant. Scitote enim, multos vates et juſtos cupiiſſe videre, quæ cernitis vos, neque tamen vidiſſe: et audire, quæ auditis vos, nec tamen audiviſſe." [Pp. 59.]

" 67. *Chriſtus ſanat filiam Syrophœniſſæ mulieris.*

" ††Illinc profectus, diſceſſit in Tyri Sidoniſque confinia; ingreſſuſque domum, nolebat id ſcire quemquam; ſed non potuit latere. Nam cum de eo audiviſſet quædam mulier, cujus filia ſpiritum habebat impurum, venit, et ei ad pedes accidit, (erat autem mulier Græca, genere Syrophœniſſa,) ea rogabat eum, ut dæmonium expelleret ex ſua filia. ‡‡Sed cum ille nihil ei reſpondiſſet, aggreſſi eum ejus diſcipuli, ſic rogare: Abſolve eam, clamat enim pone nos. At ille reſpondens: 'Non ſum miſſus,' inquit, 'niſi ad oves perditas Iraeliticæ domus.' Cumque illa veniſſet, et ei præbens honorem, diceret: Domine, ſuccurre mihi. Ille ſic reſpondit: §§'Sine prius ſatiari natos: non enim convenit ſumere natorum panem, et catellis objicere.' ||§Et illa: Ita eſt, Domine: et tamen catelli quoque comedunt de micis, quæ decidunt de menſa domi-

Locus. Tyri et Sidonis confinia.

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* "Marc. iv. 10." † "Luc. viii. 9." ‡ Matth. xiii. 10." § "Marc. iv. 11." || "Matth. xiii. 12—13." ¶ "Marc. iv. 12." ** "Matth. xiii. 14—17." †† "Marc. vii. 24—26." ‡‡ "Matth. xv. 23—26." §§ "Marc. vii. 27." ||§ "Matth. xv. 27, 28.

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eorum suorum. Tum Jesus respondens: 'O mulier,' inquit ei, 'magna est tua fiducia: obtineto quod vis.' Ita sanata est ejus filia eadem illa hora.

" 68. *Christus hominem surdum et mutum sanat.*

Locus. Mons prope mare Galilææ.

" * Rursum profectus ex Tyriis Sidoniisque finibus, venit ad Galilææ lacum, per medios fines Decapolis. Eique adductus est surdus tardiloquus, cui ut manum imponeret, rogatus est. Atque ille, ex seorsum extra turbam seducto, immisit suos digitos, in ejus aures: spuitque, et ejus linguam tetigit. Et in cœlum intuens, ingemuit, eique dixit: 'Ephphatha:' hoc est, aperitor. Ac protinus illius, et aures apertæ, et solutum est linguæ vinculum, ita ut recte loqueretur. Præcepit autem eis, ut id nemini dicerent: sed quo magis eis præcipiebat, eo magis prædicabant. Et majorem in modum obstupescebant, dicentes: Eum omnia recte fecisse: et, ut surdi audirent, et ut muti loquerentur, efficere.

" 69. *Christus plus quatuor hominum millia cum septem panibus et paucis pisciculis saturat.*

Locus. Decapolis.

" † Per eos dies, erat permagna hominum multitudo, nec habebant quod comesient, et Jesus, advocatis suis discipulis, inquit: '‡ Miseret me hujus hominum multitudinis, qui jam triduum apud me hærentes, non habent, quod comedant: et eos dimittere jejunos nolo, ne defetiscantur in via: § Nam eorum nonnulli procul venerunt.' ‖ Cui discipuli: Unde nobis in solitudine tot panes, inquiunt, ut satietur tanta multitudo? Et Jesus: 'Quot panes habetis?' inquit eis. Septem, inquiunt, et paucos pisciculos. Tum ille jussit multitudinem humi discumbere. Sumptosque septem panes et pisces, actis laudibus, fregit, fuisque discipulis tradidit: et discipuli multitudini. Omnesque comederunt ad satietatem; suntque sublatæ frustorum reliquiæ, plenis septem sportis. Qui comederunt autem, erant virorum quatuor millia, præter fœminas et pueros. Deinde dimissa hominum multitudine, conscensa navi, venit in fines Magdalanos, [¶ et Dalmanuthanos.]

Locus. Confinia Magdalæ et Dalmanuthæ.

" 70. *Pharisæi et Sadducæi rursus signum a cœlo petunt.*

" ** Tum eum aggressi Pharisæi et Sadducæi, tentandi gratia, rogant, ut sibi signum de cœlo ostendat. Quibus ille respondens: 'Sub vesperam,' inquit, 'dicitis, Serenum erit: rubet enim cœlum. Et mane, Hodie tempestas erit: nam triste rubet cœlum. Simulatores, cœli aciem scitis dignoscere, temporum signa non potestis? Prava, et adulterina natio signum quærit: nec ullum ei signum dabitur, nisi signum Jonæ vatis."

The authorities according to which Mr. Thirlwall has drawn up this compilation having already received the unanimous sanction of the learned, there remains little more to be added to our present review than our entire approbation of his work, and express testimony to the faithful precision and accuracy with which he has perfected it.

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* "Marc. vii. 31, ad fin." † "Marc. viii. 1." ‡ "Matth. xv. 32."
§ "Marc. viii. 3." ‖ "Matth. xv. 33, ad fin."
¶ "Marc. viii. 10." ** "Matth. xvi. 1—4."

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Its intrinſic merit renders encomium on our part unneceſſary to further its adoption in ſchools as a very uſeful addition to the books of the lower forms. As ſuch, however, we moſt ſtrenuouſly recommend it, that we may acquit ourſelves of the duty, as reviewers, which we owe to the author and the public. The Engliſh tranſlation we ſhall notice in our next.

A New Anatomical Nomenclature, relating to the Terms which are expreſſive of Poſition and Aſpect in the Animal Syſtem. By John Barclay, M. D. Lecturer on Anatomy, and Honorary Member of the Royal Phyſical Society, Edinburgh. 8vo. Pp. 182. Roſs and Blackwood, Edinburgh; Longman and Rees, London. 1803.

THE excellence of every inſtrument conſiſts in the exactneſs with which it is fitted to produce the effect intended by the artiſt who employs it. The moſt dextrous and ſkilful workman, if his tools be bad, will perform his work in a clumſy manner; and hence it is, ſometimes, difficult to determine whether the progreſs of art has been more indebted to the genius of the artiſts themſelves, or to thoſe who, by happy and uſeful improvement, have facilitated the means of enabling that genius to exert its powers.

Language is the inſtrument of communicating knowledge; and every man is, in ſome degree, ſenſible how much depends on its being well or ill adapted to this purpoſe. Every man feels, in fact, the great difference between a language which is accurate, perſpicuous, and preciſe, and one which is vague, ambiguous, and obſcure. By the former, information is readily conveyed, not only in the moſt inſtructive, but alſo in the moſt agreeable manner; while, through the muddy and turbid medium of the latter, the conceptions of the teacher are exhibited to the learner only as an indiſtinct, confuſed, and diſtorted maſs.

Whatever, indeed, be the ſubject of diſcourſe, accuracy and preciſion of language are evidently productive of great advantage; but they are not, in all caſes, of equal importance. On many occaſions in common life, our terms and expreſſions may admit of a certain laxity of meaning, without being attended with any very detrimental conſequences. But in imparting the principles of ſcience and of art, the utmoſt attention to preciſion is neceſſary; for here a looſe application of terms and of phraſes, or the uſe of ſuch as do not ſtrictly ſignify the exact ideas which we wiſh to convey, are ſubverſive of the very end which we have in view. Nothing, it is univerſally agreed, has proved a greater hindrance to the progreſs of knowledge than the flowerineſs of the language in which ſcience has been taught. Men have often ſuppoſed that they were communicating or acquiring inſtruction of the moſt important kind, while, in fact, they were only amuſing themſelves with ſounds; and have ſometimes diſcovered

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that what they fondly miſtook for a ſplendid ſtructure of ſolid wiſdom, the erection of which redounded greatly to their honour, was only the reſemblance of a caſtle in the clouds, which, on a nearer approach and cloſer inſpection, vaniſhed into air.

Much, no doubt, of this ſolemn trifling has been owing to the careleſſneſs and inattention of philoſophers themſelves; to an unſteady application, and conſequent abuſe, of terms, in their own nature ſufficiently exact. When, in the courſe, of a ſcientific diſcuſſion, different terms are uſed in the ſame ſenſe, and the ſame term in different ſenſes; or when a writer expreſſes himſelf ambiguouſly and looſely, ſacrificing accuracy to a falſe idea of variety and elegance; ſuppoſing his conceptions to be ever ſo clear, and the words which he employs to be ever ſo well underſtood, it is impoſſible that his reader ſhould comprehend him. His thoughts are perpetually changing their dreſs, and will therefore, of courſe, be frequently miſtaken.

But it often happens that the man of ſcience labours under difficulties almoſt inſuperable in communicating his knowledge. If he be under the neceſſity of expreſſing himſelf in a language which either has no terms to denote his conceptions, or none that are preciſe and well defined, his juſtneſs of thinking and cloſeneſs of reaſoning will be of ſmall avail. Such a builder is in want of tools, or, at leaſt, of thoſe which are proper for his purpoſe. To provide himſelf with theſe muſt be his firſt concern; and it is only in conſequence of this previous labour that he can hope to produce a neat and well conſtructed edifice. We know how feelingly Lucretius, and even Cicero, when they attempted to make their countrymen acquainted with the nice diſquiſitions of the Greek philoſophy, lamented the barren rudeneſs and poverty of their native tongue. Every man muſt, in a greater or leſs degree, encounter a ſimilar inconvenience, who treats a ſcientific ſubject in a language to which ſcience is unknown, or in which the cultivation of the terms of that particular ſcience which he undertakes to illuſtrate has been neglected.

In this laſt predicament, however ſtrange it may appear, ſtands, even now, the language of anatomy, which is one of the moſt uſeful ſciences undoubtedly, and to the improvement of which mankind are urged by the moſt cogent motives. Yet in none are the terms employed more vague, more indeterminate, or leſs calculated to furniſh clear and adequate notions. Nor is this the caſe in Engliſh only, but, we believe, in all the languages of Europe. The defect is, certainly, much to be regretted.

"With a knowledge," ſays this ingenious author, "of ſuch different cauſes operating within us, we, in all phyſiological inveſtigations, ſhould carefully diſtinguiſh between what is chemical, mechanical and vital; and endeavour to aſcertain, by due experiment and obſervation, the part which each acts in the ſyſtem, and how they uſually oppoſe, aſſiſt, and regulate one another for the general good. But to make theſe experiments and obſervations, we ſhould likewiſe know how to examine and accurately deſcribe

ſcribe organized ſtructures. This information we are naturally led to expect from anatomy; while, unfortunately, anatomy has not always in its power to give what we look for. A curſory glance muſt demonſtrate to any one that theſe ſtructures are complex and varied; that much depends on poſition and direction, on relative ſituation, connection, and aſpect; and that no clear or accurate deſcription can poſſibly be given, where a language is wanting to expreſs theſe circumſtances. Such a language is not, at preſent, known in anatomy; although the want of it has often been felt, often complained of, and partial attempts frequently made to remedy the evil." (Introd. pp. 4, 5.)

Some of theſe attempts, particularly thoſe of Chauſſier and of Vicq D'Azyr, our author has deſcribed, and fully demonſtrated their inadequacy to the end propoſed. He has very ſatisfactorily ſhewn that their failure proceeded not from an incorrect view of the ſubject, but from their adoption of improper terms. "It was not the diviſion that was faulty, but the expreſſion." It is, therefore, to the reformation of the latter that Dr. Barclay's attention is chiefly directed.

"In the following Eſſay," he ſays, "I have retained the uſual diviſions, and ventured only to change their nomenclature: the intelligent reader muſt decide on the merits of the change propoſed. The general views by which I was guided are explained in ſome preliminary diſcuſſions on the nature of language and of nomenclatures, particularly the nomenclature of anatomy. The terms indeed which are here ſuggeſted are chiefly confined to the expreſſion of poſition and aſpect; but are ſo contrived as to form an independently diſtinct nomenclature for general deſcription in all the different branches of anatomy, and may be uſed while the other names continue as they are. Should they fortunately meet with the approbation of the public, I ſhall afterwards ſhew their application in detail; and add, on a general and connected plan, the nomenclatures of the BONES, MUSCLES, BLOOD-VESSELS, NERVES, LIGAMENTS, &c." (Introd. pp. 8, 9.)

The firſt chapter of this Eſſay contains many curious obſervations on language in general, and its different kinds. Here the author appears in the character rather of a philoſophical grammarian, than of a phyſician and anatomiſt. "In its primary ſenſe, *language*," he ſays, "is a word ſynonymous with *ſpeech*; in a general ſenſe, any ſpecies of ſigns employed as expreſſions of our thoughts or ſenſations; in the glowing image of poetic figure, it is any phenomena preſented by nature, ſpeaking, as it were to intelligent minds, and ſuggeſting ideas which they had not before." (P. 48.)

He obſerves that man, if he choſe, might have five languages, correſponding in number to the five ſenſes; that ſmells and taſtes indicate ſeveral important properties in animal, mineral, and vegetable ſubſtances; but that, on account of the ſigns addreſſed to theſe ſenſes being very little under our management, and on different other accounts which he mentions, odours and taſtes have ſeldom been employed as the vehicles of thought. The ſigns of touch have attracted more general attention. In ſome parts of the eaſt, particularly at Mecca, merchants employ them as a medium of intercourſe; thruſting

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ing their hands into one another's ſleeves, and converſing together without the poſſibility of being ſeen or heard. Deaf people lay their hands on the lips of their friends, whoſe meaning they comprehend by feeling: but not to mention other diſadvantages, when thoſe who would converſe are removed to the diſtance of a few feet from each other, theſe ſigns become uſeleſs. Though viſible ſigns have a much ſtronger claim to our notice, being, independent of their elegance and beauty, numerous, varied, diſtinct, and fitted to convey intelligence to a diſtance; yet, like thoſe of ſmell, of taſte, and of touch, they are not ſufficiently ſubjected to our power. Geſtures, indeed, are natural expreſſions, but fatiguing and tireſome; nor would they, even in a Roſcius or a Garrick, be numerous enough to ſerve the purpoſes of ſpeech. Another obvious objection to viſible ſigns is, that they are almoſt all imperceptible in the dark. Of the five different ſpecies of ſigns, therefore, addreſſed to the five ſenſes, the audible alone have been received into general uſe, as a medium of intercourſe in the ordinary occurrences of life. (Pp. 48—53.)

The audible ſigns are admirably calculated for the purpoſes of language.

"They never produce, like odours and taſtes, pain, nauſea, or vomiting; and ſeldom are ſo loud as to injure the organs to which they are addreſſed. They are not confined, like the tangible ſigns, to immediate conduct; and are not, like the viſible, dependent on light; at the ſame time no ſigns are more numerous, diſtinct and varied, or ſo much under management. We poſſeſs even a ſyſtem of organs," the vocal, "conſtructed intentionally upon their account; a ſyſtem which imitates, creates, combines, ſeparates, lengthens, ſhortens, raiſes, lowers, and varies them at pleaſure; a ſyſtem which, through nervous communications, is made ſubſervient, and, in ſome meaſure, obedient, to the ear; and a ſyſtem, therefore, which is prompt to furniſh it not only with the objects of its perception, but to furniſh them likewiſe of any kind, and in any order, arrangement, or variety that ſuits its taſte. We need not wonder then, that the ear, poſſeſſing ſuch ſuperior advantages, ſhould form a language more copious, varied, and extenſive, than any addreſſed to the other ſenſes."—(Pp. 53—55.)

Theſe are elegant and refined ſpeculations, which will, unqueſtionably, recommend themſelves to every inquiſitive and cultivated mind. They are followed by ſome ſtrictures on *written* language, which diſplay, we think, both ingenuity and novelty; but we are, by no means, equally ſure that they are founded in truth. "Even written language," Dr. Barclay obſerves, "is the language of the ear. None of its ſigns are directly and immediately the ſigns of our ideas, but the ſigns of ſounds, to which our ideas are linked and aſſociated." (P. 55.) This, however, appears to be true only of alphabetical writing, or, at moſt, of arbitrary artificial characters. It, ſurely, is not true of natural imitations or pictures of objects; for if I have ſeen, and been ſtruck with, an object, its picture will inſtantly recal it to my mind, though I never heard its name: nay, its

picture will give me ſome indiſtinct notion of it, though both itſelf and its name ſhould be equally unknown to me. When the Mexicans diſpatched rude draughts to court of the Spaniſh ſhips, theſe draughts repreſented the ſhips themſelves, and not the ſound of their names, with which the Mexicans were unacquainted. To us, indeed, our written words, compoſed of elementary letters and ſyllables, undoubtedly ſuggeſt the ſounds which cuſtom and habit have annexed to them; but the difficulty is to trace the ſteps by which pictured language is ſuppoſed to have been improved into alphabetical: and this, we conceive, is no eaſy taſk. Much, we know, has been written on the ſubject; and much, we think, to very little purpoſe; nor are we convinced that Dr. Barclay has been particularly ſucceſsful in diſpelling the obſcurity in which it is involved. We could, therefore, wiſh that he had not indulged himſelf in the following ſarcaſtic, and, apparently at leaſt, unneceſſary reflection.

"Thoſe who are fond of traditionary ſtories, who ranſack the fabulous records of antiquity to find out the inventors of love, of food, and of clothing, and who have diſcovered that beaſts and birds were among the contrivers of our arts and manufactures, will not be pleaſed to find that writing ſhould thus have a kind of natural origin. Even ſpeech itſelf, though the author of nature has generouſly beſtowed organs for the purpoſe, given us a ſtrong inclination to uſe them, and an ear to liſten to the ſounds which they utter, would never, in their opinion, have exiſted unleſs for ſome particular revelation; for it does not follow, in their way of reaſoning, that although a man may chance to have gotten a brain and a ſtomach, hands and feet, and a number of ſenſes, he therefore ſhould know, without being told, what are their natural and appropriate functions." (P. 60.)

On this ſubject our learned and ingenious author ſeems, to us, to have been carried away by an analogy merely imaginary. He, undoubtedly, does not mean to affirm that either articulate ſpeech, or alphabetical writing, is inſtinctive like love and the appetite for food; or that they are performed without conſcious exertion, like the functions of the ſtomach and of the brain. Nor does it appear that the Chineſe language, from which he here chiefly argues, accurately correſponds to the account which he gives of it. It is, indeed, true that, as he ſays, "a great part of its primary words are monoſyllabic;" and that "all theſe ſyllables have pictures, or rather what were originally pictures." He adds that "when you mean to write a word of ſo many ſyllables, you have only to write the pictures of the ſyllables of which it is compoſed." (P. 58.) We believe that Europeans are ſtill very ignorant of the real mechaniſm of the language of China; but, if their information is at all to be depended on, the foregoing ſtatement is far from being juſt. The word, for example, which ſignifies *misfortune* is repreſented by a compound character, of which one part is pronounced *mien*, and means a houſe; the other is pronounced *ho*, and denotes *fire*. The foundation of their junction to form a compound character ſignificant of *misfortune* is abundantly natural; becauſe, ſurely, one of the greateſt calamities which

which can befal a man is to have his houſe on fire. But the whole compound character is merely a ſymbol; and its component parts perform nothing analogous to the office of our elementary ſyllables. If they did, the compound ſhould be read *mien-ho*; whereas we are told that the word for which it ſtands, and which ſignifies *misfortune*, is ISAI: a word which, in ſound, bears no reſemblance to what Dr. Barclay would call its conſtituent ſyllables.

The ſecond chapter is entituled "On the changes of language." "Having ſhewn," ſays the Doctor, "the cloſe and intimate connection between a *ſpoken* and a *written* language, and mentioned that both are ſubject to changes, it becomes a ſort of neceſſary precaution, in propoſing terms for a nomenclature, to inquire into the cauſes of ſuch changes, and to prevent, as much as poſſible, their operation upon the terms of which we make choice." (P. 62.)—The whole of this chapter is curious and intereſting in a high degree. Having enumerated the more obvious external cauſes to which the inſtability of language may be referred, ſuch as new climates, produce, and employments; caprice and faſhion; the pride of innovation, the deſire of improvement, colloquial inaccuracies, commerce, conqueſt, and intercourſe with foreigners; having likewiſe obſerved that, independent of all theſe circumſtances, language has the ſeeds of change in its very nature; that every individual has a voice of his own, and a manner of ſpeaking which diſtinguiſhes him from others; that, in many provinces of no great extent, the dialect of the people is ſubdivided into dialects; that each diſtrict, village, and hamlet exhibits ſome peculiarities of ſpeech, and would ſeemingly, in time, if intercourſe were ſtopt, acquire a diſtinct language of its own: "What," aſks our author, "can be the cauſe of all theſe changes, where nothing appears to induce them from without?" (P. 64.) His anſwer is, "If any chooſe to inveſtigate the matter, he will find it in the number, the varied ſtructure, the diverſified functions, and complex movements of the organs employed to produce and articulate the human voice." This anſwer leads him into an extenſive field of anatomical and philoſophical obſervation, which, as far as we know, has never been explored; but which he has ſhewn to be full of inſtruction of the moſt wonderful nature, and calculated to impreſs the mind with moſt awful ideas of the ſkill and contrivance exhibited in the complicated ſtructure of the human frame.

"It is well known that the more complex any piece of machinery is, whether the work of nature or of art, the more it is expoſed to varied action, deviation and error. Apply this obſervation to the vocal muſcles, and in one ſenſe their number is not great; but if we conſider the various combinations of which they are capable, and the varied effects which they produce, their ſingular powers muſt appear aſtoniſhing to thoſe not acquainted with their compound action. Of this action the ordinary books written on the ſubject ſcarcely afford any idea. They ſeem to imply that a muſcle acts only by itſelf, in conjunction with its fellow, or againſt its antagoniſt: and the young anatomiſt, after ſtudying for months, and ſome-

times for years; one of the moſt curious pieces of mechaniſm to be found in nature, and after fondly flattering himſelf that he knows every thing intereſting or uſeful in the animal ſyſtem, is ſeldom able to explain ſatisfactorily a ſingle movement of his own body, or of any of its limbs." (Pp. 65, 66.)

"Suppoſe that A and B are two muſcles forming a pair; he is told that A and B perform each a ſeparate movement, and that A B acting together perform a third. This is nearly all that he learns concerning the functions of a muſcle and its fellow; but this is a very imperfect idea of the part which they generally act in the ſyſtem. If another muſcle, as C, had been added, the number of movements would have been ſeven; and a fourth muſcle, as D, would have raiſed the number to fifteen. Thus every additional muſcle, beſides giving a ſeparate movement, may double the number of all the preceding, whenever the part to which they are attached is capable of moving in every direction. Where indeed it is limited to the two motions of flexion and extenſion, it can vary only the force and the velocity; but again, where a number of moveable parts conſtitutes an organ deſtined to ſome particular function, and where this function is varied and modified by every change in the relative ſituation of the moveable parts, it muſt be evident that the number of changes producible on the organ muſt equal at leaſt the number of muſcles, and all the combinations into which they can enter." (Pp. 66, 67.)

Dr. Barclay here gives a curious table, ſhewing the ſpecific and diſtinct movements which, independent of varieties, are producible by any number of muſcles from 1 to 50; and then proceeds, on the principles which he has thus laid down, to furniſh ſome idea of the number of changes of which the organs of voice are ſuſceptible.—"The muſcles proper to the five cartilages of the larynx, ſuppoſing the tranſverſe and oblique arytenoid to conſtitute but one, are ſeven pairs. Now fourteen muſcles, that can act ſeparately or in pairs, in combination with the whole, or with any two or more of the reſt, are capable of producing 16,383 different movements; not reckoning as changes the various degrees of force and velocity, nor the infinitely varied order of ſucceſſion by which they may occaſionally be brought into action." (P. 70.) Theſe, however, are but a few of the muſcles of the voice. "Fifteen pairs of different muſcles, attached to the cartilages, or os hyoids, and acting as agents, antagoniſts, or directors, are conſtantly employed in preſerving the cartilages of the larynx ſteady, in regulating the place of their ſituation, or moving them as occaſion requires, upwards and downwards, backwards and forwards, and in every way, directly and obliquely, according to the courſe of the muſcular fibres, or in the diagonal between different forces. Theſe muſcles are capable of 1,073,741,823 different combinations; and co-operating with the ſeven pairs of the larynx, of 17,592,186,044,415; excluſive of the changes which muſt ariſe from the different degrees of force and velocity, and the infinitely varied order of ſucceſſion in which they may be brought into action." (Pp. 71, 72.)

With the muſcles which have been already mentioned muſt co-

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operate, in forming and changing the voice, a variety of others, which are enumerated by the author; yet all theſe muſcles can neither ſeparately, nor in combination, produce an audible impulſe on the air without a certain degree of elaſticity and vibratory motion of the trachea, laryngeal cartilages, and glottal ligaments. This elaſticity, though it partly depends on the action of the muſcles, depends too on the ſtate of the membranes and glandular ſecretions, as well as on that of the larynx and trachea. The audible impulſe is varied by the ſtate of the noſe, fauces, and palate; probably by the ſize and form of the frontal ſphenoidal and maxillary antres; and moſt certainly by the ſecretion, or rather abſorption of the ſeminal fluid, as we learn from the conſequences of caſtration. (Pp. 72—75.)

After mentioning the influence of the ear, as directing the whole of the vocal ſyſtem; that of the ſeveral paſſions, as productive of peculiar tones and cadences; the uſe of the tongue, of the palate, of its pendulous velum, of the alveolar proceſſes, the teeth, and the lips, in modifying the pronunciation of words; "I have no doubt," ſubjoins our ingenious author, "that here the reader's ſurprize will recur at this immenſe variety of power in the vocal organs. He may aſſert, and aſſert with juſtice, that no individual of the human ſpecies can throw his muſcles into one thouſandth part of the combinations of which I have ſuppoſed them ſuſceptible: but he ſhould remember at the ſame time, that this reaſoning was never intended to ſhew what are the effects of muſcles in particular perſons, but to ſhew their capacity and original powers; and from what an exhauſtleſs fund of variety in tone and voice they are able to furniſh each individual of the countleſs millions of ſucceſſive generations with characteriſtic marks of diſtinction." (Pp. 76, 77.)

The following obſervations on this wonderful ſubject are pertinent, intereſting, and ſatisfactory.

"To form any thing like an adequate notion of the ſingular contrivance of the muſcular ſyſtem, and of the movements of which it is capable, we muſt not confine our examinations to what is exhibited in two or three particular perſons; we muſt recollect that all the muſcles are living powers; that in early life they are apt to contract habits with facility, and afterwards to retain them with ſuch inveteracy as to be incapable of any exertion inconſiſtent with thoſe in which the previous habits had been formed. We ſee this daily exemplified in the uſes of the right and left arm; and may often obſerve that thoſe who have long been accuſtomed to one language find it difficult, and ſometimes impoſſible, to articulate properly the ſounds of another. In theſe caſes we ſee the muſcles inactive from diſuſe, or ſettered under the conſtraints of habit; the habit, too, of particular ſituations. In ſuch circumſtances, it is impoſſible they can furniſh a criterion of what had been their primary powers;

"All children acquire the tones, accents, and articulations of thoſe countries in which they are educated; an evident proof that, prior to the formation of habits, the vocal muſcles may be brought to act in any one of the numerous millions of combinations that have ever been adopted by any tribe, family, or nation of the human race, and be made to acquire

the habit of pronouncing, with readineſs and eaſe, any one of the almoſt infinite variety of languages that have been, that are, or that ever ſhall be, on the face of the globe.

"I have mentioned ſeveral ſources of variety in the tone and articulation of voice, beſides muſcles; but ſuppoſe that muſcles, acting as motors, fixors, antagoniſts, or directors, were the only ſource, and that theſe muſcles were 50 in number, although I have enumerated 63, excluſive of others which might have been named; theſe 50 muſcles are capable of entering into 1,125,899,906,842,623 combinations, and the numerous effects of theſe combinations may be infinitely diverſified by the various degrees of force and velocity, and the orders of ſucceſſion in which they are formed. Is it likely then, that, amidſt this countleſs and almoſt inconceivable variety, any two individuals ſhould often, or naturally, adopt exactly the ſame combination, bring their muſcles to act in the ſame order of ſucceſſion, or employ them with the ſame force and velocity in uttering ſounds or articulating words? I ſhould think not. The muſcles of the hand are but few in number; and yet what immenſe difficulty and labour does it coſt many to counterfeit the hand-writing of another!

"It ſeems to be owing to the conſtant operation of ſuch cauſes, whoſe influence can neither be checked nor prevented, that no accident ever has occurred, no art ever been diſcovered, to preſerve the ſtability of vocal language, to calm the forebodings of literary geniuſes, and remove the apprehenſions that their laboured eloquence in a few centuries muſt require an interpreter, and the beauties of their diction paſs unnoticed without a commentator." (Pp. 78—83.)

Theſe general and comprehenſive views naturally lead to an inveſtigation of the principles which ought to be adopted in ſettling the technical language of a ſcience, concerning which the author treats in his third chapter. He concludes that ſuch a language ſhould be diſtinct from the language of the people; that it ſhould not be entruſted to the management of the ear, nor its fate committed to the organs of the voice; that it ſhould be principally addreſſed to the eye, which has not, like the ear, the power of new-modelling and changing its objects; in ſhort, that it ſhould be "a written language, whoſe vocal archetype is already dead, and no longer capable of creating diſturbance or innovation." (Pp. 86, 87.) "In every ſcience, the technical terms ſhould be kept diſtinct from the language which is ſpoken; all of them ſhould have a certain determinate meaning; ſhould remain unaltered in every tranſlation; and ſhould be the ſame in every country where the ſcience is known and cultivated." (P. 88.)

The Greek and Latin languages furniſh moſt of the terms of our preſent nomenclatures; and Dr. Barclay, very juſtly we think, prefers names derived from theſe antient ſources to vocables newly invented for the purpoſe. He ſeems, however, to be ſomewhat apprehenſive that ſome of theſe terms, as he has employed them, may have a barbarous appearance, and give offence to ſcholars and men of taſte, who are accuſtomed to venerate pure Latin and Greek. But for ſuch apprehenſion there is, ſurely, no reaſonable foundation. It

cannot

cannot be that any man of ſenſe, in a caſe of ſuch importance as that of facilitating the cultivation of anatomical ſcience, would ſacrifice utility to elegance; an elegance, too, which is really founded more on imagination and habit than on the nature of things.

"In chooſing terms," as Dr. Barclay well obſerves, "the taſte, doubtleſs, may be conſulted, though on no pretext ſhould it be allowed to direct the judgment, and decide on matters of convenience and utility. In anatomy, for inſtance, it has no right, from either its natural or acquired feelings, to determine the queſtions, What are the terms that ought to be rejected? or, Whether thoſe which we mean to retain ought to be derived all from the Greek, all from the Latin, or partly from both? If the words of only one of the languages were to be retained, we indeed might produce a ſort of uniformity to pleaſe the grammarian; but what is that to the anatomiſt? Will the dictates of reaſon or of common ſenſe ever induce him to ſacrifice his convenience and intereſt for ſuch an object? And if he did, what idea muſt be formed of the mind that would leave ſerious and important ſtudies, to amuſe itſelf in gazing at the ſhadows of antiquated words? for nothing beſides the mere ſhadows of antient vocables are, in general, to be expected among the terms of our nomenclatures.—They may have ſomething of a learned ſound; but they cannot poſſibly retain much of a claſſical ſenſe, when applied to objects of which the antients were entirely ignorant." (Pp. 90, 91.)

Dr. Barclay's fourth chapter is employed in the inquiry how the technical language of anatomy is to be improved.

"On the cooleſt and moſt impartial inquiry," he ſays, "it appears that many of the preſent terms convey falſe or erroneous ideas; that many are ſuperfluous, and of the ſuperfluous many ſupernumerary; that many allude to antiquated names, which are but ſeldom or no longer uſed; that many have a vague indeterminate meaning and are conſequently uſed in various ſenſes; and that ſeveral parts have received names, while thoſe wholes of which they are parts have received none. From this view it has been ſuppoſed that, were the falſhoods and errors corrected, the ſuperfluities retrenched, the troubleſome and unneceſſary alluſions dropt, the ambiguities removed, and the ſeveral deficiencies properly ſupplied, the nomenclature would not only be improved, but the ſtudy of anatomy greatly facilitated.

"As confuſed expreſſion is too often a natural conſequence of confuſed ideas, ſo ambiguities, in the language of ſcience, may often be traced to the want of a clear and diſtinct arrangement. And ſhould it afterwards be found that ſeveral vague terms in anatomy derive their origin from this ſource, a new and improved claſſification, where the circumſtances require it, will alſo, it is thought, be attended with advantage." (Pp. 94, 95.)

Our author has, as we conceive, aſſigned very ſatisfactory reaſons for not being anxious to make the terms of anatomy expreſſive of a kind of definition or deſcription of the parts denoted by them. "The French," he obſerves, "have lately adopted ſuch terms in their modern calendar: the words *nivoſe*, *pluvioſe*, and *thermidor*, are intended to ſhew the ſpecies of weather which prevails at certain periods of the year. Let us ſee the improvement: the weather being varia-

ble even in France, and the rain and ſnow not happening to fall always at the time foretold in the calendar, theſe terms become ſo many lying predictions; and in countries where the ſeaſons and climate are different, are an abſurd unintelligible jargon." (Pp. 100, 101.) The deſcriptive terms in anatomy, he ſhews, are not much better. "Much diſcernment, therefore, and caution are highly requiſite in the uſe and application of ſuch terms; for whenever their deſcriptions are frivolous or vague, or wherever they are falſe, whether founded on ignorance, error, or hypotheſis; they can hardly fail, if uſed in their primary and original ſenſe, to be hurtful to ſcience: nay, even when true and accurately juſt, they cannot be admitted unleſs when conciſe; for be their deſcriptive powers what they will, they become ridiculous when they run out to the length of ſentences." (P. 102.)

"Are all ſuch terms then," he aſks, "to be rejected from the language of anatomy? And ought there to be a complete revolution in its nomenclature?" He thinks that as "no where perhaps is prudence more neceſſary than in our attempts to innovate on habits and eſtabliſhed cuſtoms, thoſe terms may be retained which are juſt and accurate, and not too long; thoſe which aſſiſt us in diſcriminating objects; and thoſe likewiſe, however abſurd their original alluſions, that, in courſe of time, have laid aſide their primary ſenſe, and begun to be uſed as arbitrary names." (P. 103.) Of this laſt kind of terms he gives happy inſtances in the Engliſh words *inkhorn*, *poſthorn*, *candleſtick*, which are as expreſſive and intelligible as any in the language. "Even in chemiſtry," he obſerves, "the words *oxygen*, *hydrogen*, *azot*, are now uſed as arbitrary terms, and only with a few ſuggeſt an idea of Lavoiſier's hypotheſis." (P. 104.)

This chapter contains a very luminous and accurate account of the procedure of Lavoiſier and of Linnæus in fixing the languages of chemiſtry and botany; and from the example of theſe illuſtrious men Dr. Barclay draws the following practical concluſion.

"If we therefore imitate him [Linnæus] and Lavoiſier, a new ſet of terms in the language of anatomy will neither be our ſole nor our principal object; we muſt likewiſe attend to that kind of claſſification which is beſt ſuited to the nature of the ſcience, and is beſt calculated to give clearneſs, preciſion, and effect to its nomenclature. Beſides, as we often muſt have recourſe to comparative anatomy to illuſtrate many of the human functions, we ought to contrive many, at leaſt, of the general terms in ſuch a way as to apply equally to man and the lower animals, from whom theſe illuſtrations are borrowed." (P. 111.)

The fifth chapter of this eſſay is dedicated to a particular expoſure of the obvious inaccuracy, and hopeleſs ambiguity, of the common terms *ſuperior*, *inferior*, *poſterior*, *anterior*, *external*, *internal*, *right* and *left*. The ſixth and ſeventh chapters are employed in an ample and detailed diſcuſſion of the grounds and reaſons for preferring the new terms, relating to poſition and aſpect, which the author would recommend

commend in the deſcription of the trunk, the extremities, and the head. To us they appear to be choſen with great judgment, and with ſingular attention to perſpicuity. For theſe, however, we muſt refer our readers to the book itſelf, which, in this part, is not very capable of abridgment, and to which, indeed, hardly any abridgment, we conceive, would be capable of doing juſtice. The ſubject is illuſtrated by five plates, to which an explanation is prefixed.

But although we cannot, for the reaſon above aſſigned, enter into a particular examination of the terms of Dr. Barclay's new Nomenclature, we ſhall willingly for the ſake of our anatomical readers, preſent them with a ſhort ſpecimen of it, which, we hope, will induce them to conſider the whole with attention and impartiality.

"Anatomiſts know that, in deſcribing the vertebral column, we call the bone which is neareſt to the head the ATLAS, and the maſs of vertebræ at the oppoſite extremity the SACRUM. In ſyſtematic connection theſe occupy correſponding regions in all animals in which they are found. Inſtead of the words *ſuperior* and *inferior*, I would therefore propoſe ATLANTAL and SACRAL.

"The breaſt and the back expreſs likewiſe correſponding regions in all animals; and therefore, inſtead of *anterior* and *poſterior*, we might adopt STERNAL and DORSAL.

"When *external* and *internal* ſignify what is ſuperficial and deep, we might, in their place, employ the words DERMAL and CENTRAL, denoting what points to the ſkin, and what to the centre: or if we happen to be ſpeaking of an organ, PERIPHERAL and CENTRAL; the term *peripheral* being derived from the Greek word that ſignifies 'circumference.'

"When they ſignify the ſide and middle of a ſurface, ſuppoſe a plane, to paſs along the middle of the neck, the mediaſtinum, and linea alba, and to divide the neck and the trunk into ſimilar halves from the ſternum to the dorſum, and let this plane be denominated MESION; LATERAL and MESIAL will, in ſuch a caſe, convey the meaning of external and internal; and in many other caſes, as we ſhall afterwards ſee by examples, be extremely uſeful in expreſſing both ſituation and direction.

"The peculiar meanings of *external* and *internal*, as they are applied to the extremities, will be better referred to their proper place.

"As for the lateral parts of the trunk, *right* and *left* might ſtill denote theſe, although for the reaſons already aſſigned in the general obſervations, DEXTRAL and SINISTRAL might perhaps be preferable; or ſhould there be no occaſion for diſtinction, as may ſometimes happen, the word LATERAL may ſerve for both." (Pp. 120, 121.)

Theſe are a few of our author's terms for the different aſpects of the trunk. Theſe and the reſt he propoſes to render more extenſively uſeful by a ſimple change of their termination. Thus, in order to ſuperſede the neceſſity of employing the words *upward*, *downward*, *backward*, *forward*, *inward*, *outward*, and *toward*, which ſo frequently occur in almoſt every anatomical deſcription, and which are equally vague as *ſuperior*, *inferior*, &c. we may, with a ſlight variation, uſe the new terms as ſo many adverbs. In this manner,

Atlantad

Atlantad will ſignify towards the *Atlantal* aſpect;
Sacrad - towards the Sacral;
Dorſad - - towards the Dorſal; and
Sternad - towards the Sternal. (Pp. 165, 166.)

The ſame terms, by being made to end in *en*, may be employed to expreſs connection. Thus a *radial* artery, or a *radial* muſcle, will be an artery or muſcle belonging merely to the *radial* aſpect; while a *radien* artery will be one that enters the radius itſelf, and a *radien* muſcle one particularly connected with the radius by origin or inſertion. (Pp. 168, 169.)

A conciſe, though at the ſame time, a comprehenſive view of this ingenious eſſay might, therefore, be thus exhibited.

" In all our deſcriptions of the animal ſyſtem, we are under the neceſſity of taking notice of the relative poſitions and aſpects of the parts. But the terms which are commonly uſed in theſe caſes are exceedingly vague; and the want of ſuch as are definite and preciſe has been long conſidered as a principal deſideratum in anatomy. To furniſh theſe is the deſign of this treatiſe; and thoſe adopted are of ſuch a nature as to be applicable not only to the human ſubject, but to the greateſt part of the animal kingdom. In order, likewiſe, to prevent the unneceſſary multiplication of terms, the ſame terms are made, by a ſlight change of termination, to expreſs the modifications of their general ſenſe. When they ſimply denote poſition or aſpect, the terms end in *al* or *ar*; when the terms expreſs a different connection, theſe terminations are changed into *en*; and when the terms are uſed adverbially, the terminations are in *ad*. By this means the nomenclature is greatly ſimplified, the number of words conſiderably reduced, and perſpicuity much better conſulted than when a number of different vague words is employed for the various modifications of the general meaning."

" From a brief proſpectus of thoſe improvements which ſeem requiſite in the other parts of the nomenclature, it appears that there too the terms will admit of a conſiderable reduction in point of number; and, what is of ſtill more material conſequence, it appears that the parts of the body to which theſe terms are applied will be better arranged and claſſified: ſo that the whole ſubject will be preſented in a much more clear, connected, and ſyſtematic view than it is at preſent."

This proſpectus is given, from page 9 to 38 of the Introduction, in a rapid ſketch replete with much ſcientific obſervation, the juſtneſs of which muſt, we think, be acknowledged by every anatomiſt. Dr. Barclay, indeed, though a profeſſed reformer, is far from being actuated by an undiſtinguiſhing rage for innovation. His thorough acquaintance with the animal ſyſtem is, in truth, combined with the modeſty and caution which are ever to be found in the true philoſopher. And although, in this ſketch, he was neceſſarily led to animadvert on the miſtakes committed by ſome of his moſt illuſtrious predeceſſors, he has done it with that reſpect which is due to their eminent merits; nor do we perceive any alteration propoſed by himſelf which is not, at the ſame time, in our judgment, a very obvious and valuable improvement.

The

The vague inaccuracy of the preſent Anatomical Nomenclature, is on all hands admitted. It certainly renders it extremely difficult to give proper deſcriptions in many caſes where the utmoſt accuracy is neceſſary, particularly where anatomical deſcription is taken as the guide in ſurgical operations. And with regard to comparative anatomy, we cannot, we believe, give a ſtronger proof how ill the preſent terms are adapted to the purpoſes of the ſcience than by quoting the following curious note from the work of the learned Dr. Monro on the "Structure and Phyſiology of Fiſhes."

"To be more eaſily underſtood," ſays this eminent anatomiſt, "I ſhall generally apply the terms *fore, back, upper, under, inner, outer,* in the ſame manner as is done in ſpeaking of the human body; or *I ſhall ſuppoſe the fiſh to be placed erect, with its head uppermoſt.* But in deſcribing the ear and other parts of the head itſelf, I ſhall ſuppoſe the fiſh in its natural ſituation, as the brain and organs of ſenſe have the ſame direction as in man, with reſpect to the trunk of the body." (P. 14.)

Our readers will be pleaſed to recollect that the Eſſay before us comprehends only part of Dr. Barclay's plan; and that whether he ſhall be encouraged to complete it will entirely depend on the reception of his preſent endeavours by the public. But when we conſider the eſſential advantages which the judicious execution of ſuch a plan would confer on the ſtudent of anatomy, together with the able manner in which Dr. Barclay has acquitted himſelf as far as he has gone, we cannot but hope that he will meet, from the profeſſors and lovers of the ſcience, with that countenance and ſupport which will induce him to proceed. From all our information reſpecting him, we are led to believe that few are better qualified for performing ſo acceptable and uſeful a ſervice. He has been, we underſtand, for a conſiderable number of years, diſtinguiſhed as a teacher of anatomy in the moſt celebrated medical ſchool of Europe. His attainments as a general ſcholar are evidently reſpectable. In the proſecution of his favourite ſtudy, he is ſaid to poſſeſs that laudable enthuſiaſm, without a conſiderable portion of which ſuperior excellence is ſeldom to be looked for; and from a very maſterly production of his pen, the article Phyſiology in the Enclyclopædia Britannica, we learn that a new Anatomical Nomenclature is a ſubject which has long engaged his attention.

After all, perhaps, it is hardly to be expected that ſuch a revolution in anatomical language, however neceſſary or diſcreetly conducted, ſhould be admitted without conſiderable oppoſition; and our author appears to be fully aware of the obſtacles which it may probably have to encounter. It is well obſerved by Degerando *, as quoted by him in his introduction, that—

"Whatever the merits of a language may be, if it once has received the

* Des Signes et de l'Art de Penſer conſiderés dans leur Rapports mutuels.

ſanction

ſanction of time and the ſuffrages of mankind, the philoſopher will find it no eaſy matter to change or improve it. He will have, in this daring and hardy attempt, to combat at once the prejudices of the vulgar and pretenſions of the learned. The former will bring, in a phalanx againſt him, all thoſe ſtrong and ſacred regards that are due to old and eſtabliſhed cuſtoms. The leaſt reflection is ſufficient to convince us that their recollections and their ideas muſt reſt upon names; and, although erroneouſly, they will almoſt unavoidably, draw the concluſion that it is impoſſible to change the one without likewiſe changing the other, and throwing the whole into diſorder."

"The learned, on the contrary, will diſlike a reform that may appear to conſer on its author a ſort of dominion over the ſcience. Even former habits, with the learned themſelves, if they yield at all, will yield with reluctance, for there is evidently in the nature of man a ſtrong predilection for all thoſe means which he has found inſtrumentally uſeful in promoting his ſchemes: and we find the learned as well as the vulgar, attached to the words which they have long been accuſtomed to uſe, and very often in proportion to the labour which they have beſtowed on their acquiſition."

"Nor are theſe the only ſources of difficulty which a new nomenclature has to overcome. Be they learned or unlearned, the indifferent will treat it with coldneſs and neglect; the indeciſive will doubt and heſitate, and withhold their opinion till its fate be determined. The invidious will naturally feel hurt at ſeeing others attaining their object at a leſs expence than they did themſelves; for, in their eſtimation, ſcience, like a diamond, ſhould derive its value from its rarity, its price, and the difficulty of procuring it. The timid and deſponding will expreſs a diſtruſt in all innovations, and the indolent ſee nothing in ſuch an improvement, but the grievous trouble of learning new terms; while the man of words will be indignant at the thoughts of a language whoſe clearneſs and preciſion may check the flow of his looſe declamations, or be the means of detecting his ignorance."

That ſome or other of the characters here mentioned, may exert their influence to render our author's labours abortive, is by no means unlikely. Yet to do him juſtice, Dr. Barclay does not ſeem to arrogate much on account of the pains which he has already taken, and is ſtill diſpoſed to take, for the improvement of his favourite ſcience.

"A new Nomenclature (he obſerves) is not to be claſſed with important and brilliant diſcoveries. As a work of mere patience and induſtry, it aſpires to no luſtre or eclat; it promiſes no immortality to its author, nor ſecures to his name any enviable marks of diſtinction; it is nothing more than what anatomiſts have long wiſhed for, a deſideratum which they have often attempted to ſupply by partial amendments; and if a whole or complete ſyſtem be ſtill wanting, it is probably becauſe no anatomiſt of rank or eminence would ſubmit to a talk where the drudgery was ſo great, and the proſpect of reputation ſo ſmall. This Nomenclature is not to be compared with that of Lavoiſier; it eſtabliſhes no æra in ſcience, it announces no great revolution, nor is formed with a view to perpetuate any illuſtrious diſcoveries. But ſmall as that credit may be, which is attached to a work of mere labour and induſtry, the claims of a new Anatomical Nomenclature cannot be great, even in this view. It cannot pretend to inſtruct the learned, or give them new ideas of the animal ſtructure; its influence extends to what muſt appear only a ſpeck in the map of ſcience; and yet, even there, if it

ſhould

should facilitate the progress of study, and remove only a part of the rubbish that obstructs the journey, the author will consider his object as attained." (Pp. 44—46).

When we compare the very modest amount of this claim with the high idea which his essay has led us to entertain of Dr. Barclay's merit, we have no hesitation to pronounce it as our judgment, that those who first come forward to support him will, by giving genuine proofs of true liberality of mind, of extensive views, and of disinterested zeal for the advancement of anatomical science, confer on him less honourable distinction than on themselves.

Overton's *True Churchmen ascertained.*

(Continued from P. 281.)

NOTWITHSTANDING the portion of pains and of paper which we have already bestowed on Mr. O.'s book, we have yet exposed, comparatively speaking, but a few of its demerits. Completely to unravel his complicated web of sophistry would require a volume larger than his own. We trust, however, that this artful and pernicious publication will not be suffered, unheeded, to diffuse its poison, by the indolence or indifference of those whose duty it is to administer the antidote. We have numberless able and sound divines, true churchmen in the proper sense of the words, who are thoroughly qualified to perform this service;* and we take the liberty to put them in mind that they are called upon to undertake it by every motive which can influence them, either as Ministers of the Gospel of Christ, which this writer has so miserably distorted; or as members of that great body of clergy whom he has dared so wantonly to calumniate and insult. The steps of these pretended Evangelical teachers should be marked with unceasing vigilance and jealousy. We know them intimately, and the object at which they aim. Under the mask of friendship, they are, in truth, most dangerous and indefatigable enemies. Let the friends of the Church come forward, pull off their disguise, and exhibit them in their native deformity, and in open day, as insidious and designing underminers of our establishment. A solid, detailed, well-written, and well-arranged confutation of Mr. O.'s plausible, but flimsy work, would be highly useful. The task we think would not be extremely difficult; but the performance of it cannot be expected in a Review. We, sincerely attached and devoted as we are to the interests of the Church of England and of truth, can serve but as auxiliaries in the cause. We shall ever be ready to act the part of faithful advanced guards, by giving timely intelligence, and securing the outworks; but the safety of the citadel we must leave to those defenders who are stationed on purpose to watch for its protection. We shall, therefore, proceed to take leave of this chaotic farrago of Calvinistic Methodism, by making, as we promised, some additional observations.

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* Since this article was written, that faithful *Guide to the Church*, the Rev. Charles Daubeny, has performed this service. *Rev.*

We

We cannot paſs over, without animadverſion, Mr. O.'s ſeventh chapter, which is quaintly entitled "The queſtion of adherence purſued in reſpect to the doctrine of GOOD WORKS; with a vindication of our tenets on this head." It is divided into three ſections, of which the firſt is "concerning the ſtandard of morals." "This, as taught by the Church of England (he tells us), is the whole moral law of God." (P. 221). The Church, he obſerves, affirms that "no Chriſtian man whatever is free from the obedience of the commandments which are called moral;" and he then employs, very needleſsly, we think, ſome pages to ſhew that, according to her, this obedience includes our duty to God, to our neighbour, and to ourſelves. (Pp. 222—224). A few more pages are filled with proofs that "preciſely the ſame is the rule of moral duty uniformly taught" by himſelf and his friends; for which purpoſe he produces ſeveral quotations from Robinſon and Scott, at the ſame time making honourable mention of Wilberforce, Hawker, Milner, and Venn. (Pp. 224—228). Now here it may occur to our readers to aſk, what does all this tend to? Do the Engliſh clergy teach a different doctrine? Why yes, replies Mr. O. WE inculcate the neceſſity of perfect obedience; but "a *ſincere*, not an *unbroken* obedience," Mr. Ludlam ſays "is required in the Goſpel." (P. 228). Now WE affirm, in the moſt decided manner, that all this noiſe about perfect obedience, is mere logomachy; and that, if it proceed from any better ſource than a mean vindictive ſpirit of cavilling, and a fixed determination at all events to load the clergy with unmerited abuſe (for Mr. Ludlam is not ſingular in his ſentiment,) it is founded in a moſt ſhameful miſconception of the very nature of the Chriſtian diſpenſation. "Where" ſays Mr. O. "did this divine learn his more lenient rule of morals?" (P. 230.) He learned it, we anſwer, from every text of Scripture which ſpeaks of pardon and remiſſion of ſins. But when, in the very next words our author aſks "where did he learn that the preceptive part of this covenant makes any ſuch allowances?" he has, either from ignorance or from deſign, entirely altered the ſtate of the queſtion. The *preceptive* part of the covenant can evidently, from the very nature of the thing, make no ſuch allowances; but the *promiſſory* part of it may and does. "To talk of a law," he himſelf obſerves, "that requires only a defective," or "a ſincere, not an unbroken obedience to itſelf, is to talk ſheer nonſenſe." (P. 229.) It is indeed ſelf-evident that no law can authoriſe a violation of itſelf. But this dexterous ſophiſter is here confounding two things which, in themſelves, are perfectly diſtinct; the authoritative injunctions of the moral law, and the terms on which ſalvation is offered to mankind in the goſpel. The moral law cannot ſay to the ſinner, "it is of no conſequence whether you obſerve my precepts or not;" for this would be to declare itſelf no law at all. But the goſpel ſays to every Chriſtian, "if your obedience to the moral law be hearty and ſincere, even although the frailty of your nature ſhould lead you into frequent tranſgreſſions of it, ſuch tranſgreſſions will be forgiven you on account of the merits and ſatisfaction of Chriſt."

Chriſt." We beg leave to aſk Mr. O. this queſtion; will nothing, by the tenor of the goſpel covenant, leſs than perfect obedience be accepted? If not, then, unqueſtionably, no man can be ſaved; if leſs will, then, as unqueſtionably, is not *perfect*, but *ſincere*, obedience the condition of the goſpel covenant. We ſay the *condition* of the goſpel covenant; for we muſt ſtill take the liberty to uſe this language, however offenſive it may be to Mr. O. who here again ſcreens himſelf under the doctrine, which we truſt we have already demoliſhed, that there is no condition of our juſtification but faith alone.

In this part of his book we are well convinced that Mr. O. found himſelf treading on ground which was incapable of ſupporting him. He accordingly, wavers in perpetual vibration between meaning and no meaning. Mr. Ludlam had ſaid that "the eſtabliſher of ſuch a law may ſoften its rigour, and remit its penalties:" Mr. O. maintains that God has ſolemnly affirmed that he has not thus relaxed it. (P. 231.) Where, to adopt his own ſtyle of catechizing, did Mr. O. learn this? Has not the new covenant provided a remedy for ſin? But this, ſays our author, "does not, by any means, amount to the ſame thing." "In the former caſe," no caſe is ſtated, and we can only gueſs that he intends the caſe of the goſpel's not requiring perfect obedience, "an imperfect obedience fully anſwers the demands of the law." (Ibid.) We aſk of what law? If he mean the law of grace, as juſt reaſoning demands, the conſequence is valid, and we readily admit it. But if he mean the moral law, as a ſyſtem of precept, his argument is founded on the groſs fallacy which we have already noticed, and he is trifling with his readers. He obſerves that "it is not ſufficient to annex the epithet 'ſincere' to this defective obedience;" for that ſincerity "is certainly no proof either of the truth of men's principles, or the rectitude of their conduct:" (Ibid.) and he mentions, as examples, the Greeks who burned the bodies of their parents, and the Indians who ate them, both of whom "were equally ſhocked with the conduct of each other, and equally perſuaded of the propriety of their own." (P. 232.) Is it poſſible that Mr. O. was not aware that this obſervation is nothing to the purpoſe? Was he ignorant that divines, when they talk of ſincere obedience, always mean the obedience of Chriſtians? and that the point here diſcuſſed neceſſarily ſuppoſes that we *know* the law, whether we obey it perfectly and ſincerely, or imperfectly and inſincerely. Nor is the remark that "it is only through the excellency and perfection of the law that Chriſtians diſcover their defects," (p. 233,) though perfectly juſt, at all more pertinent to the preſent queſtion; for we aſk again, is there any proviſion, or is there not, in the covenant of grace, for the ſalvation of thoſe in whom ſuch defects are found?

In this weak and captious attack on Mr. Ludlam, our author evidently ſtands forth as the champion and avenger of Mr. Wilberforce, whoſe unwarranted aſſertion that "Chriſtianity hath not moderated the requiſitions of God's law, nor mitigated the rigour of its demands, nor relaxed the ſeverity of divine juſtice upon account of human weakneſs,"

neſs," drew from Mr. Ludlam ſome ſenſible and pointed remarks. But the reſpectable ſenator, we are firmly perſuaded, will put a higher value on the zeal of his defender, than on the judgment or ability diſplayed in the defence. To Mr. Ludlam, indeed, Mr. O. appears to have as great a diſlike as he very evidently has to ſincerity; and he here again indulges himſelf in ſome ſarcaſtic and petulant reflections on Mr. Ludlam's ſuppoſed ſubſcription to unintelligible, abſurd, and impoſſible doctrines. We ſhall, by and by, advert to this ſubject of ſubſcription, on which our apologiſt ſeems ſo proudly to triumph. At preſent we ſhall obſerve that, in the concluſion of his diſquiſition on ſincerity, Mr. O. very juſtly, in our opinion, appreciates the worth of his own exertions, when he ſays "all this, however, is ſupererogation." (P. 233.) It is, we agree with him, entirely ſo; for he has neither confirmed the poſition of his friend, nor invalidated that of his antagoniſt. We have here, however, another notable inſtance of the deep art, though ſeeming ſimplicity, with which, by a ſingle ſtroke of his pen, he can contrive to miſrepreſent them. "The main conteſt here," he ſays, "is who teaches the ſtricteſt morality? And, as far as the *rule* of it is concerned, *we* certainly, who contend for *a perfect one* have *the advantage* over thoſe who profeſſedly preſcribe one that is *imperfect*." (Ibid.) Did this bold calumniator dread no detection, when he thus preſumed, in one ſhort ſentence, to accumulate two notorious falſhoods? Have any of thoſe whom he calls his opponents, abjured the RULE of GOD'S commandments, and taken upon them to PRESCRIBE a rule of THEIR OWN? Or have they taken upon them to garble the decalogue, as he has garbled Calvin's divinity, and conſpired together to inculcate on their people only juſt as much of it as ſuits their purpoſe? If we were not afraid of being wanting in reſpect to an evangelical miniſter, who profeſſes ſuch regard to the "whole moral law of God," we ſhould be tempted to hint to him that, when he next writes a book in defence of his party, it might not be amiſs to remember that there is ſuch a precept in exiſtence as the ninth commandment.

We cannot pretend, with any degree of particularity, to follow Mr. O. through every deviation from the ſtandard of morals which he is pleaſed to aſcribe to ſuch of the clergy as do not belong to his evangelical band. To the charge of "treating with ridicule and contempt the converſion and renovation of the heart," (p. 233,) we have already, in their name, pleaded *not guilty*; and we truſt that, in the judgment of our intelligent readers, they ſtand honourably acquitted. "Many of them," however, Mr. O. alleges, "profeſſedly account little of the *immediate duties* of the *firſt table* of the law;" (p. 234.) nor are they, it ſeems, at all more ſtrict "in regard to the duties of the *ſecond table*." (P. 237.) But of neither of theſe accuſations do the paſſages which our induſtrious author has produced from them afford any proof. The quotations from Mr. Clapham, Mr. Polwhele, and Dr. Balguy, ſpeak only of the wild exceſſes of enthuſiaſts; and that there are ſuch deluded beings to be met with, Mr. O. we preſume,

will

will hardly deny. That from Dr. Carr relates to the point, already diſcuſſed, reſpecting imperfect and perfect obedience. After all, to adopt Mr. O.'s ſtile, (p. 236,) "If there be perſons who neglect either table of the law, they are by no means vindicated by us."—But when he ſends our divines to learn from Mr. Boyle "not to daſh the two tables of the law one againſt another," (p. 238,) we cannot but admire his conſummate aſſurance; for if this had not uniformly, ſince their firſt exiſtence, been the practice of his party, the obſervations of which he here complains had never been made.

We have next a ſide blow at the two univerſities, "the vices" of which, however, he graciouſly condeſcends to ſuppoſe, "have, doubtleſs, been exaggerated." Of Cambridge, indeed, he is pleaſed to allow that, "in reſpect to her, it is certainly indulging more than poetic licence to affirm that ſtudy languiſhes, and emulation ſleeps. A far greater proportion of her members, it may be ſafely affirmed, are induſtrious, and, *in the ordinary ſenſe of the words*" (but not, reader, in the methodiſtical ſenſe!) "ſober, and moral, than is often imagined." Yet "there is, both here and in the ſiſter ſeminary, a claſs, who are, as the poet juſtly deſcribes them, 'brothellers impure, ſpendthrifts,' and victims of the moſt complicated intemperance." (P. 239.) This inſidious and unprovoked attempt to "damn with faint praiſe" thoſe illuſtrious and truly venerable ſeats of ſound learning and religious education, was, we think, imprudent; and the more ſo eſpecially as it contributes abſolutely nothing to the ſupport of Mr. O.'s argument. We have heard of much ſenſuality of the groſſeſt kind, accompanied with vile hypocriſy and falſehood, among the choſen followers of goſpel miniſters, and even among ſuch miniſters themſelves, where the paſſions of youth could not be pleaded in extenuation of the offence. Mr. O. recollects who it was that ſaid "He that is without ſin among you, let him firſt caſt a ſtone at her."

From a re-peruſal of what Mr. O. has written on the ſubject of a miniſter's duty to his people, (Pp. 251—255,) and particularly with regard to *perſonal attention* and *perſonal reſidence*, we begin to ſuſpect that we were impoſed upon, when we were informed that he had been preſented, by the Lord Chancellor, to TWO livings in York. With the admonition of "the learned and pious Biſhop of London" full in his recollection, it cannot be poſſible that he would *accept* two livings. "The Biſhop," ſays his lordſhip, "does in the moſt expreſs terms commit to *you*, and to *you only*, the cure of the ſouls of that pariſh, and you muſt, *in your own perſons*, be anſwerable for their ſalvation." That both theſe livings are in the ſame city makes no difference in the caſe; for, as Mr. O. cannot officiate in two churches at once, it is evident that one of his congregations muſt be deprived of either morning or evening ſervice, or that he muſt have recourſe to the unhallowed expedient of a vicarious diſcharge of the duties of his office: an expedient for which, as the Biſhop of Oſſory obſerves, "there is not, in the ordination vow, the moſt diſ-

tant reſervation." (See p. 252.) The report, we think, is likewiſe injurious to the character of ſo pious a man as Mr. Wilberforce, through whoſe intereſt our author is ſaid to have been promoted to this preferment. With regard to the Chancellor, than whom we have a higher reſpect for no man, we can eaſily imagine that, although he is, *ex officio*, keeper of the king's conſcience, he may yet not have paid the ſame ſcrupulous attention to the delicate nature of the clerical office as Mr. Overton and Mr. Wilberforce; and that, therefore, if the livings had really been ſolicited from ſo reſpectable a quarter, they might poſſibly have been conferred.

We leave Mr. O. in full poſſeſſion of every advantage which his cauſe can derive from Dr. Croft's aſſertion, that "there may be caſes in which it may be abſolutely neceſſary to deceive a patient," (p. 256,) and from the faſhionable phraſe of "not at home," when people only mean that they decline ſeeing company; (ibid.) for we are not diſpoſed to commence a diſpute *de lanâ caprinâ*. But when we found him declaiming on the virtue of CANDOUR, (p. 259, &c.) our patience, we own, almoſt abandoned us; and we could not help exclaiming Can this be, Mr. Overton! the man who ſpares no aſperity of reproach, and miſſes no poſſible pretext for ſlander! the object of whoſe book, from beginning to end, is to blacken and vilify every clergyman of the Church of England who is not a diſciple of the ſchool of Calvin! "Therefore thou art inexcuſable, O man, whoſoever thou art that judgeſt: for wherein thou judgeſt another thou condemneſt thyſelf; for thou that judgeſt doſt the ſame things."

The ſecond ſection of this chapter is "concerning the SANCTIONS of Morality," and commences with the following obſervation:—"But it is of little importance, it will be ſaid, what our ſtandard of morality is, if we deſtroy its *ſanctions*, and diſpenſe with its *neceſſity*." The obſervation is juſt. Mr. O.'s friends have been frequently charged with both the branches of this accuſation, and have never yet been able to juſtify themſelves from either. But our ingenious apologiſt may have been more ſucceſsful. Let us, therefore, examine the grounds of his defence.

The general principle on which he reſts it, provided that principle were well founded, would, undoubtedly, have weight. This principle is their agreement with the Church. They maintain, it is true, "that good works are neither the *meritorious cauſe*, nor the *appointed condition* of juſtification." But "it muſt," ſays he, "be admitted that this doctrine of juſtification will have the ſame aſpect on morals, when taught by us, which it has when taught preciſely in the ſame manner, by our Church." (P. 273.) If the teaching of the Church, however, with regard to this doctrine, be not only *not preciſely the ſame*, but *totally different* from that of theſe evangelical divines, and *utterly inconſiſtent* with it, then the doctrine, as taught by each of the parties, muſt have a very different aſpect on morals. Now we have, we think, ſhewn beyond the power of reply, that the Church of England is NOT Calviniſtic; particularly that,

that, on the ſubject of juſtification, ſhe holds opinions diametrically oppoſite to thoſe of our evangelical Calviniſts; and that ſhe conſiders good works as the *appointed* and *indiſpenſible condition* of man's juſtification, whether firſt or final. We, therefore, ſay that Mr. O. and his friends, if they "ſecure the intereſts, and inculcate the neceſſity of morality," (p. 273,) muſt do it from conſiderations altogether diſtinct from thoſe employed by the Church of England; and that, in this caſe, it will avail them nothing to attempt to ſhelter themſelves under her authority.

The Church of England, though ſhe uniformly inſiſts on the neceſſity of grace to enable men to work out their own ſalvation, yet is far from the wild abſurdity of making them mere machines, or, as Mr. O. very cautiouſly denominates them, "creatures left to be influenced by motives which are certain in their effects," (p. 355,) in whom the ſpirit of God does all, while they themſelves are capable of doing nothing. Mr. O. indeed endeavours, by uſing ſoftened expreſſions, to palliate the diſguſting harſhneſs of this doctrine; yet he cannot but know that ſuch ſneaking prevarication is diſhonourable and unmanly. If he has adopted, and is determined to maintain, the Calviniſtic tenet of arbitrary election, why does he meanly ſhrink from its neceſſary and unavoidable conſequences? He who holds Calviniſtic election muſt likewiſe hold irreſiſtible grace, reject the freedom of human actions, and conſider man as no more than a paſſive organ or inſtrument in the hand of God. There is no point, accordingly, on which Calvin is more decided than that God is not a CO-OPERATOR, but the SOLE OPERATOR, in the whole œconomy of man's ſalvation. "Ad id autem quod dicere ſolent, poſtquam primæ gratiæ Dei locum dedimus, jam *conatus noſtros* ſubſequenti gratiæ CO-OPERARI, reſpondeo. Si hominem *a Seipſo* ſumere volunt unde gratiæ COLLABORET, peſtilentiſſime hallucinantur'" (Inſt. lib. 2. cap. 3. ſec. 9.) Is this the doctrine of the Church of England? Mr. O. knows that the diſſimilitude is not greater between light and darkneſs; for ſhe teaches expreſsly that *the grace of God works along with our will*; (Art. X.) that all men ſhall give account for *their own works* (Athan. Creed); and directs us to pray for God's merciful *aſſiſtance* and continual *help*. (Coll. in Poſt. Comm.)

The Church of England, therefore, holding, as ſhe does, that man may reſiſt the grace of God, or co-operate with it as he chooſes, and that good works are the neceſſary condition of ſalvation, moſt evidently ſecures the intereſts of morality, and can urge all its ſanctions with perfect conſiſtency, and full effect. But how a Calviniſt can urge them with either, we are altogether incapable of comprehending. The ſanctions of a law, as we underſtand them, are conſiderations of intereſt or of damage, in other words rewards and puniſhments, propoſed as motives to free and rational beings, who have power to obſerve the law or not, and intelligence duly to weigh the conſequences of obedience or diſobedience. But if you place certain perſons in ſuch ſituations that ſome of them cannot poſſibly keep

the law, while others cannot poſſibly break it, all motives addreſſed to both are impertinent. Rewards and puniſhments, in ſuch a caſe, become words without meaning, and all exhortations to obedience downright mockery. It is obvious, however, that the caſe ſuppoſed is exactly that of Calvin's reprobate and elect. Of conſequence it is a ſelf-evident truth that the Calviniſtic principles DO UTTERLY SUBVERT AND RADICALLY DESTROY THE SANCTIONS OF MORALITY.

We are well aware that the language of theſe evangelical miniſters is frequently enough at variance with their principles; ſo much ſo that perſons unacquainted with their ſyſtem would never ſuſpect that ſuch principles were held by them. Witneſs the following paragraph of Mr. O.

"Knowing therefore the terror of the Lord, we perſuade men. Believing ourſelves the awful reality of God's ſolemn denunciations againſt thoſe who obey not the goſpel, we entreat ſuch characters to flee for refuge to the hope this goſpel ſets before them; to flee unto him who *is* exalted to be a prince and a Saviour, for to give repentance and forgiveneſs of ſins. As though God did beſeech them by us, we pray them in Chriſt's ſtead, to be reconciled to God. While, on the one hand, we exhibit to them the bleſſedneſs a perſeverance in their preſent courſe would forfeit, and the nobler motives of the goſpel, in order to allure them to repentance; on the other, we ſolemnly warn them to flee from the wrath to come; and conſtantly aſſure them, that except they repent, they muſt all periſh." (P. 301,)

What plain unlettered Chriſtian, who had drawn his notions of religion from his bible and prayer-book, would heſitate to ſay, on hearing ſuch ſentiments, that the perſons who utter them muſt be ſound and truly orthodox divines? Could he poſſibly ſuſpect that, on the contrary, all their fundamental tenets convert the whole ſcheme of Chriſtian redemption into a maſs of complete abſurdity and nonſenſe? Yet it is not more demonſtrable that the three angles of every plane triangle are together equal to two right angles, than that all ſuch addreſſes from the mouth of a Calviniſt are merely *vox, et præterea nihil.*

Mr. O. likewiſe contends that his clients ſufficiently inculcate the *neceſſity* of morality. Our readers, however, will be pleaſed to recollect that we have already endeavoured to make it evident that the only neceſſity of morality which their ſyſtem admits, is not a *moral*, but a *phyſical* neceſſity, ariſing from God's irreſiſtible working in the hearts of the elect. Their ſcheme, in fact, though it takes its origin from a different ſource, lands us, at laſt, in as intricate and hopeleſs a labyrinth of fataliſm as that of Voltaire, Prieſtley, and Hume; nor do we perceive a ſingle reaſon for choice between being made irremediably happy or miſerable by a neceſſary chain of blind natural cauſes, and by the arbitrary, capricious, decrees of an intelligent agent.

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With regard to the declaration in the XIIth Article, that "good orks do spring out necessarily of a true and lively faith," on which Ir. O. seems, in this section, to lay peculiar stress, it is certainly, hen understood in the sense in which the Church understands it, lculated to have a highly beneficial influence on action, and pre-nts, on her principles, a very strong and powerful motive to vir-e. Her own explanation of it is clear and decisive: "Deceive ot yourselves," she says, "thinking that you have faith in God,— hen you live in sin; for then your ungodly and sinful life declareth e contrary, whatsoever you say or think." (Hom. on Faith.) This sound, evangelical, and practical doctrine. "You must be fruit-l in bringing forth good works, or else, whatever your persuasion ay be, you cannot possibly have true saving faith, and, of course, ou cannot possibly be saved," is, undoubtedly, when addressed to ee moral agents, who have the power of working, a very excellent nction of morality. But, whatever Mr. O. may pretend, this is ot the view of the Church's declaration which is generally given by gospel preachers. Mr. O., it is true, can here again talk in lan-guage well fitted to remove suspicion from his party; language to which no real Churchman will object, and from which any one un-instructed in the controversy must naturally conclude that these pure and holy evangelical ministers have been dreadfully calumniated.— "On our system," he says, "no person is warranted to consider himself a true believer, and consequently in the favour of God, who has not a suitable conduct." (P. 282.) "If true faith is considered as thus necessarily productive, none, it is manifest, are warranted to suppose themselves possessed of it, but in proportion as they experi-ence its fruits and effects." (P. 283.) All this is excellent; but it is nothing more than an instance of what has sometimes been called the LANGUAGE OF ACCOMMODATION; by which, in plain English, is meant a barefaced attempt to deceive the world. We, who know them *intus et in cute*, deny that this is the usual stile of teaching em-ployed by these Calvinistic divines. No: their favourite topic of exhortation is "Get justifying faith, which is all in all: you need not much concern yourselves about good works: these are of very subordinate consequence in the character of one of God's elect; and, besides, they will necessarily follow of course." By justifying faith, too, it is always intimated that nothing more is intended than a firm persuasion that we ourselves, as individuals, are included among the elect of God, and justified by the righteousness of Christ imputed to us. This persuasion will sanctify, and consecrate, as it were, our worst, as well as our best, thoughts, words, and actions. And thus their hearers are carefully prepared for the reception of that ultimate and most sublime principle of the creed of Calvinistic methodism, That God sees no sin in his saints; or, as Sir Richard Hill very plainly expresses it, that "whatever lengths one of the elect runs, whatever depths he falls into, he always stands absolved, always com-plete in the everlasting righteousness of the Redeemer." (See Daub.

Append. p. 287.) Thus the godly are taught to believe with Luther that ſins are to be diſtinguiſhed, not according to *the fact*, but according to *the perſon*; and with Sir Richard Hill that, while David was giving orders for the murder of Uriah, and committing adultery with that officer's wife, his perſon was as much in the favour of God as at any other period of his life. Is this, we aſk, the doctrine of the goſpel, or does it really furniſh a good ſanction of morality?

Mr. O., we doubt not, will here diſown the unguarded confeſſion of his friend the baronet; yet, in our opinion, Sir R. Hill is, in point of honourable reſpectability, as much ſuperior to Mr. O. as ingenuous honeſty and candid good faith are ſuperior to low cunning and artful diſſimulation. For we will venture to tell this evangelical miniſter that his efforts to diſguiſe the ſyſtem of preaching purſued by his tribe is highly diſcreditable to his own character, and will not impoſe on a ſingle perſon of common diſcernment and obſervation. He repeats, indeed, in ſpite of truth, "on whatever grounds the Church can enforce morality, conſiſtently with the doctrine of juſtification, we can conſiſtently imitate her." (P. 294.) And, by way of defiance, he ſubjoins, "that on all proper occaſions we do thus enforce it; our opponents will not readily diſprove." But Mr. O. is miſtaken. We can readily diſprove it; or rather, we can eaſily prove the reverſe, partly by the confeſſion of the parties themſelves, but chiefly by the viſible and notorious effects produced on their followers. The belief of the hearers is undeniable evidence of the nature of the principles inculcated by the teachers; and it is matter of fact which cannot be denied that the hearers of theſe evangelical miniſters confine their ravings about religious attainments almoſt excluſively to the topic of faith, and expreſs themſelves very diſreſpectfully of virtue. Nay the very diſtinction which they make of the clergy into LEGAL and GOSPEL PREACHERS is ſufficient to put this fact beyond a doubt. In general, therefore, it may, on this ſubject, be ſafely affirmed that, however plauſibly our author may declaim in defence of the conduct of his brethren, the charges brought againſt them are, in practice, well founded. Their doctrine has a manifeſt tendency to produce, and we ſee that it really does produce, in the minds of their adherents, a ſupercilious contempt of morality, while it is the fruitful parent of wild enthuſiaſm, preſumption, and uncharitableneſs. The notions of Chriſtians have, it ſeems, undergone a very woful change ſince the time of Chillingworth. "There is no proteſtant," ſays that great man, "but believes faith, repentance, and univerſal obedience, are neceſſary to the obtaining God's favour, and eternal happineſs." But we have ſeen even Mr. O. himſelf denying the neceſſity of the two laſt conditions, and condemning Biſhop Bull becauſe he aſſerted it. "I never knew," continues Mr. Chillingworth, "any proteſtant ſuch a Solifidian but that he did believe theſe divine truths: *That he muſt make his calling certain by good works; that he muſt work out his ſal-*

vation

vation with fear and trembling; and that while he does not ſo, he can have no well grounded hope of ſalvation: I ſay, I never met with any one who did not believe thoſe divine truths; and that with a more firm, and with a more unſhaken aſſent, than he does that himſelf is *predeſtinate*; and *that he is juſtified by believing himſelf juſtified.*" The preſent times can furniſh many thouſands of ſuch Solifidians among the godly diſciples of our evangelical miniſters.

Reſpecting the laſt ground mentioned by our author, on which he ſays that his friends enforce good works, namely, "That our *eternal ſtate of felicity* in heaven will be *proportioned* to our *degree of fruitfulneſs* in theſe works, (p. 290); we obſerve that here again Mr. O. diſclaims his beſt friends, whoſe indiſcretions indeed, to ſay the truth, are exceedingly troubleſome to him. The doctrine is, undoubtedly, ſcriptural; and to thoſe who believe that our good works are a condition of ſalvation, a moſt forcible ſanction of morality. But to thoſe who do not believe this, it is no ſanction at all. We had aſſerted (Anti-Jac. Vol. II. p. 370,) that this doctrine militates againſt the Calviniſtic notions of election; but this, our author ſays, "it will require no ordinary ingenuity to ſhew." (P. 290.) We conceive, on the contrary, that nothing is more plain. The doctrine ſuppoſes degrees of *reward*; and reward, of neceſſity, ſuppoſes the works rewarded to be *our own* works. But, in the ſyſtem of Calvin, theſe works are the pure effects of the invincible grace of God, who can certainly produce, with equal eaſe, the higheſt, as well as the loweſt, degree of fruitfulneſs. Accordingly Mr. O. aſks, "Hath not the potter power over the clay, of the ſame lump to make one veſſel unto honour, and another unto diſhonour? Some for nobles, and others for meaner purpoſes?" (p. 291): thus amply confirming the truth of our aſſertion, at the very moment that he pretends to overturn it. He talks, indeed, in a looſe and confuſed way, of good works being rewarded; but he is very evidently puzzled by the doctrine. That different degrees of bleſſedneſs in the ſaints will exactly correſpond with their different characters and attainments here, "ſeems naturally," he ſays, "to follow from the conſideration that good works will *in any ſenſe* be rewarded; a doctrine which none," he is forced to confeſs, "who admit the authority of ſcripture, can queſtion." (Ibid.) But his very phraſeology proves that he knows not in what ſenſe this reward is poſſible; and his indeciſion on the ſubject may eaſily be forgiven: for, on the principles of his party, it is not poſſible in any ſenſe. We, therefore, with perfect confidence, repeat, that the doctrine of a gradation of bliſs, correſponding to men's different attainments in holineſs, which makes good works a neceſſary condition of ſalvation, and men's future happineſs dependent on their own perſonal exertions, is utterly ſubverſive, by undeniable conſequence, of the Calviniſtic tenet of unconditional election.

[*To be concluded in our next.*]

Account of the Life and Writings of William Robertſon, D.D. F.R.S.E. late Principal of the Univerſity of Edinburgh, and Hiſtoriographer to His Majeſty for Scotland, read before the Royal Society of Edinburgh. By Dugald Stewart. 8vo. Pp. 308. 5s. Cadell and Davies, London; and E. Balfour, Edinburgh. 1801.

A BIOGRAPHER ought to be thoroughly acquainted with the intellect and paſſions of man, the ſituation in which his ſubject acted, and the claſs of purſuits to which he was chiefly addicted: thereby the author becomes fitted to comprehend the ſeries of the individual hiſtory, and the reſult of the character. Theſe qualifications are joined in the biographer of Robertſon. A member of the body of which his theme was the head, Mr. Stewart moved in the ſame circles, literary and ſocial; from local opportunities, as well as general erudition, he thoroughly knew the hiſtory, progreſs, and variations of Scotch literature, and its incitements at the commencement and during the courſe of Dr. Robertſon's life; thence he could appreciate the difficulties with which his hero had to contend, or the advantages he enjoyed. Having ſuch means of knowing and eſtimating the character of the late hiſtoriographer for Scotland, he had acceſs to the moſt genuine information concerning the facts which he records.

"The principal authorities (he ſays) for the biographical details in the following pages, were communicated to me by Dr. Robertſon's eldeſt ſon, Mr. William Robertſon, advocate. To him I am indebted, not only for the original letters, with which he has enabled me to gratify the curioſity of my readers, but for every other aid which he could be prompted to contribute, either by regard for his father's memory or by friendſhip for himſelf. My information with reſpect to the earlier part of Dr. Robertſon's life, was derived almoſt entirely from one of his oldeſt and moſt valued friends, Dr. Carlyle of Inverеſk."

William Robertſon was the ſon of the Rev. William Robertſon, Miniſter of the old Gray Friars' Church, and of Eleanor Pitcairn, daughter of David Pitcairn, Eſq. of Dreghorn. By his father he was deſcended from the Robertſons of Gladney, in the county of Fife, a branch of the reſpectable family of the ſame name which has, for many generations, poſſeſſed the eſtate of Struan, in Perthſhire. He was educated at the ſchool of Dalkeith, which, from the high reputation of Mr. Leſlie, its maſter, was reſorted to from all parts of Scotland. During his puerile and youthful years, the habits and occurrences of his life ſupplied few materials for biography. His genius was not of that forward and irregular growth, which forces itſelf prematurely on public notice; and it was only a few intimate and diſcerning friends, who, in the native vigour of his powers, and in the patient culture by which he laboured to improve them, perceived the earneſts of a fame that was to laſt for ever. To ſupply the deficiency of facts, relative to Mr. Robertſon himſelf at this interval, our author preſents an account of the ſtate of Scotland, reſpecting

ing efforts of literature at this period, during which the mind of the ſubject was formed, and its exertions determined.

"In times (he ſays) ſuch as the preſent, when literary diſtinction leads to other rewards, the labours of the ſtudious are often prompted by motives very different from the hope of fame, or the inſpiration of genius; but when Dr. Robertſon's career commenced, theſe were the only incitements which exiſted to animate his exertions. The trade of authorſhip was unknown in Scotland, and the rank which that country had early acquired among the learned nations of Europe, had, for many years been ſuſtained by a ſmall number of eminent men, who diſtinguiſhed themſelves by an honourable and diſintereſted zeal in the ungainful walks of abſtract ſcience. Some preſages, however, of better times were beginning to appear. The productions of Thompſon and of Mallet were already known and admired in the metropolis of England, and an impulſe had been given to the minds of the riſing generation, by the exertions of a few able and enlightened men, who filled important ſtations in the Scottiſh Univerſities. Dr. Hutcheſon, of Glaſgow, by his excellent writings, and ſtill more by eloquent lectures, had diffuſed among a numerous race of pupils, a liberality of ſentiment, and a refinement of taſte, unknown before in this part of the iſland; and the influence of his example had extended, in no inconſiderable degree, to that ſeminary where Dr. Robertſon received his education. The profeſſorſhip of moral-philoſophy at Edinburgh, was then held by Sir John Pringle, afterwards Preſident of the Royal Society of London; who, if he did not rival Dr. Hutcheſon's abilities, was not ſurpaſſed by him in the variety of his ſcientific attainments, or in a warm zeal for the encouragement of uſeful knowledge. His efforts, were ably ſeconded by the learning and induſtry of Dr. Stevenſon, Profeſſor of Logic; to whoſe valuable productions (particularly to his illuſtrations of Ariſtotle's Poetics and of Longinus on the Sublime) Dr. Robertſon has been often heard to ſay, that he conſidered himſelf as more deeply indebted, than to any other circumſtance of his academical ſtudies."

While Robertſon was at College he became Member of a club that conſiſted of the ableſt and moſt ſtudious young men of the times: emulation tended to the improvement of their reſpective talents. In 1743 he was appointed Miniſter of Gladſmuir, in the county of Haddington. Soon after this preferment an event occurred which ſhewed the moral affections of Robertſon in a very favourable point of view. His father and his mother died within a few hours of each other, leaving a family of ſix daughters and a younger ſon; with a living not exceeding a hundred pounds annually, he determined to take a paternal charge of the whole family. He invited them to Gladſmuir, and continued to educate his ſiſters under his own roof, till they were ſettled reſpectably in the world. Nor did he think himſelf at liberty till then, to complete an union, which had been long the object of his wiſhes, and which may be juſtly numbered among the moſt fortunate events of his life. He remained ſingle till 1751, when he married his couſin, Miſs Mary Niſbet, daughter of the Rev. Mr. Niſbet, one of the Miniſters of Edinburgh. In 1745, when the country and conſtitution was in danger, without neglecting his profeſſional duties, he

he offered his ſervices as a volunteer. At Gladſmuir Mr. Robertſon was gradually but ſurely laying the foundation of that fame which was deſtined to be permanent. In the General Aſſembly of the Church of Scotland, he now began to attain eminence as an orator, and in 1755, delivered a ſermon before the Society for Propagating Chriſtian Knowledge. "This ſermon (ſays our author), the only one he ever publiſhed, has been long ranked, in both parts of the iſland, amongſt the beſt models of pulpit eloquence in our language." The diſcourſe in queſtion we recollect to have read many years ago, and agree with our author that it evinced very great ability. We, however, diſſent from his eſtimate of its ſpecific excellence. It was a maſterly diſſertation, hiſtorically exhibiting in outſet, progreſs, and reſult, the civil and political progreſs of the world, a ſhort time previouſly to the appearance of Chriſt, and its actual ſtate under the unity of the Roman empire, as the moſt favourable to be found for the propagation of Chriſtianity. We therefore rather deem it a fore-taſte of that genius which traced manners and civilization to the days of Charles V. than as a model of pulpit eloquence, ſtrongly ſtimulating Chriſtians to the diſcharge of Chriſtian duties. It ſpoke the comprehenſive and luminous hiſtorian more than the impreſſive preacher. We have repeatedly heard Dr. Robertſon preach; a connected narrator, powerful reaſoner, and an elegant ſpeaker, but ſtill we muſt ſay, it was the hiſtorian who ſpoke from the pulpit. We particularly remember a ſermon preached on a faſt day, about ſpring 1778, ſoon after the capture of Burgoyne, and an abler political diſcourſe on the hiſtory and operation of Britiſh efforts and energy which, though partially unſucceſsful, muſt ultimately prevail, was, we believe, never delivered in the Houſe of Commons. Such eſſays, we admit, were models of eloquence, but not of pulpit eloquence; and we doubt not the ingenuous and candid writer, on reconſidering the ſubject with his uſual ſagacity and depth, will agree in our opinion. While he was thus engaged in the various duties of his profeſſion Dr. R. planned and executed a literary work; this was his Hiſtory of Scotland, publiſhed in February, 1759, and received by the world with unbounded applauſe. In this part of the narrative the writer very happily delineates the feelings of an author on the ſucceſs of a work which is to fix his literary reputation.

"From this moment the complexion of his fortune was changed. After a long ſtruggle in an obſcure though happy and hoſpitable retreat, with a narrow income and an increaſing family, his proſpects brightened at once. He ſaw independence and affluence within his reach, and flattered himſelf with the idea of giving a ſtill greater flight to his genius, when no longer depreſſed by thoſe tender anxieties which ſo often fall to the lot of men, whoſe purſuits and habits, while they heighten the endearments of domeſtic life, withdraw them from the paths of intereſt and ambition."

Our author cites extracts from congratulatory letters which demonſtrate that a very ſtrong impreſſion was made on the public mind by the hiſtory of Scotland, on its firſt appearance. It was then regarded

as an attempt towards a ſpecies of compoſition that had been cultivated with very little ſucceſs in this iſland; and accordingly it entitles the author, not merely to the praiſe which would now be due to an hiſtorian of equal eminence, but to a high rank among thoſe original and leading minds that form and guide the taſte of a nation. Of the Hiſtory of Scotland fourteen editions were publiſhed before the death of the writer. Mr. Stewart ſeems to regard Robertſon as friendly to Mary rather than hoſtile, and aſſerts that—"the ſtory of the beautiful and unfortunate Queen, as related by him, excites, on the whole, a deeper intereſt in her fortunes, and a more lively ſympathy with her fate, than have been produced by all the attempts to canoniſe her memory, whether inſpired with the ſympathetic zeal of the Romiſh Church, or the enthuſiaſm of Scottiſh chivalry." Far are we from coinciding with this opinion of the biographer, that either Scottiſh chivalry or popiſh zeal produced the late vindications of Mary. Gilbert Stewart was not exempt from Scottiſh predilections, but it is to be remembered, that the defence of Mary implies the cenſure of a much greater portion of Scots than the accuſations which were alledged againſt their Sovereign. If Mary was innocent the greater part of her ſubjects were traitors and rebels. It could hardly be the partiality of a Scot that would repreſent the chief Scottiſh nobles and the great bulk of the people as deſerving of the ſcaffold or gibbet, by their treatment of their lawful monarch. Gilbert Stewart was unqueſtionably no Roman Catholic bigot; and we believe the real ſource of his defence was a conviction that Queen Mary deſerved ſuch vindication. Whitaker is certainly neither a Scottiſh knight nor a popiſh zealot, and yet he has laboured moſt powerfully and ſucceſsfully in overturning the charges of Mary's enemies. Our biographer himſelf diſplays Scottiſh partiality, when he repreſents Gilbert Stewart as the ableſt opponent of Robertſon; no impartial reader of G. Stewart and Whitaker could ever form ſuch an opinion.

During the time the Hiſtory of Scotland was in the preſs, Dr. Robertſon removed from Gladſmuir to Edinburgh, where he was admitted one of the Miniſters. In 1759 he was appointed Chaplain of Stirling Caſtle; in 1761, one of His Majeſty's Chaplains in Scotland, and, in 1762, Principal of the Univerſity of Edinburgh; two years afterwards the office of King's hiſtoriographer for Scotland, with an annual ſalary of two hundred pounds, was revived in his favour. Some of his friends now wiſhed Dr. R. to turn his thoughts to the Engliſh Church; but with an inflexibility which a Scottiſh Preſbyterian naturally deems meritorious, the Principal adhered to the doctrines which he at firſt imbibed. Mr. Stewart has not been able to learn his preciſe anſwer, but preſumes "his diſapprobation was expreſſed in thoſe decided terms which became *the conſiſtency and dignity of his character.*" We do not perceive how the dignity of his character could have been leſſened by his dereliction of Preſbytery and adoption of the Epiſcopal doctrines and inſtitutions. The ambition of Robertſon himſelf was meanwhile directed to literary exaltation. It appears from

from one of the letters * by which the narrative is illuſtrated and ſupported, that His Majeſty, in the firſt year of his reign, expreſſed a wiſh to ſee a Hiſtory of England by the pen of Robertſon; and even inſtructed Lord Bute to aſſure him of every information and encouragement. From Dr. R.'s anſwer it appears, that before this offer was made, he had commenced a hiſtory of Charles V. and wiſhed to finiſh that undertaking before he engaged in another work; but he manifeſted an inclination to perform ſuch a taſk; and whilſt he was employed on Charles V. ſeems to have conſidered the Hiſtory of England as his next ſubject. But the Hiſtory of Charles employed him much longer than he foreſaw; partly in conſequence of his avocations as Principal of the Univerſity, and of thoſe ariſing from his connections with the Church, in which, at that period, faction ran high. In the execution too of this work, he found that the tranſactions relating to America, which he had originally intended as the ſubject of an epiſode, were of ſuch magnitude as to require a ſeparate narrative; and when at laſt he had brought to a termination the long and various labours in which he was thus involved, his health was too much impaired, and his life too far advanced, to allow him to think of an undertaking ſo vaſt in itſelf, and which Mr. Hume had already executed with ſo ſplendid and merited a reputation. In 1769 the Hiſtory of Charles V. made its appearance. The criticiſm of his biographer, on this monument of induſtry and genius, though conciſe is juſt, maſterly, and appropriate.

"In no part of Dr. Robertſon's works has he diſplayed more remarkably, than in the introductory volume, his patience in reſearch; his penetration and good ſenſe in ſelecting his information; or that comprehenſion of mind, which, without being miſled by ſyſtem, can combine, with diſtinctneſs and taſte, the dry and ſcattered details of ancient monuments. In truth, this diſſertation, under an unaſſuming title, is an introduction to the Hiſtory of Modern Europe, and is invaluable, in this reſpect, to the hiſtorical ſtudent; and it ſuggeſts, in every page, matter of ſpeculation to the politician and philoſopher."

Our author, in this part of his narrative, alſo quotes extracts to prove the approbation and applauſe of cotemporaries, eſpecially Mr. Hume. After an interval of eight years from the publication of Charles V. Dr. Robertſon produced the Hiſtory of America; a work which, by the variety of reſearch and of ſpeculation that it exhibits, enables us to form a ſufficient idea of the manner in which he had employed the intervening period. In undertaking this taſk, the author's original intention was only to complete his account of the great events connected with the reign of Charles V.; but perceiving, as he advanced, that a hiſtory of America, confined ſolely to the operations and concerns of the Spaniards, would not be likely to excite a very general intereſt, he reſolved to include in his plan the tranſac-

* A letter from Lord Cathcart to Dr. Robertſon, dated July 20, 1761.

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tions of all the European nations in the New World. On the History of America our author preſents a more detailed criticiſm than on any of the reſt of Robertſon's works. Having exhibited ſeveral prominent excellencies, the biographer proceeds:

"After all, however, the principal charm of this, as well as of his other hiſtories, ariſes from the graphical effects of his narrative, whereever his ſubject affords him materials for an intereſting picture. What force and beauty of painting in his circumſtantial details of the voyage of Columbus; of the firſt aſpect of the new continent; and of the interviews of the natives with the Spaniſh adventurers! With what animation and fire does he follow the ſteps of Cortes through the varying fortunes of his vaſt and hazardous career; yielding, it muſt be owned, ſomewhat too much to the influence of the paſſions, which his hero felt; but beſtowing, at the ſame time, the warm tribute, of admiration and ſympathy on the virtues and fate of thoſe whom he ſubdued; the arts, the inſtitutions, and the manners of Europe and of America; but, above all, the ſplendid characters of Cortes and of Guatimozin, enable him, in this part of his work, to add to its other attractions, that of the fineſt contraſts which occur in hiſtory."

Theſe qualities of the hiſtorian the biographer derives from the affections as well as the genius of the writer.

"Theſe effects (he ſays) reſulting naturally from a warm imagination, were heightened in Dr. Robertſon by the vigour of an active and aſpiring mind. It was not from the indifference produced by indolence or abſtraction that he withdrew from the buſineſs of life, to philoſophy and letters. He was formed for action no leſs than ſpeculation; and had fortune opened to him a field equal to his talents, he would have preferred, without heſitation (if I do not greatly miſtake his character), the purſuit of the former to thoſe of the latter. His ſtudies were all directed to the great ſcenes of political exertion: and it was only becauſe he wanted an opportunity to ſuſtain a part in them himſelf, that he ſubmitted to be an hiſtorian of the actions of others. In all his writings the influence of the circumſtances which I have now ſuggeſted, may, I think, be traced; but in none of them is it ſo ſtrongly marked as in the Hiſtory of America. There he writes with the intereſt of one who had been himſelf an actor on the ſcene; giving an ideal range to his ambition among the aſtoniſhing events which he deſcribes."

While he beſtows theſe praiſes on Robertſon's Hiſtory of America, his biographer admits conſiderable defects. "Partiality (he ſays) for the charms of eloquence and the originality of ſyſtem diſplayed in the writings of Buffon and de Paw, a partiality natural to the enthuſiaſm of a congenial mind, has unqueſtionably produced a facility in the admiſſion of many of their aſſertions which are now claſſed with the prejudices of former times." But as he candidly obſerves, it ought to be remembered in juſtice to Dr. Robertſon, what important additions have been made ſince the time he wrote, to our knowledge both of America and its aboriginal inhabitants; and that it is not from our preſent ſtock of information, but from what was then current in Europe, that an eſtimate can fairly be formed of the extent and accuracy

of

of his reſearches, but a more ſerious charge againſt the Hiſtory of America is the diſpoſition which the author has ſhewn to palliate or to veil the enormities of the Spaniards in their American conqueſts. To the impreſſion of this accuſation, our author oppoſes thoſe warm and enlightened ſentiments of humanity which in general animate his writings. Theſe volumes did not complete Dr. Robertſon's original deſigns, he announced in the preface, his intention to reſume the ſubject at a future period; ſuſpending, in the mean time, the execution of that part of his plan which related to the Britiſh ſettlements, on account of the ferment which then agitated our North American colonies. After his Hiſtory of America, many of his friends urged him to continue Hume's Hiſtory of England; but their application was unſucceſsful; and from this time he engaged in no large undertaking.——For near thirty years, Dr. Robertſon, was the moſt conſpicuous figure in the Supreme Eccleſiaſtical Court of Scotland, and a ſection is devoted to his hiſtory and character as a political leader. The materials of this part of the work, Mr. Stewart informs us, are derived from Dr. George Hill, a gentleman of great talents and eloquence, and who, for many years, has been regarded as the head of the Church of Scotland. This part of the work is moſt peculiarly intereſting to members of that body; nevertheleſs it has biographical value, in illuſtrating the powers of Dr. Robertſon, exerciſed in active occupations, and the contentious eloquence of a popular aſſembly. It demonſtrates that he, who, from the cloſet, informed, inſtructed, and delighted mankind, was equally fit for adorning the ſenate, or guiding the cabinet. In the year 1780 he retired from the aſſembly, and appeared to have intended to paſs the reſt of his time in domeſtic and ſocial purſuits, and to ſtudy only for amuſement. Reading, with this intent, Major Rennel's Memoir for illuſtrating his Map of Indoſtan, this ſuggeſted to him the idea of examining, more fully than he had done in his introductory Book to his Hiſtory of America, into the knowledge which the ancients had of that country. In carrying on this enquiry, and conſulting with care the author's authority, ſome facts hitherto unobſerved, and many which had not been examined with proper attention, occurred; new views opened; his ideas gradually extended and became more intereſting; till at length he imagined that the reſult of his reſearches might prove amuſing and inſtructive to others. Such was the origin and progreſs of his diſquiſition concerning ancient India, which cloſed the labours of this eminent writer, when he was about ſixty-nine years of age. Notwithſtanding his advanced years this production, his biographer obſerves, exhibits "in every part, a diligence in reſearch, a ſoundneſs of judgment, and a perſpicuity of method, not inferior to thoſe which diſtinguiſh his other performances. From the nature of the ſubject it was impoſſible to render it equally amuſing to ordinary readers, or to beſtow on his language the ſame ſplendour and variety; but the ſtyle poſſeſſes all the characteriſtical beauties of his former compoſitions, as far as they could with propriety be introduced into a diſcourſe, of which the

the general deſign excludes every ſuperfluous and ambitious ornament." Having conducted Dr. Robertſon to the concluſion of his literary efforts, his biographer preſents a luminous view of his general merits as an hiſtorian, and firſt he conſiders the extent and variety of his hiſtorical reſearches.

"In this reſpect (ſays our author) he has certainly not been ſurpaſſed by any writer of the preſent times! nor would it perhaps be eaſy to name another, who has united to ſo luminous an arrangement of his materials, and ſuch maſterly ſkill in adorning them, an equal degree of induſtry and exactneſs in tracing them to their original ſources. In the art of narrative too, which, next to correctneſs in the ſtatement of facts, is the moſt eſſential qualification of an hiſtorian, Dr. Robertſon's ſkill is pre-eminent: perhaps I might venture to ſay, that in this art, his chief and characteriſtical excellence as an hiſtorian conſiſts. I do not at preſent allude merely to the richneſs of colouring with which he occaſionally arreſts the attention; but to the diſtinctneſs, perſpicuity, and fulneſs, with which he uniformly communicates hiſtorical information, carefully avoiding every reference to whatever previous knowledge of the ſubject his reader may accidentally poſſeſs."

Another excellence of the higheſt order is perſpicuity in all Dr. Robertſon's publications. "The continuity which united together the different parts of his ſubject, in conſequence of the addreſs and facility diſplayed in his tranſitions. It is this laſt circumſtance which beſtows on his works that unceaſing intereſt which conſtitutes one of the principal charms in tales of fiction; an intereſt eaſy to ſupport in relating a ſeries of imaginary adventures, but which, in hiſtorical compoſition, evinces, more than any thing elſe, the hand of a maſter." Having confirmed theſe obſervations on the materials and arrangement of the hiſtorian by an accurate and copious particularity of inſtance and illuſtration, our author proceeds to his ſtyle.

"The general ſtrain of his compoſition is flowing, equal, and majeſtic; harmonious beyond that of moſt Engliſh writers, yet ſeldom deviating, in queſt of harmony, into inverſion, redundancy, or affectation. If, in ſome paſſages, it may be thought that the effect might have been heightened by ſomewhat more of variety in the ſtructure and cadence of his periods, it muſt be recollected that this criticiſm involves an encomium on the beauty of his ſtyle; for it is only where the ear is habitually gratified, that the rhythm of compoſition becomes an object of the reader's attention. In comparing his turn of expreſſion with that of the claſſical writers of England, a difference may, I think, be perceived, originating in the provincial ſituation of the country where he received his education and ſpent his life; and, if I am not much miſtaken, the ſame obſervation may be extended, in a greater or leſs degree, to moſt of our contemporaries who have laboured under ſimilar diſadvantages. I do not allude, at preſent, to what are commonly called *Scotticiſms*, for from theſe Dr. Robertſon's works have been allowed, by the moſt competent judges, to be remarkably free; but to an occaſional ſubſtitution of general or of circuitous modes of expreſſion inſtead of the ſimple and ſpecific Engliſh phraſe. It may, perhaps, be queſtioned by ſome whether Dr. Robertſon has not carried to an extreme, his idea of what he has

has himſelf called the *dignity of hiſtory*; but, whatever opinion we form on this point, it cannot be diſputed that his plan of ſeparating the materials of hiſtorical compoſition from thoſe which fall under the provinces of the antiquary, and of the writer of memoirs, was on the whole happily conceived; and that one great charm of his works ariſes from the taſte and judgment with which he has carried it into execution. Nor has he ſuffered this ſcrupulous regard to the unity of hiſtorical ſtyle to exclude that variety which was neceſſary for keeping alive the reader's attention."

The conſtitution of Dr. Robertſon was vigorous; until he had reached his ſeventieth year he enjoyed a good ſtate of health; but, in the end of 1791, he began to decline; and in the following year, was himſelf convinced that he ſhould never recover: but he lingered till the ſummer 1793, and bore the approach of death with fortitude and Chriſtian reſignation. On the 4th of June, the writer viſited his venerable friend, who was convinced this was the laſt time of their meeting; and made it his dying requeſt that Mr. Stewart would write his life. During life he continued to exhibit the moſt exemplary diligence in the diſcharge of his paſtoral duties; as long as his health allowed him, he preached regularly every Sunday. The following character is given of his ſermons by Dr. Erſkine, his learned and excellent colleague, who heard him preach every week for more than twenty years. "His diſcourſes from this place* were ſo plain, that the moſt illiterate might eaſily underſtand them, and yet ſo correct and elegant that they could not incur their cenſure whoſe taſte was more refined. For ſeveral years before his death he ſeldom wrote his ſermons fully, or exactly committed his older ſermons to memory; though had I not learned this from himſelf I ſhould not have ſuſpected it; ſuch was the variety and fitneſs of his illuſtrations, the accuracy of his method, and the propriety of his ſtyle." In his ſocial habits Robertſon was at once agreeable and reſpectable. He was, in a remarkable degree, ſuſceptible of the ludicrous; but on no occaſion did he forget the dignity of his character, or the decorum of his profeſſion; nor did he even loſe ſight of that claſſical taſte which adorned his compoſitions. His turn of expreſſion was correct and pure; ſometimes, perhaps, inclining more than is expected in the careleſsneſs of a ſocial hour, to formal and artificial periods; but it was ſtamped with his own manner no leſs than his premeditated ſtyle: it was always the language of a ſuperior mind, and it embelliſhed every ſubject on which he ſpoke. In the company of ſtrangers, he increaſed his exertions to amuſe and to inform; and the ſplendid variety of his converſation was commonly the chief circumſtance on which they dwelt in enumerating his talents; and yet I muſt acknowledge, for my own part, that much as I always admired his powers when they were thus called forth, I enjoyed his ſociety leſs than when I ſaw him in the

* Their collegiate pulpit, in the Old Grey Friar's Church.

circle

circle of his intimates, or in the bosom of his family." In his domestic duties and relations he was exemplary and happy. His eldest son is an eminent lawyer, his two younger have acquired honour and distinction in the military profession, and his daughters are agreeably settled in life.

The most prominent feature in the intellectual character of Robertson, was good sense. He was not eminent for metaphysical acuteness; nor did he easily enter into speculations involving mathematical or mechanical ideas; but, in those endowments which lay the foundation of successful conduct, and which fit a man to acquire an influence over others, he had no superior. Among those who have, like him, devoted the greater part of life to study, perhaps it would be difficult to find his equal.

Such is the account that is presented to the public from genuine information and personal intimacy, by one of the most eminent philosophers of the present age, concerning one of the most illustrious historians of the last or any age. Often are reviewers fatigued with travelling through works which are dignified by the title of biography, but which are really compilations of book-makers, who neither comprehend the objects of that species of composition, nor even know the subject on which they profess to write. From such collections of unauthenticated assertions, prolix repetitions, and indigested remarks, we have been most agreeably and usefully relieved by Stewart's Life of Robertson; and with delight and instruction have perused this tribute of living to deceased genius.

The account and view of the historian are agreeably diversified by letters from other men of the highest eminence. Of these the most striking and interesting is a letter from Mr. Burke, on the History of America, which our author, with strong expressions of just and consequently the most profound veneration, quotes at full length. We trust Dr. Lawrence has seen the work before us, which contains such a characteristic monument of Edmund Burke. Our author bestows a proper and high regard on other writers of great but subordinate excellence, as what writer is not! In quoting the approbation of inferior writers, Mr. Stewart requests the reader not to consider him as adducing such testimonies to support the fame of Dr. Robertson, but merely shewing the universality of the impression which they made on the literary world.

With a few, and but a few of the partialities of a Scotchman, this is one of the best specimens of biography which has come before us since we commenced our labours.

Rural Philosophy; or, Reflections on Knowledge, Virtue, and Happiness; chiefly in reference to a Life of Retirement in the Country. By Ely Bates, Esq. 8vo. Pp. 356. Longman and Rees. 1803.

THE very respectable author of this excellent work tells us, in his Advertisement, that it was composed in that "period of re-

publican frenzy, when the world in its wild attempts to overthrow two of its greateſt and moſt fundamental bleſſings, religion and government, ſeemed in a kind of conſpiracy againſt itſelf." The author intends this as an apology for a few paſſages not ſo immediately applicable, he ſuppoſes, to the preſent ſtate of things when, as he expreſſes it, "ſo many hopeful ſymptoms appear of a return to ſocial order and Chriſtian piety."

We ſhould be happy to concur in opinion with this moſt benevolent writer; but we feel ourſelves not much encouraged to flatter ourſelves on this proſpect of rational reformation.

In his Preface, he tells us, he was led to undertake this uſeful work, by having read the late Dr. Zimmerman's Treatiſe on Solitude. It will be ſome compenſation for the miſchievous tendency of that book, if it ſhall have induced our author to compoſe a work of ſuch very ſuperior excellence on the ſame ſubject. A work whoſe "foundation ſeems laid ſo firmly in reaſon and revelation, in the knowledge of God, of ourſelves, and of the world, as to be entirely adequate to bear up the ſolid ſuperſtructure of virtue and happineſs."

The author proceeds to ſtate ſome reaſons to juſtify, or at leaſt, as he modeſtly expreſſes it, to excuſe the publication of his diſcourſe.

"That there exiſts at preſent amongſt us a lamentable want of rural philoſophy, or of that wiſdom which teaches a man at once to enjoy and to improve a life of retirement, is, I think, a point too obvious to be conteſted. Whence is it elſe that the country is almoſt deſerted; that the ancient manſions of our nobility and gentry, notwithſtanding all the attractions of rural beauty, and every elegance of accommodation, can no longer retain their owners, who, at the approach of winter, pour into the metropolis, and even in the ſummer months wander to the ſea-coaſt, or to ſome other place of faſhionable reſort. This unſettled humour, in the midſt of ſuch advantages, plainly argues much inward diſorder, and points out the need as well as the excellency of that diſcipline, which can inſpire a pure taſte of nature, furniſh occupation in the peaceful labours of huſbandry, and, what is nobler ſtill, open the ſources of moral and intellectual enjoyment."

It will alſo, he adds, "be of no leſs uſe to thoſe who meditate a retreat after a courſe of years ſpent in public. It will teach them the proper qualifications for ſuch a change, and that many things beſides hounds and horſes, murmuring ſtreams and ſhady groves, ſumptuous houſes and large eſtates, are neceſſary to form a comfortable retirement. Above all, it will direct them to thoſe inward reſources, without which every condition of life is inevitably ſubject to vanity and diſappointment. Thus they will be inſtructed to a cautious procedure, ſo as not to take leave of the world before they are well prepared to meet all the circumſtances of their new ſituation, leſt, after a few years conſumed in vacancy and wearineſs, they ſhould be tempted, like many others, to tread back their ſteps, and again to mingle in the buſineſs or diſſipations which they ſeemed to have entirely relinquiſhed.

"It will be likewiſe of ſervice in the caſe of thoſe, to whom an interchange of buſineſs and retirement is preferable to either of them ſeparately, and who wiſh to combine them both to the greateſt advantage."

Our

Our author next addreſſes himſelf to the different ſorts of readers, into whoſe hands his work may fall. And firſt, to the admirers of claſſical learning: here he ſeems to feel himſelf on dangerous ground; but we think he will be ſupported by high authorities, in what he has ſaid of the "extravagant regard, which is paid to pagan writers." He next adverts to ſuch as exalt the human underſtanding beyond all due meaſure, making philoſophy a rival to religion. He does not intend to depreciate human reaſon, but only to direct it to thoſe aids and aſſiſtances, without which it can never fully diſcover to us the reality and exigency of our moral ſituation. His "appeal," he tells us, "is to reaſon rectified and informed by the light and grace of the Chriſtian diſpenſation." Laſtly, he directs himſelf to thoſe "who, from a ſenſe of what religion has ſuffered by the abuſe of reaſon and philoſophy, conſider them as eſſentially hoſtile to her intereſts;" obſerving, that "reaſon, therefore, in its proper exerciſe, can never be in contradiction to revelation, and ought no more to be ſet at variance with it, than the eye with the teleſcope, through which it deſcries thoſe objects in the heavens that otherwiſe would be inviſible." The philoſophy which our author recommends, and which forms the characteriſtic feature of his work, is that "which, while it humbles, enlarges and elevates the mind, ſhews its imperfections while it increaſes its acquiſitions." The philoſophy againſt which he proteſts is that which is equally adverſe to religion and true ſcience; whereas that which he recommends in the following work is friendly to both; being much more congenial with the philoſophy of Bacon and of Newton, than with the flippancy of Voltaire, or the grave and impious ſophiſtry of Helvetius and Diderot.

We cannot deny ourſelves the ſatisfaction of ſubmitting to our readers the author's admirable definition of the word "virtue," which frequently occurs in his work.

"When taken generally," he ſays, "it is uſed to denote piety towards God, as well as benevolence towards men. In this ſenſe it is found in ſome good writers; and with the ſame extenſive application it may ſtill, as I conceive, be allowed to the Chriſtian moraliſt, notwithſtanding the abuſe it has ſuffered by bad men, who, after they have employed it to expreſs the whole of human duty, have narrowly confined this duty to the offices of ſocial and civil life: an abuſe which goes at once to ſhut all religion out of the world, and in its ultimate tendency to deſtroy even that virtue which is pretended; for virtue, though under its moſt relaxed and contracted form, can never long ſubſiſt when ſeparated from piety."

We admire our author's obſervation on the abuſe of the word *regenerate*, which, he ſays, "has lately found its way into our ordinary diſcourſe; ſo that inſtead of plain reformation we have heard of nothing but *regeneration*; and to *regenerate* the laws, conſtitutions, opinions, and manners of ſociety, has become the magic language, which dwelt upon the lips of every modern *reformado*." So much for the Preface. The work divides itſelf into four parts; and every part is ſubdivided into three ſections.

We ſhould be glad to indulge ourſelves with large and copious extracts from a work, from the attentive peruſal of which we have derived ſuch pleaſure: but we think we ſhall diſcharge our duty to more advantage to the generality of readers, by a warm recommendation of the whole treatiſe, as it ſtands, to ſuch as ſeek for entertainment and improvement at the ſame time.

The ſubjects of the book are of the firſt magnitude and importance, and intereſting above all others to the human mind: ſuch are, the Knowledge of God—of ourſelves—and of the World—the Promotion of Virtue and Happineſs—and the Uſefulneſs of Retirement to advance both; with ſatisfactory anſwers to the objections urged againſt a life of retirement as deſtroying or diminiſhing uſefulneſs: this topic engages our author in the fourth part of his work; and here he ventures to ſhew that there is ſcarcely any public ſtation, which is not full of temptations to ſeduce the mind from the ſtrait path of virtue. He produces ſeveral inſtances of men who act a conſiderable part in ſociety: among theſe he ranks the founders of families, the promoters of charitable and other practical inſtitutions, and laſtly the patrons of learning and genius.

The firſt having raiſed themſelves by genius or induſtry to opulence, and being favourites of fortune, find many tongues loud in their praiſe; but it does not appear, that having advanced their families ſo much above a ſtate of mediocrity, they have promoted either their virtue or their happineſs; wiſdom has in every age ſought a middle condition, as the favourite ſeat of virtuous enjoyment, and the moſt ſecure ſtation for human weakneſs. This by no means precludes, in our author's opinion, an honeſt and induſtrious care in parents to provide for their children; but it forbids them to ſacrifice their beſt hopes of virtuous happineſs to the attainment of riches, and honours, and houſes, and equipage, which, as inſtruments of pride and luxury, tend to the deſtruction of that true enjoyment which can only ſubſiſt on the principles of univerſal moderation.

2. The founders or promoters of charitable or other practical inſtitutions, our author conſiders as placed high in the ſcale of public utility; and as conferring great benefit on ſociety at large.

"Perſons," ſays he, "employed in ſuch ſervices, whether it is to provide relief for the diſtreſſed, to liberate the poor unfortunate debtor, to form vagrant and deſtitute children into uſeful members of the community, to improve the ſtate of our priſons, or in any other way to mitigate the diſtreſſes and ameliorate the condition of human life, undoubtedly deſerve to be placed in the firſt rank of public benefactors. And whenever ſuch men, by the ingratitude with which their labours are received, or by any other diſcouragement, are driven from their ſtation in ſociety, their retreat is to be regretted as a public detriment."

3. The patrons of genius and learning. Here he draws the line of diſtinction between thoſe who "encourage and direct the ſtudies of ingenious youth; who ſearch out, and bring into public view, men

men who are qualified to inſtruct the world, and whoſe ſuperior knowledge lies obſcured by want, or concealed by modeſty; or who procure the publication and aid the ſpread of productions which are ſuited to improve the underſtandings and morals of mankind;" and the vain pretenſions of him, "who, if now and then he makes a pecuniary compliment to a poor author for his dedication, or helps him upon the *ſtage* to divert the audience with ſomething he calls a play; or promotes ſome ſplendid edition of a heathen claſſic, or opens his houſe once a week for literary tattle, is ready, on the ſtrength of ſuch ſervices, to applaud himſelf, and to challenge the applauſe of others, as a very Mecænas."

4. The laſt character in a public ſtation, conſidered by our author, is that of a ſtateſman.

"A man," he ſays, "placed at the head of public affairs, who eſtimates national proſperity by the diffuſion of virtuous happineſs, and, agreeably to this maxim, employs every lawful meaſure to prevent idleneſs, to encourage induſtry, to reſtrain licentiouſneſs, and to protect and cheriſh true liberty, is undoubtedly to be ranked among the greateſt of human benefactors, has a juſt claim to the warmeſt gratitude of his fellow-citizens, and to the general eſteem of mankind. To ſuch a patriot miniſter the pious recluſe will look up as to a tutelary angel, and attend him with emotions of veneration in all his endeavours to promote the virtue and ameliorate the ſtate of his country.

"The ſtateſman who proceeds upon lower principles, and who looks no farther than to the outward ſplendour of affairs, is entitled to no ſuch reverence. Though he may pompouſly harangue in the ſenate, and may be ardent in his ſchemes to advance the wealth, and power, and renown of his country, his ſoul is vulgar, and wants true moral elevation; he wants a juſt ſenſe wherein the real proſperity and glory of a ſtate conſiſts, and of what is neceſſary to ſecure its permanence and ſtability. Every age has experienced, what every age is diſpoſed to forget, and the ſtateſman no leſs than any other individual, that national wealth and power, without the ſtrong corrective of virtue, can only produce a tranſient glory, and are ſure to terminate in national ſhame and ruin."

With reſpect to the utility of a retired life, which occupies the following pages, we muſt tranſcribe the whole to do juſtice to the author's ſentiments on the advantages ariſing from agricultural improvements; the cultivation of a neighbourly diſpoſition; the prevention of litigations by amicable interference, eſpecially when aſſiſted by legal knowledge; a friendly ſympathy with perſons in diſtreſs around him; and particularly when the counſels and aids of Chriſtianity are brought forward to adminiſter real and permanent relief: ſuch occupations are ſurely ſufficient to exempt the retirement of a good man from the charge of inutility. Our author next ſuppoſes a retired man of letters to be occupied in the care of his ſon's education: here experience and obſervation ſerve to convince us, that although ſome of the miſchievous effects of ſending his ſon to a public ſchool for education may be prevented, our author is a little too ſanguine in his expectations of ſo much benefit from a ſingle ſolitary

purſuit of literature, from which all laudable emulation is utterly excluded; and in the courſe of which the youthful mind is too often debaſed by an intercourſe with the inhabitants of the ſtable and the ſervants' hall, whoſe converſation and ideas are little leſs miſchievous than thoſe of his cotemporaries, and of perſons of his own rank and condition at ſchool. He recommends retirement (p. 310,) as favourable to the progreſs of general knowledge and improvement: and he mentions particularly practical mathematics, botany, chemiſtry, and natural hiſtory. This power of mental abſtraction he obſerves is "a principal advantage to be ſought in retirement; and to reflect this advantage back upon ſociety, is to render it the moſt eſſential ſervice."

When our author mentions another office in which a retired man may be uſeful as a miniſter of religion; we think, what he ſays by way of recommending family duties of reading and prayer is highly worthy of attention; but we think alſo that the practice of aſſociating for the purpoſe, however ſafe and commendable in judicious and proper hands, may ſometimes be liable to miſchief and abuſe: that a retired man, if pious, may be uſeful to his fellow-creatures by his private prayers, we cannot deny, without contradicting that conſolatory doctrine, that the effectual fervent prayer of a righteous man availeth much, as well to his own advantage as to that of thoſe around him: and, as our author remarks, "may ſo far avail, in conjunction with the prayers of other good men, as even to prevent or mitigate public judgments, to turn the ſcale of victory, or to protract the date of a declining empire."

This ſentiment we cannot avoid recommending to the ſerious attention of our readers in general, eſpecially at the preſent moment, in contradiction to all that a narrow and vain philoſophy may ſuggeſt to the contrary.

The laſt particular in which our author ſuppoſes a retired man may be uſeful is by his example: theſe bring no leſſon which better deſerves to be ſtudied than that which is holden out to us in a life of unambitious and virtuous retreat. In the chapter on the utility of monaſteries, we do not much wonder to find the mind of our rural philoſopher ſo far inclined towards that mode of ſecluſion, as to be diſpoſed to ſay every thing that can be ſaid in their behalf; while, to do him juſtice, he paints in glowing colours the very great evil and miſchief which have been found to be encouraged within thoſe walls. He is of opinion that if eſtabliſhments were formed "for the education and protection of young women of ſerious diſpoſition, or who are otherwiſe unprovided, where they might enjoy at leaſt a temporary refuge, be inſtructed in the principles of true religion, and in all ſuch uſeful and domeſtic arts as might prepare and qualify thoſe who were inclined to return into the world, for a pious and laudable diſcharge of the duties of common life," "the comfort and welfare of many helpleſs individuals might be promoted, to the great benefit

of

if ſociety at large; and the intereſts of popery, by improving upon its own methods, be conſiderably counteracted."

The author, drawing near to the concluſion of his work, brings us to the concluſion of our remarks, by obſerving, that

"To enjoy both worlds is exclufively the privilege of true virtue.—Every thing elſe is only profitable in part and for a ſeaſon; but virtue, which, in the ſenſe here intended, is never ſeparate from piety, is of univerſal and perpetual uſe. 'It is,' as the Roman orator eloquently ſpeaks, though with leſs propriety, on the ſubject of human learning, 'the nouriſhment of youth, and the ſolace of age; an ornament to proſperity, and a refuge to adverſity; our delight at home, and no impediment abroad; talks with us by night, attends us in our travels, nor forſakes us in our retirements.'* It ſheds a luſtre on all places and on all ſituations, and is in itſelf a ſource of joy pure and conſtant, and which often flows moſt copiouſly when every other is ſpent and exhauſted: or, in the more brief and comprehenſive language of an Apoſtle, *it is profitable to all things, having promiſe of the life which now is, and of that which is to come.*"†

A few Curſory Remarks upon the State of Parties, during the Adminiſtration of the Right Honourable Henry Addington. By a near Obſerver. 8vo. Pp. 82. Hatchard. 1803.

THE author of this tract, adopting the motto, *Prodeſſe quam plâcere*, and promiſing in his dedication to the miniſter not to *flatter* but to be *friendly*, ſeeks to impoſe on the public, by conveying to the mind of his readers the falſe impreſſion, that he writes in the pure ſpirit of independence, and is as free in his cenſures of the premier, where he deſerves cenſure, as profuſe in his commendations, where commendations appear to him to be due. Nothing can be farther from the real ſpirit and temper of the writer, as manifeſted throughout the pamphlet before us, than ſuch independence and ſincerity. It is, in fact, one of the moſt inſidious productions that has lately iſſued from the preſs, and muſt be conſidered as a declaration of war by Mr. Addington and his ſupporters, againſt Mr. Pitt and his friends; for that it is written by ſome one *intimately acquainted* with the ſentiments of the miniſter, and having a knowledge of his *ſecrets*, there is internal evidence ſufficient to convince the moſt ſceptical politician even of the preſent day. Mr. Pitt is roundly accuſed of the baſeſt hypocriſy and falſhood; and the grounds of this foul accuſation are ſuch, that the charge itſelf cannot eaſily be repelled without a full diſcloſure of circumſtances of a private and moſt delicate nature, which the author muſt know the object of his attack could not, and would not, diſcloſe. Such conduct, then, we heſitate not to pronounce, is moſt baſe and diſhonourable, not only in

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"* Cic. pro Archiâ poetâ." "† 1 Tim. iv. 8."

the party himself, whoever he may be, but in all who encourage, support, and approve his labours.

In his dedication, speaking of the late ministers, he remarks "how unprofitable and absurd it is to add insolence to power, and to think it a part of greatness to be hated;" on which we shall briefly observe, that the man who is deterred from the upright discharge of his duty, by the fear of being hated, can never be loved, and ought never to be trusted. Then, contrasting the demerits of the last, with the merits of the present, premier, he says to the latter, "You are happier in your disposition, more *manly* in your friendships, more generous in your sentiments, and to the frankness and probity of your public character, you join the virtues and the manners of elegant and domestic life." We shall now refer our author to the just remark of Sir OLIVER SURFACE, respecting that *amiable* nephew of his, whom every body praised and whom nobody censured. But really it is too disgusting to read, after this copious dose of adulation, so *inartificially* administered, "I cannot be your friend and your flatterer too."—The language of a patriot in the mouth of a parasite!—'Fie on't, oh fie!'

We pass over the melancholy picture here drawn of the state of public affairs, on the accession of Mr. Addington to the office and dignity of prime minister of the Crown, it being a mere echo of the ministerial speeches in parliament, which have been answered and confuted again and again; to come to the main object of the pamphlet, the charge against Mr. PITT and Lord GRENVILLE, in which also the Lords ROSSLYN, SPENCER, and MELVILLE, and Mr. WINDHAM, are implicated. The author scruples not to assert, that Mr. Addington only consented to take the reins of government, on condition of a promise of support from his predecessors. "I must take upon me to aver," (he says) "that his Majesty's most gracious offer of his confidence to Mr. Addington, could not have been, and WAS NOT, definitively accepted, until a *solemn authentic pledge of honour* had been given *by the late ministers*, for their 'CONSTANT, ACTIVE, and ZEALOUS SUPPORT.' I do assert that Mr. PITT and Lord GRENVILLE did sacredly and solemnly enter into this *exact engagement*, and in *this precise form of words*." It will immediately occur to our readers, that an accusation against men of the first character in the kingdom, of having been guilty of an atrocious falsehood, of a deliberate breach of honour, of a systematic violation of a *sacred* and *solemn* engagement, requires rather more to support it, than the simple assertion of an unknown individual, an anonymous writer. For our part, notwithstanding the dictatorial tone here assumed, and the solemnity of the averment, we believe it to be an atrocious and wicked falsehood. And our belief is founded on a knowledge of the characters of the individuals, thus wantonly calumniated, and on a *near*, attentive, and impartial, *observation* of their past conduct, in situations the most critical and trying. It cannot, indeed, for a moment, be credited, that men who stood so pre eminent-

ly, and ſo deſervedly, high in the eſtimation of Europe, who had the moſt refined notions of honour, and who were repreſented by their enemies as carrying their loftineſs and pride to a culpable extreme, ſhould ſo far forget their duty to their country and to themſelves, ſo far loſe ſight, at once, of their principles and their feelings, as to ſtoop to give a promiſe of *unconditional, indiſcriminate* ſupport, ſuch as it is here averred they did promiſe, to any adminiſtration however compoſed; it is a promiſe which no man in his ſenſes would make. Beſides it is notorious, that an eſſential difference of opinion ſubſiſted between Mr. PITT and Lord GRENVILLE, on one of the moſt important of all political ſubjects, *the Peace*; it is therefore utterly incredible that they could have entered into a joint engagement to afford their approbation and ſupport to a meaſure which, it was known at the time, one of them, at leaſt, muſt *condemn*. If, then, *any* promiſe of ſupport were really given by the late miniſters, it muſt, of neceſſity, have been a promiſe of *conditional* ſupport, that is, a promiſe to ſupport their ſucceſſors ſo long as theſe ſhould continue to act upon the ſame principles, and to purſue the ſame end, which had formed the rule, and regulated the conduct, of their own adminiſtration; and our *Near Obſerver* muſt appear to all mankind, to be a groſs deceiver and a conſummate impoſtor. It cannot eſcape notice, too, that whatever promiſe was given muſt have been of a *confidential* nature, and it will be expected of thoſe to whom it was given to juſtify their diſcloſure of it.

In the ſame ſpirit and with the ſame regard to truth, our *Obſerver* repeats the ridiculous aſſertion, the folly and abſurdity of which were ſtrongly expoſed in the Houſe of Commons, that no man could *conſiſtently* diſapprove the treaty of Amiens, who approved the project of Liſle. To *argue* with a man who cannot ſee the immenſe difference between the two (though *we*, be it obſerved, approved neither) would be a woeful waſte of time. On this ground, however, Lord Grenville and Mr. Windham are charged with inconſiſtency, and all the feeble and impotent attacks on them in parliament are here renewed, without the aid of additional eloquence, or of ſuperior talent.

The miniſters, we are told, "had obtained a peace for the country, beyond the hopes of the wiſeſt and the moſt ſanguine of their well-wiſhers;" this, probably, is one of the inſtances in which the author did not intend to *flatter* the premier; for, if the moſt ſanguine of his well-wiſhers did really expect that he would make greater conceſſions, and a worſe peace, than he did make, what an opinion muſt they have formed of his ſpirit, his talents, and his character? *After* ſuch a peace, indeed, *ſo* negotiated, and *ſo* concluded, we agree with the *Obſerver*, that "no policy, no human prudence, no moderation, no forbearance, could avert" the preſent war; that war could only have been averted by a peace, founded on principles radically different from the peace of Amiens, and negotiated with a different ſpirit.

Mr. CANNING, for whom our *near-ſighted* Obſerver, with the *bon-*

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hommie and candour peculiar to his ſect, profeſſes to "entertain a conſiderable degree of reſpect and good-will," (for which, no doubt, the Right Honourable Gentleman will feel ſuperlatively grateful,) comes in for his ſhare of the pert cenſure and flippant abuſe ſo laviſhly beſtowed on his party. The ground of abuſe, however, it muſt be confeſſed, is ſomewhat ſingular; for Mr. C. is gravely aſked, how he, the friend of Mr. Pitt, could preſume to ſatyrize "a cabinet of which Lord Chatham was the preſident?" So, it would ſeem, that Lord Chatham was only allowed to continue in power, in the hope of ſecuring the ſupport, or, at leaſt, of averting the cenſure, of Mr. PITT's perſonal friends! Here again the author is certainly no *flatterer* of Mr. ADDINGTON. With reſpect to Mr. CANNING, it is very well known that he was firſt brought into parliament and into public life by Mr. PITT, to whom he was bound not only by gratitude, but, ſtill more, by friendſhip, and conformity of principle.—When Mr. Pitt reſigned Mr. Canning alſo reſigned; and even when a difference of opinion aroſe between them, on the ſubject of the peace, Mr. C., actuated by the ſame motives which had before influenced his conduct, forbore, during the laſt ſeſſions, to *oppoſe* what he could not *ſupport*. Having, however, formed connections which placed him in a very different ſituation, he came into the new parliament on a different footing. He then felt his independence, and has ſince acted as a man ſo feeling would, and ought to, act. He has delivered his ſentiments on many public topics, with equal eloquence, talent, and energy; and we truſt he will long continue ſo to deliver them, notwithſtanding the ſneers of a wretched paraſite, who, aſſuming the maſk of independence himſelf, does not bluſh to call upon others to ſacrifice both their principles and their feelings, to the moſt ridiculous, fantaſtical, and degraded notions, of *relative* or *collateral* friendſhip!

The limits of a Review will not allow us to follow the author through all the falſe poſitions which he has advanced; or the dangerous conceſſions which he has made; nor yet to notice all the inſtances of fulſome adulation which he has laviſhed on his friends, or of groundleſs cenſure which he has beſtowed on his opponents. To expoſe theſe will probably be the taſk of ſome other political writer. We muſt confine our remarks to one or two points of more immediate importance. The author aſſerts that in the ſpring of this year a negotiation was opened by Lord MELVILLE for the return of Mr. PITT to the miniſtry; but that it failed in conſequence of Mr. PITT's refuſal to return without Lord GRENVILLE and ſome others of his old colleagues. Such manly and honourable conduct from Mr. PITT we ſhould have expected; but our ſurprize at being told, with confidence, that Mr. ADDINGTON refuſed to ſerve with ſuch ſtateſmen, could only be exceeded by that which we experienced at the impudent aſſertion that "nothing could do Mr. Addington more honour" than this attempt to divide Mr. PITT from thoſe friends to whom he was united by the ſtrongeſt ties! But even this impudence is itſelf

exceeded

exceeded by the groſs indecency of the following declaration.—— "There is an obſtacle" (to Lord GRENVILLE's return to the cabinet) "if appearances are not very deceitful, even *higher* than Mr. Addington's reluctance, who is compelled by honour not to admit into the council with him, a man, who has uniformly and undiſtinguiſhingly condemned and oppoſed every meaſure of his adminiſtration, not without perſonal incivility and marked diſreſpect."—The ſhameful indecency of the inſinuation here conveyed, is too ſtriking to render any comment neceſſary; but we would wiſh to aſk this patriotic writer for an explanation of *his* ſenſe of public honour; for we are yet to learn that it is honourable in a miniſter to oppoſe the return of an eminent ſtateſman, ſolely from motives of a *perſonal* nature; or, in other words, to prevent a public good * for the gratification of private feelings? Again we would aſk, what attention did Mr. Addington pay to the perſonal feelings of Mr. Pitt, when he appointed Mr. Tierney treaſurer of the navy?

The author, towards the cloſe of his pamphlet, after another laboured panegyric on the "great ability, great prudence, and great fortitude of the preſent miniſtry," repreſents their predeceſſors, for oppoſing them, as "a faction more profoundly and eſſentially *corrupt* and *perfidious* than there is any mention of" (that is, *grammatically* ſpeaking, *than any faction mentioned*) "in the hiſtory of nations."—He alſo obſerves, in reſpect of Mr. PITT, "that the more direct and open are his hoſtilities, and the leſs reſpect and deference are exhibited for his authority, the leſs diſtraction, embarraſſment, and diſcredit, will be in the power of any party to create or diſſeminate." By a blunder the moſt ridiculous, he talks of "an *inſatiable family!!!*" while he deprecates all cenſure on the miniſters for the ſake of the country, he juſtifies, by the nature of the times, his own conduct, in "branding with more ignominy than is neceſſary the profligacy which he deplores;" and, after throwing down the apple of diſcord, concludes with a pious exhortation to harmony, in council, opinion, and conduct!!! In ſhort, a pamphlet, more clumſy in conſtruction; and more inaccurate in language; more ſtrongly marked by perfidy in its deſign; and by fraud and falſhood in its execution; more replete with unfounded praiſe, and more abundant in groundleſs abuſe; has not yet diſgraced the cauſe of any adminiſtration.

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* Our readers will perceive that we aſſume this fact for the ſake of argument; as the principle is broadly ſtated by the author, Mr. Addington, even though he conſidered the return of Lord Grenville to the cabinet as eſſential to the public good, is bound in honour to oppoſe it, from motives of perſonal feeling. REV.

Sermons, ſelected and abridged, chiefly from minor Authors, adapted generally to the Epiſtle, Goſpel, or firſt Leſſons, or to the ſeveral ſeaſons of the Year. For the uſe of Families. By the Rev. Samuel Clapham, A. M. Vicar of Chriſt Church, Hants; and of Great Ouſeborn, Yorkſhire. 8vo. Pp. 639. 8s. Vernor and Hood.

WHEN we firſt opened this volume, we were, we acknowledge, ſtrongly prepoſſeſſed in its favour. We concluded, that the clergyman employed, or, at leaſt, permitted by the Biſhop of Lincoln, to abridge his Lordſhip's Elements of Chriſtian Theology, and who announced his Abridgement by a perſpicuous and eloquent Introduction, had judgment to ſelect, out of the maſs of Engliſh ſermons, thoſe that were beſt calculated to engage the affections, and edify the minds, of Chriſtians. We were not miſtaken. The tendency of this volume obviouſly is, to attach its readers to the worſhip and communion of the eſtabliſhed church, and, of conſequence, to the conſtitution and government of the country. Had it no higher merit, it would, on this account alone, be entitled to the patronage of the public. The editor, however, has not contented himſelf with merely adapting his ſelection to the ſervice of the day, but has, with nice diſcrimination, choſen ſuch diſcourſes as will be found extremely uſeful in *every family*. They are addreſſed to all ranks of men; to the rich and poor, to the maſter and the ſervant, to the old and young. As compoſitions, they muſt be allowed to have very conſiderable merit; and the thanks of the public are due, and we have no doubt will be liberally given, to Mr. Clapham, for reſcuing from oblivion or obſcurity, ſome of the beſt practical diſcourſes of which the Engliſh language can boaſt. "Every reader," he ſays, "of taſte and piety will, I doubt not, be particularly pleaſed with the ſermons of [Biſhop] Richmond, Riddock, and above all of the incomparable Skelton. Every reader will, I am perſuaded, think him poſſeſſed of unuſual excellence." The ſixth ſermon on the Sacrament, the ſeventh on Meditation, the eleventh on the Redemption, the twenty-ſecond on the Lord's Day, the twenty-third on Forgiveneſs [of Injuries], the forty-third on hearing God's Word, the forty-ſixth on Good-Friday, and the forty-eighth on the Day of Judgment, being the ſecond ſermon for Eaſter-Sunday—all from an Iriſh edition of Skelton, not publiſhed in this country—would juſtify the higheſt encomiums. His diſcourſes, we mean in the two volumes which we have ſeen, are long, deſultory, and tedious. Mr. C. has therefore omitted whatever was likely to weary or relax the attention. Indeed he ſometimes may be thought to injure his authors.—He ſometimes diſappoints the reader by his brevity. But he expreſſes his apprehenſion, that long ſermons, however excellent, when read in a family, induce "ſervants and young people," who cannot be ſuppoſed to enter into the ſpirit, and feel the beauties of compoſition, "to go to ſleep." We admit, whilſt we cannot but lament, the force and application of the argument.

This

This volume exhibits a very judicious mixture of practical and doctrinal discourses. Mr. C., with considerate attention, has provided a sermon on the Lord's Supper, for the Sunday preceding each of the grand festivals of the Church. We would recommend it to the clergy to "go and do likewise"—to preach, previously to the administration of the sacrament, on that shamefully neglected ordinance; that their hearers may be reminded of an indispensable duty to commemorate the death of their Saviour in the way he himself hath appointed, And we farther presume to recommend to "ALL the clergy, from the highest to the lowest throughout the kingdom," [preface] that they read the *whole* exhortation; and not, as some do, to stop after reading a sentence: and indeed, when, according to the directions of the Rubric, "they shall see the people negligent to come to the holy communion," instead of the former, it will be expedient for them to have recourse to the latter exhortation.

"These discourses," Mr. Clapham observes, "may be rendered more extensively useful, should they so far meet the approbation of the clergy as to be esteemed worthy of being read in their churches, in the afternoons, where there is no sermon." More especially, if in such a case they shall think fit to apply the sermons, which the editor has provided as preparatory to the administration of the sacrament, we "may venture to predict that they will observe an immediate and [a] considerable increase of their congregations;" and, we may add, of their communicants also.

Mr. C. (we judge from the selection before us) has as great a dislike to what is improperly termed *evangelical preaching*, as ourselves. Where any of the doctrines of the gospel, such as the fall of man, the atonement, grace, and faith are inculcated, he takes care that his selection shall speak the language of the *Abridgment*,—in other words, of the Liturgy, &c. of the Church of England; that the sentiments contained in the one, shall correspond with, illustrate, and enforce those, which are insisted upon in the other. We would suggest to him the propriety, in a second edition of these sermons, (which will ere long, we expect, be called for, and in his second volume, which, should it be executed like this, we hope soon to see) to make references in the sermons to his Abridgment of the Bishop of Lincoln's Elements of Christian Theology: e. g. In the eighth sermon on the Redemption, as also in the sermons on Christmas-Day, and Good-Friday, he might have referred his readers to the learned prelate's exposition of the second, fifteenth, and eighteenth articles; in the twenty-fourth sermon, by Dean Tucker, on the doctrine of Election, to the Exposition of the seventeenth Article. We suggest this mode of reference to our judicious editor, because we are persuaded that he is solicitous for the welfare of the Church; that he is intent upon extirpating error, superstition, and fanaticism, and to establish in their stead truth, piety, and godliness.

We will conclude our review of this valuable publication, by recommending it as a *family book* to our readers. It contains sixty-three

three diſcourſes, from the firſt Sunday in Advent to Whitſunday inclusive. Whoever would become thoroughly acquainted with the doctrines and ceremonies of the Church of England; whoever anxiouſly engages to inſtruct his family in the precepts, and to enforce an obſervance of the duties, of Chriſtianity, will find in this volume the requiſite information for the direction of his judgment, and every encouragement to ſupport him in the proſecution of ſo laudable an undertaking.

As a ſpecimen of the piety, reaſoning, and eloquence which pervade this ſelection, we ſubjoin an extract from a ſermon of Skelton's on the Sunday after Chriſtmas-day. It is taken from the Iriſh edition, which probably few of our readers have ever ſeen.

"Laſtly, let us conſider, by what means Chriſt came to ſave us from the puniſhment of our ſins. Divine juſtice requires that no ſin ſhall go unpuniſhed. Either therefore we muſt ſuffer for our own ſins;* or another, ſufficient for ſo great a purpoſe, which no mere creature can be, muſt ſuffer for us, muſt ſuffer death; the original wages of ſin; muſt ſuffer it by divine appointment, and yet voluntarily. Now, no one but the Son of God, was ſufficient for ſuch a purpoſe. None elſe had 'power to lay down his own life,' for none elſe had a life of his own. None elſe could offer up a ſacrifice of dignity equal to the guilt of all our ſins. Neither 'the cattle upon a thouſand hills,' nor their immediate poſſeſſors, nor the hoſts of heaven, belong to themſelves, or have any property, ſtrictly ſpeaking, of their own. The divine nature alone is the univerſal proprietor. From this nature therefore alone could a proper offering be made. But the divine nature is purely ſpiritual, and incapable of death or any other ſuffering; our Redeemer therefore and our ſacrifice muſt have been man as well as God, or HE could not have ſuffered, at leaſt, in the offending nature, which appears to have been neceſſary. 'Wherefore when Chriſt cometh into the world, he ſaith' unto the Father, 'the ſacrifice and offering of beaſts thou wouldſt not, but a body haſt thou prepared me. In burnt offerings and ſacrifice for ſin, thou haſt had no pleaſure; then ſaid I, lo, I come to do thy will, O God.' And what was this will? Why, that the Son of God ſhould take on him the form and miſerable nature of man, that he ſhould be 'born of a woman' in a low and indigent condition; that he ſhould be hated, deſpiſed, and 'perſecuted of men,' during the whole courſe of his life; that he ſhould be 'arraigned, accuſed, buffeted, ſcourged, crucified between two thieves.' And was it for this he came, as at the preſent ſeaſon? What matter of wonder, and of love, on the part of mankind! As the higheſt of all beings, his birth is proclaimed by 'a multitude of the heavenly hoſt;' while as the loweſt of men he is born in a ſtable, and cradled in a manger! Heaven and earth belong to him, yet 'he hath not where to lay his head.' The eyes of all things wait upon him for their ſuſtenance, but he himſelf works at a common trade, or depends on the pooreſt of mankind, for his own! He ſilences the winds, he ſmooths the billows, he awes the ſtorms, and — is deſpiſed! He heals the ſick, and — is hated! He gives ſight to the blind, and — is perſecut-

* "More properly, we ourſelves muſt ſuffer for our ſins. Edit."

ed!

ed! He ſpeaks as never man ſpake, and—is called a madman! He raiſes the dead, and—is tortured to death himſelf! Whether ſhall we ſtand more amazed at him, or ourſelves!

"But where is our gratitude and our love, if this amazement does not make way to them both? Nay, whither is baniſhed the common ſenſe of rational creatures, if after hearing, if after firmly believing all this we can be any longer devoted to ſin? From our own nature he ſprings, by our own hands he is ſcourged! By our own hands he dies! and in his laſt agonies mixes his blood and prayers for us! Can man behold his death with indifference and contempt, while every thing in heaven, with infinite admiration, beholds him trampling under foot, and triumphing therein, over death, and hell, and all the powers of darkneſs! Is it poſſible that man, thinking man, can be an unconcerned ſpectator of this tranſaction, undertaken and perfected for the ſalvation of man alone?" Pp. 110, &c.

This volume is handſomely dedicated to the Biſhop of Lincoln.

POLITICS.

A Narrative of the Situation and Treatment of the Engliſh, arreſted by order of the French Government at the commencement of Hoſtilities; with the Tranſactions on the Arrival of the Firſt Conſul at Boulogne, Calais, and Dunkirk, and, afterwards, down to the end of July: containing ſome ſecret anecdotes of Bonaparté's confidential commandant at Calais; and an account of the Author's eſcape from thence in a Trunk. By William Wright, late Engliſh Interpreter to General Brabançon, Commandant at Calais. 8vo. Pp. 38. 1s. Badcock. 1803.

THE arreſt of the Engliſh, reſident in France, at the breaking out of the preſent war, was ſuch a breach of the law of nations, ſuch a violation of all eſtabliſhed uſages, as muſt have excited general ſurprize, could any thing, however atrocious, perpetrated by the murderer of Jaffa, raiſe any other ſentiments in the mind of a human being than thoſe of indignation and diſguſt; and were not every one who knows the character of that aſſaſſin, aware that the very circumſtance of his conduct being ſuch a breach and ſuch a violation, muſt have been an additional motive with him for adopting it. Moſt of the perſons, however, ſo arreſted, were wholly undeſerving of compaſſion; there were others, indeed, differently ſituated, and of theſe the author of the preſent narrative appears to have been one. As he ſpeaks from perſonal obſervation his *facts* are intereſting. He confirms what we have always aſſerted, that a ſpirit of hatred the moſt inveterate, of animoſity the moſt furious, has been excited againſt this country, in all ranks of people in France; who, though averſe from the war, are eager for the invaſion, in the hope and expectation that it will effect our ruin. Previous to the declaration of war, their language was—"We wiſh not for war: what have we gained by the laſt? What have we gained by the ſeas of blood which have been ſpilt; Nothing but that moſt of us have to lament a friend or relative. That war we fought not, it came to us. Now our rulers will not be at peace, nor let others be ſo. All the devils out of the infernal regions were let looſe among the unfortunate

tunate French at the Revolution; and every man, ſo ſoon as he gets into power, proves that he has a devil revelling in his heart, which urges him to ravage and torture his fellow-creatures." "Such is the language," ſays Mr. Wright, "I have repeatedly heard."

There is a feeling deſcription of the horrors to which the perſons confined in France are expoſed at this period, from their anxiety for their friends and relatives in this country. "The lover's hopes are blaſted, and torturing fancy continually paints to his view the dear idol of his tendereſt affections, while anxious doubts and fond alarms diſtract his breaſt: a knowledge of the intended invaſion, preparation for the deſcent, and the horrid threats of worſe than death to the juſtly celebrated beauties of this favoured iſle, add agonizing poignancy to his feelings; under the reflection that he is unable to fly, to defend, or of proving (to prove) his love by dying in defence of the adored object, of his country, and friends."—We can very eaſily conceive what the feelings of a lover muſt be in ſuch a ſituation and with ſuch a proſpect before him. We know, likewiſe, that the dangers here ſpecified are not chimerical. Our fair countrywomen may be aſſured, that their charms are holden up to the military banditti of France as the reward of their ſucceſs againſt the Britiſh empire; and that, in the event of ſuch ſucceſs, they will be ſubjected to worſe inſults, and greater brutality, if ſuch be *poſſible*, than have been inflicted on the females of other countries overrun by the republican hordes. But at the ſame time, they may be aſſured, we truſt, that before any one of them can fall a victim to the ſavage luſt of a French aſſaſſin, this iſland muſt be deluged with the heart's blood of every male inhabitant which it contains. The bare proſpect of ſuch an attempt would anticipate the effect of time, and give maturity to the rage of infancy; the very thought would make the icy current of age itſelf boil with indignation. The brilliant viſion of a departed, and much-lamented, philoſopher, would then be realized, the age of chivalry would be indeed reſtored, and every ſword would literally leap from its ſcabbard, to form an impenetrable barrier round Britiſh beauty. The wretch who could ſurvive a calamity which would reduce the faireſt and the beſt part of the creation, thoſe who by precept and example incite to all that is good, and great and glorious, in human life; who form the charm of ſociety; and the conſolation of the wretched; who calm, by their counſels, the boiſterous paſſions of man; who direct, by their wiſdom, his worſt propenſities to the nobleſt ends; who ſoften, by their mildneſs and ſweetneſs, the rude aſperities of his temper; and who render him, in ſhort, an honour to his nature;—the wretch, we ſay, who could *live* to ſee the women of Britain, to whom this deſcription, almoſt excluſively, applies, degraded, by brutal violation, and plunged in ſhame and anguiſh inexpreſſible, would be a diſgrace to mankind, a ſtanding mark for the finger of ſcorn to point at, an object of univerſal and eternal execration. But, convinced, as we are, that Britons will never ſubject themſelves to ſo foul a reproach, it is nevertheleſs expedient and proper that our fair countrywomen ſhould be provided againſt even the poſſibility of ſuch an occurrence. The very delicacy of the ſex will inſpire them with fortitude to defend their honour, even at the expence of their lives. Indeed it would be an inſult to ſuſpect, on ſuch an occaſion, that courage, that heroic reſolution, which, in ſo many other inſtances, women conſtantly diſplay. Let each woman, then, provide herſelf with a pair of ſmall piſtols, and accuſtom herſelf to load and fire them daily. She will ſoon loſe

ſe that fear which deſtructive weapons of any kind naturally excite in a female boſom; and though fools may ſcoff, and profligates ridicule, ſhe may reſt ſatisfied with the applauſe of her own conſcience, and be aſſured that he *end* will dignify the *means*. We are happy, indeed, in being able to inform our female readers, that this idea has been actually adopted by ſome ladies of the higheſt reſpectability, in different parts of the country, as well unmarried, as wives and mothers, who, with all the ſoftneſs of their ſex, poſſeſs every good and amiable quality of the heart and mind; and who do not think it inconſiſtent either with the delicacy of their nature, or the purity of their character, to provide themſelves with the means of defence, in the poſſible contingency of being deſerted by thoſe whoſe duty it is to protect them, or of ſuch their protectors being overpowered by the moſt inveterate and moſt formidable enemy which they ever had to encounter. Theſe ladies have our beſt thanks; and ſhall ever have our utmoſt ſupport; and we hope very ſoon to ſee their example generally followed.

To return to Mr. Wright and his tract which have extorted theſe reflections from us; he has given a brief but faithful ſketch of the character of the ruffian Mengaud, the commandant of Calais, of whom it is ſufficient to obſerve, that he is an agent worthy of Buonaparté. The fact of the Conſul having torn the epaulet from the ſhoulder of an officer at Boulogne, becauſe the balls from the battery would not reach an Engliſh frigate that was firing at him, is here verified. The author concludes with obſerving, that the French army are moſt anxious for the invaſion of England; and that there is no doubt of the attempt being made. "Of our women," he adds, "both officers and men talk in the moſt laſcivious manner, ſo as to ſhock the ears of Engliſhmen who feel for the honour of thoſe moſt dear to them, and equally diſgraceful to the nation to which they belong. Thus, fanning the envy, the luſt, and the avarice of their men, the officers receive back the breezes, and believing that ſpontaneous which they themſelves created, reckon nothing more certain than the full accompliſhment of their purpoſes and their deſires."

A few Words—Reſiſt or be ruined! 8vo. Pp. 18. 6d. or 5s. per dozen. Baldwins. 1803.

THE words are, indeed, but *few*; but they are much to the purpoſe. The author takes a juſt and comprehenſive view of our preſent ſituation, entertains correct and enlarged notions of policy; points out, with equal energy and truth, the fatal conſequences of making this a mere war of defence; inſiſts on the neceſſity of attacking France, in her vulnerable points, for that ſuch ſhe has there is the high authority of Lord Moira for pronouncing; and maintains, that unleſs the preſent conteſt be terminated by a *peace, materially different* from the laſt, we ſhall have entered into it *in vain*, and all our efforts will be fruitleſs;—with theſe manly ſentiments we heartily concur; as well as with the concluding exhortations to lay aſide all amuſement and frivolity, if neceſſary; though not with the advice, to *forſake our altars for a time*, becauſe on the God of thoſe altars ought we to place our firmeſt reliance for protection and ſupport. There are ſome inaccuracies of language in this tract, which appear to be the effect of haſte.

Strike or Die! Alfred's first Letter to the good People of England. 18mo. Pr. 24. 3d. or 2s. 6d. per dozen. Hatchard. 1803.

WHEN we recollect that, in the gloomy interval between the memorable Peace of Amiens and the renewal of hoſtilities, we were almoſt the only writers who preſumed to impeach the virtue of Buonaparté and the immortality of the peace, and that, for ſuch preſumption, we were reviled as *factious*, and ſtigmatized as *blood-hounds*, by the whole herd of political pandars and paraſites, we cannot but indulge a ſmile at the mighty torrents of abuſe which are now daily, if not hourly, poured forth againſt this ſame man who was, ſo lately, repreſented, as the beneficent founder of "a more mild and equitable government," and as admirably formed to preſerve, and to perpetuate, "the relations of peace and amity!" Alfred ſupports his emphatical admonition to *ſtrike*, by ſome extracts from official documents, explanatory of the enormities committed by Buonaparté and the other tyrants, his aſſociates or predeceſſors, and demonſtrative of his reſolution to complete the ruin of this country, and to maſſacre its inhabitants. The high atchievements of the Corſican Uſurper in Italy, having been briefly detailed, are followed by this obſervation: "Such were the bleſſed effects of the conqueſt of Italy, by that Blackguard, highway-robber, and murderer, Bonaparté, that Generaliſſimo of the Army of England, who *ſneaked away*, like a *coward*, from his army in Egypt, and who promiſed to convert into a democracy of his own making, the high-minded, loyal, and free-born people of Great Britain!" This is all very true, and ought to be told. But, alas! we know, from recent experience, that moral truths, like ſome other virtues, are *mutable*; and it is certainly not impoſſible, that a ſecond treaty of Amiens may waſh this *black-guard* white, convert *this highway-robber* into an honeſt man, and purify this *murderer*, in which caſe, Alfred, inſtead of being praiſed as a patriot, might be puniſhed as a libeller, for the promulgation of theſe ſame truths! The character of Buonaparté, at the end of this little tract, is forcibly and ably drawn.

A Warning Voice! or, the Frightful Examples and awful Experience of other Nations; ſubmitted to the ſerious conſideration of the People of Great Britain and Ireland; with a true but ſhort Hiſtory of Buonaparté. By George Briton. 18mo. Pr. 24. 3d. or 2s. 6d. per dozen. Hatchard. 1803.

ANOTHER tract on the ſame ſubject with that diſcuſſed in the preceding article. The facts are here ſelected with great judgment, and the diſcuſſion conducted with great ability. The biographical ſketch of Buonaparté is taken from Peltier's Ambigu, lately revived, and is truly curious. It ſhews that the Uſurper is deſcended from a race of criminals, whom he excels in nothing but his good fortune and the enormity and multiplicity of his crimes. Some particulars are alſo given reſpecting the tyranny at preſent prevailing in France, where, as in Roberſpierre's time, "the conſcripts are conducted with *chains about their necks* to their various deſtinations in France;" and where, alſo, "a printer at Paris was engaged lately in publiſhing a life of the Conſul, and becauſe he did not give the Conſul information which he was utterly unable to give, *he ordered him inſtantly to* DEATH, without any form of trial whatever." This, we know, has been the frequent practice of this Conſular Tyrant! The author very naturally aſks, if ſuch be his cruelty and injuſtice to Frenchmen, to whom he

he owes every thing, and whom, therefore, he ought to love; if his nature were ſuſceptible of love or even gratitude, what have Engliſhmen to expect from his vengeance, to whom he is only indebted for ſucceſsful oppoſition and ignominious defeat, and whom, therefore, he hates moſt cordially and moſt rancorouſly? The anſwer is plain. In diſſecting his military character he ſtrips from his brow the laurels which he uſurped at *Lodi* and *Marengo*; and plainly ſhews that, at the firſt place, he evinced a total want of "judgment, ſkill, and military knowledge;" and "again at Marengo, he was completely beaten; his retreat was ſounded; and Buonaparté obtained abſolutely nothing by *his* ſword at Marengo but dishonourable defeat and inglorious ignominy: Deſaix arrived, however, after this; gained the battle, and died amidſt laurels. And theſe laurels the inglorious Buonaparté has ſtolen from the tomb of the conqueror Deſaix to entwine about his Conſular chair. This double uſurper of the throne of a monarch and the fame of an hero, has employed the pen, the pencil, and the chiſel, to eternize his victory at Marengo, which belongs to him as much as the property of an honeſt man and gallant man does to a thief."—This pamphlet ought to be circulated as widely as poſſible. Both in ſentiment, and in language, it is excellent.

A Political and Military Rhapſody on the Invaſion and Defence of Great Britain and Ireland, illuſtrated with three engraved Charts, by the late General Lloyd; to which is added a Supplement by the Editor; and in this Edition the Sketch of an original Plan for the Fortification and Defence of London. The Sixth Edition, with Improvements and Corrections. 8vo. Pr. 238. 7s. 6d. Egerton. 1803.

GENERAL Lloyd's well-known rhapſody has been in the hands of moſt men for a number of years; there could, therefore, be no other reaſon for republiſhing it in its preſent, comparatively expenſive, form, than to acquire an opportunity for conveying the ſentiments of the *Editor* to the public, through a channel which it was ſuppoſed, naturally enough, would ſecure them a more *popular* reception, than, from their own intrinſic merit, they could poſſibly be entitled to. The fact is, that the *improvements*, as they are termed, by the editor, contain much miſchievous matter, which no friend to the conſtitution of his country can paſs over without reprobation. They were miſchievous enough, when firſt publiſhed, about five years ago, but, at this criſis, their miſchievous tendency is materially increaſed. This ſage ſpeculator propoſes to aboliſh the preſent ſyſtem of *taxation*, and to have recourſe to *robbery* as a ſubſtitute; for no other term can we poſſibly allot to any propoſition, however modified, for ſeizing the *tithes*, or any other part of the property belonging to the church, and for rendering the clergy penſioners of the ſtate. It might poſſibly be an additional recommendation of this notable plan to its ingenious parent, that its adoption by the reforming patriots of France, was one of the principal means of enſuring ſucceſs to *their* revolutionary plans. Another of his ſagacious ideas on the ſubject of finance is that all places of worſhip ſhould be taxed, and that *play-houſes and cathedrals*, which he places on a level with each other, ſhould pay 50 or 100*l.* a year!!! Oho, jam ſatis eſt!

A Short View of the Causes which led to, and justified, the War with France. 8vo. Pp. 56. 1s. Hatchard. 1803.

WE have here a very able, temperate, and satisfactory discussion of the reasons alledged by both the contending parties in defence of their respective conduct, in the short interval of peace, and immediately preceding the renewal of hostilities. The author's observations on the insolent demand of the First Consul for imposing restrictions on the freedom of our press—a demand, be it observed, first communicated by *us* to the public, with suitable comments—are just, forcible, and truly becoming the subject of a British monarch! The compliments paid to the ministers, for their "activity and firmness of character" in bringing "the discussion to a final and determined issue," and by "at once" striking "the decisive blow" appear, however, somewhat extraordinary, when we recollect the numerous acts of insult and aggression to which they passively submitted, and the extraordinary length to which they suffered the negotiation to be protracted. Not less extraordinary is the eulogy on "the spirit of temperance and forbearance of writing that has uniformly characterized the actions of the present ministry." But whoever defends our present premier must, of course, echo his own praises of the *happy mixture of temperance and firmness* which has ever distinguished the wise measures of himself and his associates, and which said mixture has borne a strong resemblance to the mixture of oil and water, in which the temperate oil always appears uppermost.

Buonaparté; or, the Free-Booter. A Drama, in three Acts. By John Scott Ripon, Esq. 8vo. Pp. 34. 1s. Highley. 1803.

MR. Ripon must be classed by the candid critic among those writers of the present day, not few, alas! in number, who

"very *little mean*,
But *mean* that *little* well."

For our part, however, we do not scruple to say, that we prefer good intentions with indifferent execution, to able execution with bad intentions.

A Letter to a Member of Parliament. 8vo. Pp. 48. 1s. 6d. Debrett. 1803.

THIS letter is the production of a sensible and well-informed man; it was written some months ago on the first appearance of hostilities, and contains, among many unjust and unsounded reflections, some good and salutary advice. He warns his countrymen, that the threats of invasion are not to be despised, and duly appreciates the nature and extent of our enemy's resources and designs. "Never," he adds, "was it more necessary that some man of a powerful mind, possessing at once the confidence of the sovereign, and that of the nation, capable of acting upon the most enlarged views, and of infusing new life and vigour into every department of the public service, should be appointed to controul the political machine, and watch over the destinies of the empire. Let us not, if we can avoid it, oppose the clumsy patchwork of a feeble ministry, to unity of action, sublimity of thought, and comprehension of design." This is the advice of a genuine patriot; nor are his remarks respecting the necessity of an *offensive* warfare less cogent or proper. We perfectly concur with the author in his sentiments respecting the policy and expediency of establishing new kingdoms,

kingdoms, in the colonial poſſeſſions of our enemies or their allies; it was ever our opinion that Spain, the mere tool of France, ſhould be deprived of thoſe South-American territories which only ſerve as a ſource of wealth to the French republic; and that the Brazils ſhould be occupied by Britiſh troops, as a ſecurity, at leaſt, againſt the invaſion of Portugal by the enemy. Hints like theſe are worthy the attention of a true ſtateſman, ſuch as the exigency of the times moſt imperiouſly requires. In reſpect of Ireland we differ toto cœlo from our author, who reviles Lord Clare, condemns Lord Camden's adminiſtration, and reprobates the union. The compliment, however, paid to Lord Cornwallis, for his pacific efforts is utterly inconſiſtent with his abuſe of Lord Camden, ſince the firſt nobleman moſt ſpecifically and pointedly declared at the time, that, but for the vigorous meaſures of the latter, he never ſhould have been able to carry his conciliatory plans into effect. Beſides, he has either forgotten, or choſen to overlook, the circumſtance of the diſcontent created by the temporiſing, and, in many inſtances, the moſt unwiſe and impolitic, conduct of Lord Cornwallis, among the loyal and ſound part of the Iriſh community. The author's ſcheme for arming the country, by a general levy of the inhabitants, limited only to the defence of their reſpective counties, is liable to many objections, which, however, as a different plan has been adopted, it is now unneceſſary to diſcuſs. We cannot, however, ſuffer this opportunity to eſcape us (eſpecially as we ſhall be compelled to poſtpone our *Political Summary* to the next month) of expreſſing our extreme concern at the extraordinary reſolution of his Majeſty's miniſters to check the ſpirit of *volunteering*, which had fortunately become ſo general throughout the country. The diſſatisfaction expreſſed at this proceeding, and by perſons the moſt ſtrongly attached to their ſovereign, and the moſt competent to judge of its tendency, is very great indeed, and, in our eſtimation, equally juſt. We are not friendly to an *indiſcriminate* arming of the people, but, convinced as we are, that our very exiſtence will ſoon depend on our becoming, in a great degree, a *military nation*,' we cannot but fully agree with Mr. PITT, that every poſſible encouragement (conſiſtent with neceſſary precautions as to ſelection and other objects) ſhould be given to volunteers; and we muſt therefore conſider as moſt impolitic and even miſchievous, the refuſal, in *numerous inſtances*, to accept corps of this deſcription. We forbear to particularize the caſes which have come to our knowledge; becauſe ſuch ſpecification would neceſſarily lead us to exceed our limits, but we muſt enter our ſolemn proteſt againſt the principle of a meaſure which appears to us to be pregnant with the moſt pernicious effects.

An Address to the Tunbridge Wells Volunteers, delivered at their Parade, Aug. 8, 1803. *And printed at their request.* By the Rev. Martin Benſon. 8vo. Pp. 10. Sprange, Tunbridge Wells.

THIS manly and animated addreſs, comes from the pen of that truly Chriſtian patriot, the very worthy clergyman of Tunbridge Wells. As it has not been *published*, though printed, not only the MEN OF KENT, but all the loyal men in the kingdom, will, we perſuade ourſelves, thank us, for extending its circulation, by reprinting the whole of it here.

"Gentlemen Volunteers, and Men of Kent,

"You muſt all of you, I am perſuaded, deeply feel the importance of the occaſion, which thus calls you together. Your feelings will however

be gratifying, as they are honourable to your principles. When danger formerly threatened your country from domeſtic traitors, you took up arms in defence of your liberty and moſt excellent conſtitution. Having ſaved your country (for, under Providence, it was by the Volunteers of Great Britain that our country was ſaved) as good and faithful ſubjects, you laid down your arms, and retired to your ſeveral private occupations. But a foreign enemy, who ſickens at the view of happineſs and proſperity in other countries, envies you what you have done; and even now threatens, by dint of raſh adventure and the numbers he can command, to deſtroy your country; and as one of the commanders, actually appointed for the expedition has avowed, 'if he cannot conquer and keep Eng and as a province to France, he will at leaſt, by ſword, fire, and ravage, render it ſo miſerable a country, that no Engliſhman ſhall hereafter wiſh to inhabit it.' Theſe threats, backed by immenſe preparations, call you again to arms. And I am happy to notice that ſo many others teſtify the laudable ſpirit of Engliſhmen by uniting with you in your patriotic engagement. This voluntary aſſumption of an arduous ſervice is highly creditable to all the parties; and impreſſes you, I am ſure, with feelings, which conſtitute no mean part of your reward: final ſucceſs will, I truſt, by favour of a good Providence, afford you the full ſum of it.

"You have heard, Men of Kent, from your venerable and truly patriotic commander, the opinion which is entertained of your proffered ſervices. If Old England is to be ſaved from the gripe of the direſt monſter with which the world was ever curſed, it is to be done only by the hearty, cordial, I will add, religious union of every hand and heart. Hands and hearts are here, I truſt, united. For have we not a common cauſe? On certain points ſome of us poſſibly may differ. In the main, however, we are moſt aſſuredly agreed. Our God we fear, we love, and adore; our king we honour, and will faithfully ſerve; our liberty we cheriſh, and with the laſt drop of our blood we will defend. The enemy ſays we ſhall do neither. Animated by the love of liberty and in the name of our God, we will boldly meet the Philiſtines; and prove to them that hearts thus actuated are not to be appalled, that the loyal will ever be brave. To this effect I pray, I moſt earneſtly entreat you, be ye well and cordially united: let your only contention be, who ſhall beſt ſerve the common cauſe.

"But ſome poſſibly may doubt the exiſtence of the danger;—the probability of an invaſion. It is of importance that this point ſhould be properly explained. Our preparations, our active ſpirit, our determined reſolution may poſſibly induce the enemy to forego the threatened attack; which is the very beſt argument with us for unremitted perſeverance.—Many reaſons, however, might be aſſigned, in proof of the reality of the intention; but none, I think, more convincing than the following.

"Buonaparté, deteſted by his oppreſſed ſubjects, lives and maintains his uſurped power only by the permiſſion of his numerous army: and that army allow him to live, only as he has promiſed them the riches of England to ſatisfy their avarice, the blood of England to gratify their revenge, and the women of England to ſatiate their luſt. If he does not keep his word, his life anſwers for it. So that either way he muſt make the attempt: to maintain his power and prop his fallen popularity by their ſucceſs; or to ſave his own life by the deſtruction of his army at ſea, or their being made to fatten our ſoil by the influence of your bayonets.

"He

"He hates our nation, because we have hitherto beaten him: for whenever he has met with British soldiers, there he has failed: and he is now attempting by numbers, what he has never been able to do by valour. It is only by union and vigorous exertions that we shall thwart him. His soldiers have lately had a whet to their appetites in Hanover; where, because it was the dominion of our beloved sovereign, they have rioted over defenceless women, and men, who had too tamely yielded to their affected moderation; and they are preparing for a better meal here. Let us prepare for them the only meal they deserve: British steel the substance—British spirit the well-flavoured sauce.

"Buonaparté and his slaves have in other parts of the world had some little specimen of English valour: but they have never yet coped with Britons on British ground: he has never yet opposed his forces to Men of Kent—Men of Kent, who never yet were vanquished. When William, improperly termed the Conqueror, availed himself of the distractions of this country, to establish his dominion here, history tells us that the Men of Kent never yielded to his arms. Our old Kentish laws, our Gavel-kind, which we still retain, is the evidence that we never were conquered,—is the earnest that we never will submit to a foreign yoke. Recollect, Men of Kent, you are the descendants of those loyal and brave fellows;—recollect, that as we now talk of them, and bless their memory, so will your sons and daughters hereafter talk of you. And you may be called upon for the first brush; for your coast is threatened. You will acquit yourselves as men, as Men of Kent should do. I would congratulate you on your fate, even if others were to fight over a rampart of your mangled bodies: for better were it to die, as Men of Kent, 'loyal, brave, and free,' than to live for a single moment the dastard slaves of degenerate and atheist France. But, if true to each other, a better fate awaits us. France may be deterred from her bloody purpose by our resolution:—if she persevered, she will be vanquished by our courage in the cause of our God and our King.

"But, neighbours, let it not be said that I, the minister of peace, am going out of my province to urge you to deeds of blood; or that, in a spirit of selfishness, I prompt you to dangers which I am unwilling to share with you. No. Those deeds of blood are not of our seeking. If the ruffian banditti of France invade our free soil, we have no choice: we must defend ourselves or perish. The brave seek not blood; but will shed the last drop of their own in the cause of their country. And, I pray you, consider me not in the light of one, who urging you to deeds of valour, mean myself, on the approach of danger, to retire in safety by favour of your arms. I have no such intention believe me. My professional engagements forbid me now to take upon me the character and occupations of a soldier: but my profession authorizes me to exhort you to be true to your King, your Country, and your God. When the land is once defiled by the touch of French footsteps that disability will cease. Then it may be my duty to join you: then it will be my glory to fall with you, if fall we must; or to share the honour, happiness, and well-earned security, which, I trust, is in reserve for us. And I urge it, as my concluding request to you,—to your commander,—however numerous your enrolment, (and I hope it will comprise all, who have the ability to march,) however numerous I say your enrolment, I urge it as my most earnest request, that you will reserve a single musket, and, that (if no employ is allotted me

wh rein I can be more uſeful to my country) you will allow me to bear it in your ranks."

Publicola's Addresses, to the People of England; to the Soldiers; and to the Sailors; to which is added his Postscript, to the People of England. 18mo. Pp. 22. 3d. or 2s. 6d. per doz. for diſtribution. Ginger. 1803.

MR. Ginger ſtands among the foremoſt of thoſe patriotic bookſellers whoſe ſhops have been lately converted into storehouſes of loyalty; and whoſe efforts in the diſſemination of ſound principles, at this critical period of our fate, entitle them to the grateful thanks of their countrymen. To theſe ſpirited and uſeful addreſſes is added a poſtſcript of the ſame deſcription, written in conſequence of a miſtaken notion being circulated, (and probably by evil-deſigning perſons) that our preparations would alarm Buonaparté, and deter him from the deſperate attempt of an invaſion.—This idea is here very ably and ſucceſsfully combated.

An Addreſs to the Mechanics, Artificers, Manufacturers, and Labourers of England, on the Subject of the threatened Invaſion. Third Edition. 18mo. 1 P. 26. 1s. 6d. per doz. Ginger. 1803.

THIS is a judicious appeal to a deſcription of men, whom, we know, very great pains have been taken, (and, we fear, not wholly without effect) to ſeduce from their duty to their king and country, and to perſuade that their ſituation would not be rendered worſe, but even improved, by the conqueſt of the kingdom by the French. It is highly proper, therefore, that they ſhould be taught, that the very reverſe of this has been invariably the caſe, wherever the French have obtained poſſeſſion of a country, either by arms or intrigue. And for the purpoſe of ſo teaching them, we truſt, this little tract will be very widely circulated.

The Britiſh Patriot's Catechiſm. From the Britiſh Neptune, Sunday, Aug. 14, 1803. 18mo. Pp. 24. 2d. or 1s. 6d. per dozen. Ginger.

The Britiſh Patriot's Moral and Political Creed. From the Britiſh Neptune, Sunday, Aug 21. 18mo. Pp. 12. 2d. or 1s. 6d. per doz. Ginger.

THESE two little publications, which are taken from one of the moſt uſeful and beſt conducted weekly prints in the kingdom, are not leſs calculated to produce a beneficial effect on the minds of the lower claſſes of people, than thoſe noticed in the preceding articles. They are both written with ſpirit and with judgment, and are highly creditable to the author's talents and principles.

Home Truths: Being a Collection of undeniable Facts, ſelected from the moſt unqueſtionable Authorities; or Hints to the reſpectable Auditors (if any ſuch are ſtill to be found) of the worthy Diſciple of Horne Tooke: or, in other words, to the baſe or ignorant wretches who ſtill dare to talk of Reform, *by which nothing more is meant than a* Bloody Revolution. 18mo. Pp. 24. 2d. Ginger.

THESE facts are chiefly ſelected from Denon's Travels, the memorable Intercepted Correſpondence, and the Britiſh Gazette. The man, who af-

ter

ter reading them, can wiſh for a reform on French principles, or to become a citizen of the French republic muſt have a head and a heart very differently conſtructed from thoſe which are given to the generality of *human* beings.

POETRY.

The Shield of the United Kingdom of Great Britain and Ireland. A Poem. By P. W. Dwyer. 4to. Pp. 24. 2s. 6d. Ginger. 1803.

IF patriotiſm and poetry were ſynonimous terms. if *good intentions* could be received as a ſubſtitute for *good reaſons* or *good rhymes*, if *panegyrics* could ſupply the defect of *verſe*, and *ſound* could be admitted in lieu of *ſenſe*, then, and then *alone*, would Mr. P. W. Dwyer be right in giving to this ſingular abortion of his muſe the deſignation of *a Poem*. His opening invocation to this ſame muſe, with the introduction of Britannia, may ſerve as a fair ſpecimen of the whole performance.

> " Ariſe, my muſe, and touch the *tuneful* lyre,
> With ſtrains entrancing every ſenſe inſpire,
> My ſoul enrapture, as expands the theme,
> To *glow* with the ſubject the verſe ſhould ſeem."

There are evidently two errata in this firſt ſtanza which ſhould be immediately corrected thus; line 1, for tune*ful* read tune*leſs*; and, line 4, for *glow* read *limp*. With this trifling alteration the good natured muſe will be found to have completely obeyed the ſummons of her tuneful maſter, who now introduces Britannia, and converts the *Graces* into *water-ſpaniels*.

> " Britannia ſporting on the waving main,
> Along the ſurface floats her robe's grand train,
> The Graces wait upon her perſon fine,
> And ſea-nymphs follow in a ſtate divine."

Thus arrayed, and thus attended, our fair guardian meets the eyes of Neptune, who is ſitting on a cloud, and the amorous god, ſwearing that ſhe is a finer woman than Venus, orders his car, that he may go and calm the ſea, which it now ſeems had been ſtormy.

> " The tempeſts rude on her ſhall ſeem to blow,
> To their dark dens, the howling tribe muſt go."

Accordingly down goes Neptune, while his ſteeds, in order to quell the rage of the foaming billows, " on ocean breathe ambroſial *wind*," which ſeems to be a new way of producing a calm.

> " To the roaring ſeas. their ſovereign *preſents*
> The trident dreadful to their foaming *breaſts*."

Neptune now courts Britannia, in due form, while

> " Reſponſive rays from her bright orbs diffuſe
> Around his heart, the pleaſing pangs of love
> That long detain'd him from the realms above."

Mars

Mars obſerving this courtſhip, and being the moſt *compaſſionate* of all the gods,

> " High Jove invokes to grant the pair divine
> An offspring worthy o'er the world to ſhine.

The father of the gods being in a good humour grants the request of Mars, and Hymen is forthwith ſent to unite "the exalted lovers." Then, in due courſe,

> " The charming bride, in bloom, excels the roſe,
> Two globes entrancing her ſweet boſom ſhows,
> His head between them Neptune ſoftly preſs'd,
> In bliſs celeſtial both then ſunk to reſt."

From an union ſo auſpiciouſly begun, and ſo *bliſsfully* completed,

> " The hero ſprung whom gods to war have train'd,
> On him in battle, Mars and Neptune ſmile,
> And chear him darling Nelſon of the Nile."

Our readers will not expect us to accompany this darling to Egypt and Copenhagen, under the guidance of ſuch a conductor; nor yet to follow the bard through the *harmonious* panegyrics which he beſtows, ſucceſſively, on Lord St. Vincent, Generals Abercromby and Hutchinſon, Mr. Addington, Mr. Pitt, Lord Hawkeſbury, and Mr. *Fox*. They muſt excuſe us, if we leave them to take this journey by themſelves. The *Poem* is enriched with notes, explaining, with due preciſion, the names and titles of the perſons panegyrized!

Patriotic Effuſions, reſulting from recent Events and from the circumſtances of the Times. 4to. Pp. 16. 1s. Saliſbury printed; Cadell and Davies, London. 1803.

THESE patriotic effuſions conſiſt of the "Victory of the Nile, written in 1798."—"Ambition, addreſſed to the Great Nation!!!"—"The Metamorphoſis, a Parody from Æſop's Fables."—"Another from Æſop's Fables," and ſome lines, from the French, on Buonaparté, and on the Engliſh emigrants. The ſpirit of them is good, and the execution tolerable.

Ode to the Country Gentlemen of England, reprinted from the Works of Akenſide, and accompanied with a Preface and Notes. 8vo. Pp. 18. 6d. Hatchard. 1803.

THIS Ode is certainly as applicable to theſe times, as to the period (1758) for which it was written, and the editor has rendered a very acceptable ſervice to his country, by reprinting it in its preſent form, and with the very ſenſible and pertinent obſervations which are contained in the Preface. Having briefly traced the circumſtances in which we are now placed, he juſtly remarks, "An invitation to the COUNTRY GENTLEMEN to arm themſelves, and to direct the efforts of an armed people, is, if it ever was, highly ſeaſonable. To remember the old ſpirit of our native warfare, iſſuing from the plough, and returning to it again after the defeat of the enemy; to ſcorn that ſloth and luxury, which would ſink the Lord of the country in the man of the town; not blindly to truſt either in commercial wealth, which will but embolden an invader; or, in the winds

and

and waves, which may baffle the moſt ſkilful, and betray the moſt intrepid, navy; to call to mind the rural commanders of Greece and Rome; to *preſerve our peaſantry in that ſpirit of attachment and frank obedience to their ſuperiors, which is their ancient characteriſtic*; not to give admiſſion to diſcontent among them through the habitual abſence of their Lords; but to arm, to "train the valiant youth" of the country, and "watch and ſtand its ſhore" againſt the approach of the foe! These are the ſolid and juſt ſentiments of the following Ode: and is there a COUNTRY GENTLEMAN of the preſent day, who will diſlike the call of ſentiments like theſe, or will think them inapplicable to the circumſtances of the country?' Certainly *not*, we venture to anſwer, in the name of the great body of Country Gentlemen throughout this favoured land. But the exhortation, reſpecting the peaſantry, which we have marked in *italics*, we are moſt anxious to recommend, in a particular manner, to the ſerious attention of the Country Gentlemen; becauſe we know, that a ſpirit of diſaffection, ariſing from the conſtant, though almoſt imperceptible progreſs of revolutionary principles in their minds, has been ſpread among the peaſants in many parts of the country; and that infinite pains are, at this moment, taken, to ſeduce them from their duty, by diſtributing inſidious publications among them, the object of which is to counteract the effect of the patriotic hand-bills which have been ſo widely circulated, and to teach them the monſtrous falſhood, that the aſſaſſin of Jaffa is not the man which he is repreſented to be, but is juſt in all his dealings, and particularly humane to the people whom he has conquered. Publications of this nature have been diſtributed among the labourers in the counties adjacent to London, eſpecially in KENT; and it is againſt the falſe impreſſions which theſe are calculated to produce, that Country Gentlemen ſhould be particularly on their guard. We ſuſpect they are chiefly circulated by foreign pedlars, who, to the diſgrace of our police, are ſuffered to wander about the country unmoleſted, poiſoning, with obſcenity, the minds of our youth of both ſexes, and with ſedition, thoſe of adults of the lower claſſes. Surely all ſuch men as theſe ſhould be ſent out of the country under the Alien Act; which, indeed, in our opinion, ought to be extended generally to all foreigners, without exception, who cannot find two reſpectable houſekeepers to be reſponſible for their conduct. In theſe critical times, with the advantage of ſuch experience as no nation ever before poſſeſſed, before our eyes, the neglect of any precaution, tending to ſelf preſervation, is a criminal act of ſui ide.

It is impoſſible to read the fourth ſtanza of this excellent Ode, in which the evils of wealth, where it tends to check public ſpirit, and to ſtifle patriotic feelings, are ably depicted, without adverting to other evils which *wealth*, unhappily, is allowed, in the preſent degenerate age, to produce. One of the worſt, and moſt flagrant, of theſe evils, is the cover which it ſupplies to infamy, the veil which it gives to vice, the varniſh which it affords to crime. It is impoſſible to ſee, without a blended ſentiment of indignation and diſguſt, the wealthy villain, braving the man of worth, in ſocieties not merely reſpectable, but *honourable*; to behold him received, with friendſhip and cordiality, not only by perſons of reputation, but by miniſters of religion, the ſpecial guardians of religious and moral principles, and by men who ought to be more particularly the protectors of domeſtic and ſocial honour, becauſe their *honour* is holden ſo high in the eſtimation of the law as to be deemed equivalent to the *oath* of any other individual. Such conduct, which can only be founded on ſome narrow, ſelfiſh,

selfish, and prepostrous notion of *worldly wisdom*, has an immediate tendency to break down the sacred barrier, which has hitherto separated vice from virtue, and infamy from honour; that barrier which our wiser and better ancestors respected and preserved, as the guard of all great and generous feelings, as the very palladium of social life; and the removal of which will, infallibly, let in upon us a torrent infinitely more destructive, than all the calamities of war, or the desolation of famine. These reflections, the justice of which we dare the whole world to confute, have been extorted from us by some examples within our own immediate knowledge. One, in particular, we advert to, of a man of wealth, *so* courted, and *so* received, who has been guilty, not only of all that is mean, base, and dishonourable, but of acts for which the gibbet itself would have been almost an inadequate punishment, a man of low extraction, but of a mind and soul still lower, who has, by the most unwarrantable and dishonest practices, and by the most rigid and selfish parsimony, amassed and preserved an enormous fortune, which is solely devoted to the detestable purposes of gratifying malice, hatred, and revenge; or promoting tyranny and oppression; and never, no never, in one solitary instance, for the production of good; who, though married to a virtuous and amiable woman, had a family by a mistress to whom he allowed a miserable pittance, when alive, scarcely sufficient for the bare subsistence of herself and children, and whom he suffered, when dead, to be buried *by the parish*; a man who was never known to tell truth but from interest; who has reversed the whole order of peace and good neighbourhood; whose long life has exhibited a constant violation of every precept of the decalogue, but *one*, (a single exception admitted rather from fear than from principle); and who, with one foot in the grave, and the prospect of eternity immediately before him, still perseveres, as far as the infirmities of age will permit, in the same flagitious practices, thinking more of his *influence* and his *power*, than of *remorse* and *repentance*, and much more intent on his *gold*, than his *God!* Such a flood of indignation bursts upon us, on contemplating this miserable object, and the fatal consequences of the reception which he experiences upon society itself, that, unless this admonition shall produce its desired effect on all those for whose benefit it is intended, we shall take some early opportunity for filling up the faint outline which we have here traced, by descending to a specification of facts, and by submitting to the disgustful task of completing a biographical sketch, of a cast more demoniacal than human.

Our readers will pardon us for this apparent digression, which arose naturally out of the subject, and immediately resulted from the train of thoughts which Akenside's Ode naturally suggested to our minds.

MISCELLANIES.

A Narrative of the Loss of his Majesty's Packet, the Lady Hobart, on an Island of Ice in the Atlantic Ocean, 28th of June, 1803; *with a particular Account of the providential Escape of the Crew in two open Boats.* By William Dorset Fellowes, Esq. Commander. Dedicated, by permission, to the Right Hon. the Postmasters General. 8vo. Pp. 46. 1s. 6d. Stockdale. 1803.

IT is not possible to read this plain, simple, and affecting narrative, without shuddering at the sufferings which it relates, and without admiring the

the ſpirit and reſignation with which they were borne. We perfectly agree with the noble perſonages to whom it is dedicated, that "it cannot fail to impreſs on the minds of all who may read it, the benefit of religion, and the conſolation of prayer under the preſſure of calamity; and alſo an awful ſenſe of the interpoſition and mercies of Providence, in a caſe of extreme peril and diſtreſs. To ſeamen it will more eſpecially ſhew that diſcipline, order, generoſity of mind, good temper, mutual benevolence, and patient exertion, are, under the favour of heaven, the beſt ſafeguards in all their difficulties."

The veſſel ſtruck upon the iſland of ice about one in the morning; ſhe filled with water ſoon after, and it was not without difficulty that the cutter and jolly boat could be hoiſted out, and the paſſengers and crew ſafely placed in them, before ſhe went down. The cutter, which was twenty feet long, ſix feet four inches broad, and two feet ſix inches deep, contained Captain Fellowes, Capt. R. Thomas, of the Navy, a French Captain a priſoner, three ladies, Mrs. Fellowes, Mrs. Scott, and Miſs Cotenham, with twelve other perſons: the jolly boat, which was ſmaller, had on board, Col. Cooke of the Guards, Mr. Bargus, maſter, and nine other perſons. To ſupport theſe they had only ſaved forty or fifty pounds of biſcuit, five gallons and a ſmall jug of water, a little ſpruce beer, five gallons of rum, and a few bottles of port wine; and they had 350 miles to go, before they could reach the neareſt point of land, at St. John's, in Newfoundland. The precautions adopted, the regularity obſerved, the patience, fortitude, and piety diſplayed during this diſmal paſſage of *ſeven days*, marked by the moſt trying and afflictive circumſtances, reflect the higheſt honour on every individual of the party. The ladies, the *peculiar* horror of whoſe ſituation may be more eaſily conceived than expreſſed, conducted themſelves, as ladies in circumſtances of extraordinary danger and difficulty generally do conduct themſelves, in a manner highly honourable to the ſex. "The ladies, particularly, 'ſays Capt. Fellowes), with a heroiſm that no words can deſcribe, afforded to us the beſt examples of patience and fortitude." They were rewarded for their virtues by the ſucceſs of their efforts. In the morning of the ſeventh day land was diſcovered, and in the afternoon the whole party, (with the exception of the French captain, who, in a fit of delirium, had plunged into the ſea) landed alive, though, of courſe, exhauſted and ill, in Conception Bay, fourteen leagues from the harbour of St. John. They afterwards ſailed to St. John's, and from thence, the Captain, his Lady, Colonel Cooke, Capt. Thomas, Mr. Bargus, and a ſervant, took their paſſage for Oporto, but meeting with an American veſſel at ſea, they were taken on board, and ſafely landed in England, on the 3d of this month. Auguſt. We are happy to learn, from the minutes of the Poſt-maſters General, that the Captain, whoſe conduct throughout the whole of the buſineſs was exemplary, has already been promoted; and, from private information, that his lady is rapidly recovering from the dreadful effects of the fatigue and hardſhips which ſhe ſuſtained.

An Addreſs to Lord Grenville in behalf of the inferior Beneficed Clergy. 8vo. Pp. 32. 1s. Chapple. 1803.

SOME of the grievances, and ſerious grievances they are, under which the inferior clergy labour, are here ſtated with great force and perſpicuity of argument, and with great temper and moderation of language. The lawful

ful dues withholden by opulent upſtarts, particularly by farmers, and the inability of the clergy, from the ſmallneſs of their incomes, to have recourſe to law, for enforcing the payment of them, long ſince ſuggeſted to our mind the expediency and propriety of opening a ſubſcription, for the ſole purpoſe of defraying the expences of ſuch ſuits; and we ſhall ever be ready to contribute our mite towards the accompliſhment of an object at once ſo juſt and ſo deſirable. All that is ſought for by the preſent addreſs, directed, with peculiar propriety, to a nobleman, who, while he was Miniſter, had prepared a bill for meliorating the condition of the inferior clergy, is to have ſuch ſuits inſtituted, and ſuch expence defrayed by order of Parliament. We do not exactly ſee in what way Parliament could effectually interfere for this ſpecific object; but that the evil ought to be removed, by ſome means or other, is moſt certain. The reflections on the importance of the clergy to the preſervation of ſound religious, moral, and political principles; and on the abſolute neceſſity of enabling them to maintain a reſpectable appearance in the eyes of their pariſhioners, are moſt juſt and excellent; and the whole tract is written with conſiderable ability.

Letter to the Right Honourable Lord Pelham on the State of Mendicity in the Metropolis. By Matthew Martin, Eſq. 8vo. Pr. 34. 1s. 6d. Hatchard. 1803.

MR. Martin was entruſted by Government with a comparatively ſmall ſum of money for proſecuting his benevolent and active enquiries into a very important ſubject, the ſtate of mendicity in the overgrown metropolis of the Britiſh empire; and he here ſtates the reſult of his inveſtigation, and ſuggeſts the means, not for remedying the evil, but rather for perſeveing in the enquiry with greater effect, and with a view to the ultimate removal of the grievance, which, in whatever point of view it is conſidered, is one of a moſt ſerious and alarming nature. Temptations were holden out to beggars to apply at the office eſtabliſhed by Mr. Martin, where they were relieved on condition of relating the hiſtory of their lives; and in the courſe of ſeven months, 2000 perſons applied, which Mr. M. conceives to be not more than one-third of the whole body of mendicants in the metropolis, which therefore he makes amount to 6000, being double the number at which they had been computed by Mr. Colquhoun. One of the cauſes of increaſing the number of parochial beggars is ſtated to be "the practice generally prevailing in the metropolis, of refuſing relief to paupers out of the workhouſe." This practice is certainly not *general*; where it does prevail, the magiſtrates are to blame, as they have, by a late ſtatute, power to compel overſeers to relieve paupers at their own houſes. The general cauſes are correctly ſtated; and among theſe, unqueſtionably, the two prominent cauſes, are, the vaſt conſumption of ſpirituous liquors, and the profligacy and vice, imputable partly to that conſumption and partly to the total neglect of attendance at church, and the inevitable conſequences of ſuch neglect.

By way of producing a *remedy*, Mr. M. propoſes that a board ſhall be inſtituted, to conſiſt of a preſident, and four other commiſſioners, for purſuing the enquiry, and directing ſuitable relief; and that the metropolis ſhall be divided into five diſtricts; that the commiſſioners ſhall be empowered to order pariſhes to relieve alien paupers reſident therein, to be refunded by the pariſhes to which ſuch paupers belong; and that the expence ſhall be

be defrayed by a contribution from the different parishes of the metropolis, in a fixed proportion to the average amount of their expence for *casual poor*. We see no reasons whatever for vesting this last power in commissioners, when it may, if proper, be as easily vested in magistrates, without any additional establishment or expence; though we certainly think it desirable that the enquiry should be pursued in some efficient manner; and that great praise is due to Mr. Martin for the progress which he has actually made. It is a subject, certainly replete with difficulties, but with difficulties not insurmountable, and which, therefore, ought to be surmounted.

MISCELLANEOUS.

EPIGRAMMA IN GALLOS.

APPROPERATE cito, Galli, littusque tenere
Navibus atque viris haud trepidate tuis.
Vos tamen hoc moneo: Minimè sperate reverti.
Nec sunt infirmi, neque vigore carent
Bellaces Angli, nunquam non Marte feroces
Assueti valido bella ciere manu.
Virtutis nostræ pavidos vos experientia fecit;
Anglus enim semper victor ab hoste venit.
* Edwardi juvenis venient oblivia vobis?
Qui patris clari dulce levamen erat,
Et patriæ tutela ruit pugnamque lacessit
Loricâ nigrâ cinctus, et ære gravi.
† Churchilli celebris capient oblivia mentes?
Qui rediit lauro tempora cincta gerens.
Approperans igitur veniat sævus *Bonaparte*
Agmen et hunc solitum per fera bella sequi.
O utinam campis nostris pars maxima cedat!
Atque precor Divos ne *bona pars* redeat.

BRITANNUS.

ON A COBBLER,

Who first became a Letter-man, and then a Methodist Preacher.

Ne sutor ultra crepidam.

A Cobbler poor, who, bad as Jew hates pork,
Abominated ev'ry thing like work,
Deem'd stirrup, awl, and Last ignoble fetters,
And therefore kick'd 'em off—to carry letters.
At this he plied awhile; yet not content
With what maintain'd him and well paid his rent,
Beyond his last went farther still—"inspir'd,"
He ween'd; but with conceit and folly fir'd:

* The Black Prince. † Duke of Marlborough.

A leisure

A leiſure hour, between his letter-ſtrolls,
He daily paſs'd, in *cobbling ſinners' ſouls.*
One day, i' th' market-place haranguing loud
In ſcraps of ſcripture, to a gaping crowd,—
Quoth one, "What ſhame it is, that ſuch weak creatures
Shou'd ſo diſtort Religion's lovely features!
Down from the *pilpit* pull the prating fool,
And change his Jack-ſteps for a ducking-ſtool."
—"Nay," ſaid a ſecond, "take the preaching elf
To Bedlam; and to madmen like himſelf
Let him hold forth."—Another witty lad
Said, "Sure the poor man's caſe is not ſo bad:
For, did you ever know a *fool* go mad?"
—"Well,—if a fool he be; then I declare
None but rank fools will his vile jargon bear.
To teach him wiſdom, take him 'fore his betters"—
"Hold," ſaid the wag, "he is a MAN OF LETTERS."

On ſeeing new Hiſtories of METHODISM *coming out every Year.*

SELF-complacence and ſelf-praiſe
Swell the authors of our days:
Chatt'ring magpies and jackdaws
Strut, and hop to pick up ſtraws:
Lures in every ſtreet are ſet,
Fiſh are caught in ev'ry net:
Ev'ry window, ev'ry nook
Holds forth ſome hiſtoric book:
Oh! what gulphs of letter'd lore!
Ope your mouths and gape *at more:**
Travel on for many *miles,*
Through the mud and over ſtiles:
Swallow all, but never taſte,
Whether fiſh, or fowl, or beaſt:
Engliſh ſprats, and Iriſh trouts†
Fill us with hiſtoric doubts:
Gizzard-ſtomachs may digeſt
What has neither wit nor zeſt:
Fools may take and eat the pill,
And their heads with matter fill;
Which may ſtupify the brain,
Cauſing much hiſtoric pain;
Raiſing ſtill another doubt,
'Till a mouſe at length ſteps out!

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* The name of one hiſtorian is *Atmore*, an Engliſhman: the name of another is *Myles*, an Iriſhman.

† A ſpecies of trout, with a gizzard-ſtomach, is ſaid to be found in ſome lakes in the weſt of Ireland: but ſome Engliſhmen doubt the fact. See Purſuits of Literature, Dial. 1ſt.

A FEW

A FEW MORE FACTS AND OBSERVATIONS,

ADDRESSED TO THE PEOPLE OF GREAT BRITAIN.

By A BRITISH TRAVELLER.

FELLOW-COUNTRYMEN AND FRIENDS,

SO many perſons have of late, with the moſt laudable zeal, directed your attention to the conduct of the French in other nations and to their views in invading this—that any thing farther on this ſubject may now perhaps be deemed ſuperfluous. Yet I am inclined to think that the little I have to add may ſtill afford you ſome intereſting information. The facts I am about to lay before you are few in number, and do not all, at firſt ſight, ſtrike the mind with ſo much horror as many of thoſe which have already been communicated to you. They are not the leſs important however on that account, becauſe, as you will ſee, they do not reſult from momentary paſſion or violent revolutionary meaſures, for which it may ſometimes be poſſible to find a ſhadow of excuſe; but they are, on the contrary, the effect of cool, deliberate, and ſyſtematic villainy, for which, whoever ſeeks for palliation or excuſe, is a libeller of human nature and an enemy of eternal juſtice. I have not ſearched for them in books and hiſtorical collections: I learned them from eye witneſſes, and from the ſuffering, the indignant inhabitants of the ſeveral countries in which they occurred, and through which I happened to travel ſoon after.

You already know that immediately after the Corſican Uſurper had aſſumed the ſovereign authority in France, he affected to change entirely the revolutionary ſyſtem, and to be guided by principles of moderation and juſtice. The former ſyſtem had been exhauſted. It had become neceſſary to delude the world with ſomething apparently new; and nothing is more advantageous to a villain than the reputation of moderation and honeſty. The Conſul's affectation had the deſired effect. His agents ſounded forth his praiſes far and wide: and over all the north of Germany, where I then was, he was extolled by every ſuperficial obſerver for his love of juſtice, and for having introduced into the French armies the ſevereſt diſcipline. I had occaſion to paſs through Franconia and Bavaria, ſoon after his armies retired from thoſe provinces, and had the following ſingular facts, marked 1, 2, and 3, confirmed to me by the general teſtimony of the inhabitants.

1. The ſoldiers were not permitted to be guilty of general plunder or pilfering, and were puniſhed with death for any breach of this general order. But enormous contributions were raiſed for the uſe of the army and to enrich the officers: and both officers and men were quartered on the inhabitants, in the moſt oppreſſive manner, and obliged them to provide gratis every neceſſary for their ſubſiſtence. An innkeeper at Landſhut aſſured me that they had totally ruined him; that they made uſe of every thing in his houſe; obliged him to provide the beſt entertainment for them, and that he never ſaw the colour of their money. An old monk at Munich, belonging to a monaſtery at Ratiſbon, aſſured me that he had been obliged to provide lodging and food for two officers, for the ſpace of ninety days, and that their dinner alone, even in that cheap country, had coſt him 600 florins, or about 60l. ſterling.

2. Whenever any painting, ſtatue, public monument, or any portable article or collection of value, whether public or private was diſcovered, it was immediately ſuggeſted to the magiſtrates or proprietors, that it would be highly gratifying if they would make a preſent of it to the republic:—this ſuggeſtion, which was employed in innumerable inſtances, was a command which the inhabitants never dared to diſobey; and under this mean pretext the country was literally ſpoiled.

3. The officers and ſoldiers in general, wherever the army was ſtationed, were ſatisfied with the public contributions, preſents, lodging and food, as well indeed they might: but in every town and diſtrict there was one ſuperior officer who acted the part of a public robber, and enriched himſelf with the remaining ſpoils of the unfortunate inhabitants. But this was ſo contrived as that it ſhould appear to be an individual act of rapacity. All the others diſavowed it. The officer in queſtion was loudly blamed,—(but never either puniſhed or ſtopped in his career,)—and the moderation of the reſt of the army was ſet off to advantage by the contraſt. When the troops removed to another town or diſtrict this officer became an honeſt man; another ſucceeded him, and thus the farce was carried on in rotation in every town and diſtrict to which the troops went: the army all the while acquiring great credit for their diſcipline and moderation. For the fact is, becauſe they robbed only by general orders, under falſe pretexts, and with ſome method, the inhabitants were diſpoſed to think them moderate till after their final departure they came to compare notes, and found the whole to be a vile ſyſtem of deluſion and villainy, in which the officers were all art and part.

4. In the end of September, 1801, I happened to be at Verona, and having had a few hours permiſſion to ſee the Ciſalpine ſide, I ſaw a large brigade of French troops enter the town literally in rags. I returned thither a few months after, and ſeeing the French troops ſtill in rags, I expreſſed my ſurpriſe, ſuppoſing them to be the ſame; when I was informed that thoſe I now ſaw had but juſt arrived, being the fourth change they had had in four months; for no ſooner was one body cloathed and equipped, at the expence of the inhabitants, than they made room for another. "Such," ſaid my informer, "is one branch of the taxes we pay for the words *liberty*, *equality*, and *ſovereignty of the people*, which are poſted up in every ſtreet: whilſt we are daily ſubjected to the military deſpotiſm and rapacious inſolence of a foreign power. We have indeed a pretended civil government, and troops of our own; but the French general is, in fact, the maſter: he keeps our troops at all times in ſuch a ſituation, that they cannot act, and even diſarms them by his ſole authority if he thinks proper; which, in fact, he has done a few days ago."

5. I was ſtill at Verona when the news of the reſult of the meeting at Lyons, which declared Buonaparté preſident of the Italian republic, arrived; and never did I hear any news excite greater deſpondency and diſguſt among all ranks of people. They had hoped that at length, in a period of profound peace, they would be left to themſelves; and they now found their chains rivetted ſtill cloſer than ever. They were peculiarly enraged to hear that Buonaparté had affected to aſk, in his hypocritical way, the deputies at Lyons, whether their taxes, &c. were not leſs now than under the Venetian government? "He muſt have been well acquainted," ſaid they, "that not only were the permanent taxes increaſed, but that all property was at the mercy of his armed ſatellites."

6. I

6. I was aſſured by a merchant of high reſpectability in the ſame place, that his father had been called upon for, and had paid, in the ſpace of eleven months, contributions which amounted to twice his yearly income; and that he himſelf had a few days before received a letter, ſeconded by a file of grenadiers, informing him that he had been appointed inſpector of a diſtrict, of which the inhabitants were unable to pay the contributions laid upon them. He was therefore required to pay down the money for them directly, and to reimburſe himſelf as he could; or, in caſe of refuſal, to go as a hoſtage to Paris. The letter ſigned by the French general I myſelf ſaw and read.

7. I found, amongſt the inhabitants of Verona that I ſaw or converſed with, no difference of opinion. The poor were wretched in the extreme and highly diſcontented, and the rich were ready to ſell whatever property they poſſeſſed for one fourth of its value. The town is divided into two by the river *Adige*, and the French having by an arbitrary piece of abſurdity been pleaſed to conſider that river as a *natural boundary*, have affixed one part of the ſame town to the Italian republic, and another to the Emperor of Germany. This abſurd arrangement which ſubjects a man's property and different members of his family to two rival ſovereigns, and to contradictory laws, is a continual ſource of vexation, irritation and diſcontent beyond what I can poſſibly deſcribe.

8. Part of the expedition for St. Domingo ſailed from Genoa. Previous to its ſetting out the general demanded a large contribution from the government; to which they replied, that he well knew they had no money in their coffers; that the contributions had been paid three months in advance, and that they had no means of raiſing any ſum for at leaſt three months to come. He aſked whether they had any bills? they replied they had to a conſiderable amount, but they were not payable till the end of three months. On this the general demanded the bills, and ſent for the banker who had accepted them. The banker went to his houſe, and was deſired to follow him to the harbour; there he was told he muſt follow him on board one of the ſhips in the road; and when there he was coolly told, without being able to ſee the general, that he muſt find the means of furniſhing money for thoſe bills immediately, or accompany the expedition to St. Domingo.

9. The fortifications of Verona, the citadel of Milan, the gates and walls of Turin, and of a variety of other places, which, though not literally ſtrong, might occaſionally have been of great utility towards enabling a retreating army to rally or a new army to aſſemble under cover, have been all demoliſhed by a deſpotic order of the Conſul, and at an immenſe expence to the miſerable inhabitants. This work was going on when I was there, and beſides humiliating the people and diſfiguring their towns, the purpoſe obviouſly is to deprive them of the hopes of ever, by any accident, being able to procure a rallying point, or the means of ſhaking off the yoke and revenging the oppreſſions of their vile invaders. Mantua and the citadel of Turin, which are eaſily defended, and are ſo ſituated as to keep the country in awe, are kept in a high ſtate of repair, and are furniſhed with ſtrong French garriſons.

10. Parma, which belonged to a branch of the houſe of Spain, has always remained not only neutral but friendly. The French, however, paſſed and repaſſed, and ſtationed themſelves there and in Plaiſance, as circumſtances or the love of plunder required. They raiſed contributions and

ſubſiſted themſelves in the ſame way as in a conquered country, amidſt profeſſions of unbounded friendſhip: and they carefully removed every moveable article of value which the Duke and the inhabitants at their ſuggeſtion were good enough to preſent to them.

11. The Grand Duke of Tuſcany preſerved, during the whole of the laſt war, the moſt rigid neutrality; yet under the pretext of attacking Engliſh property, Buonaparte entered that country during his campaign in Italy, and gave them a ſlight taſting of French fraternity. On that occaſion Buonaparté, ſitting at the Grand Duke's own table, promiſed in the moſt ſolemn manner that (whilſt he preſerved his neutrality in the manner he had done) he might rely on French honour and integrity, and had nothing to fear for himſelf or country. Contributions, however, were then raiſed in the uſual way, and in 1800, during an armiſtice, he again entered and took poſſeſſion of this neutral ſtate: treated it as an enemy's country,—plundered the palace, the inhabitants, and all the public collections, in the moſt ſcandalous manner; and then gave the people away like ſo many ſheep to the Duke of Parma's ſon, who arrived on the frontiers of his new dominion without ſo much as money to pay for his journey to Florence; and he was actually obliged to ſtop on the frontiers till the Florentines ſent him the neceſſary ſupply.

12. Never was there a happier country than Tuſcany under the princes of the houſe of Auſtria: never did a people love their ſovereign better; never was a prince more attached to his ſubjects. I have heard the Grand Duke Ferdinand regretted by all ranks, and his reſtoration prayed for by all deſcriptions of people. The creature placed among them in his room was at beſt little better than a fool, and often he was ſubject to fits of madneſs. The country, in fact, is governed by the French miniſter, and ſome military commiſſaries, who raiſe enormous ſums under pretence of paying a mere handful of troops they kept at Leghorn. I have heard thoſe fellows often ſay, that they had very good pickings; that Italy was their India, and that it had the advantage of being near at hand. They had the appearance of gentlemen, and ſome of them were of the ancient nobleſſe; but they had the principles of public robbers, and were juſtly looked upon and treated as ſuch by the inhabitants, who never could be brought to mix familiarly in ſociety with them.

13. When Buonaparte came into the Venetian territory, (which was alſo neutral, and which, after robbing in the moſt ſhameful manner, he ſold* to Auſtria,

* It will certainly amuſe the curious reader who has it in his power to refer to the *Moniteur*, in the year 1800, where an account is given of the *pure motives* which led the French to invade Venice. The virtuous author candidly ſtates that they had no other object than the good of the inhabitants; that they knew they were oppreſſed by their own government, and therefore they entered their territory for no other purpoſe than to ſet them free. But, to their utter aſtoniſhment, they found the Venetians ſo vicious, ſo degraded, ſo abandoned a race, as to be totally unfit for and unworthy of the freedom they intended to give them. They honeſtly endeavoured to enlighten them for ſome time, but finding them incorrigible, it was not to be expected that they would waſte more time and pains on a race unworthy of the bleſſings of liberty; and therefore the only

Auſtria, in a way more ſhameful ſtill) the monks of the Great Church of St. Anthony, at Padua, waited on the great man, and uſed every argument in their power to induce him to ſave their church and order from plunder; and he actually promiſed them in the moſt ſolemn manner, that he would touch nothing belonging to them. But he kept the word of promiſe only to the ear. For immediately after his departure, while all were yet in their firſt tranſports at the happy deliverance, and many were extolling the conqueror's unexpected generoſity, a party was ſent back to perform the work, which had only been delayed. The monks appealed to the ſolemn promiſe of the general, to which the commanding officer ſneeringly replied, that he was bound to obey his orders; and, in ſhort, he actually robbed that fine church of *eighty thouſand pounds weight of ſilver* for one article. The monks then humbly requeſted, that ſo much at leaſt might be left as was neceſſary for the ſervice of the ſeveral altars. The reply was, they might have as much as they wanted if they would pay for it. At Venice the French completely plundered the arſenal, and every public and private collection of value, as far as their time permitted, and what they could not remove they deſtroyed. They took with them ſeveral ſhips of war, as is well known; but what is not ſo generally known, though not leſs true, is, that many of thoſe they could not remove, they ſold to the inhabitants, and when they had got the money, they cauſed them to be burnt. There were at that time many fine ſhips of the line and frigates on the ſtocks, in an unfiniſhed ſtate; theſe they rendered totally uſeleſs by removing the props and wedges fore and aft, and, as the Venetians called it, breaking their backs. The *bucentaur*, or veſſel of ſtate, in which the Doge performed the annual ceremony of marrying the Adriatic, was peculiarly magnificent and even intrinſically valuable from the quantity of gilding and gold. The inhabitants were ſo much attached to this venerable remnant of their ancient greatneſs, that they offered any price for its preſervation; but in ſpite of all it was wantonly deſtroyed, and the miſerable wreck alone remains. All this I ſaw and learned on the ſpot in October, 1801.

14. At Rome in the ſpring of 1802, an Engliſh lady happened to be in a large ſociety, when a man of conſequence in the French miſſion there, aſked her how ſhe liked that place? "I ſhould like it, (ſhe replied) exceedingly, were it not for the extreme miſery which obtrudes itſelf in every ſtreet and public walk: I like the climate; the antiquities intereſt, and the ſcenery delights me; but I cannot bear the ſight of the miſerable objects who ſurround me in ſuch numbers whenever I ſtir out: were I to ſtay here long I ſhould be oppreſſed with continual melancholy, or, which is worſe, become totally callous."—"*Madam*, (replied the republican,) *theſe are odd ideas; what are thoſe miſerable objects to you?*—MERE SNAILS,—*would you be diſturbed or afflicted, in walking in a fine garden, to ſee the trees and plants covered with thoſe inſignificant inſects?*" Generous hearted Britons! I had this anecdote from the lady herſelf, in the preſence of her huſband, who had alſo heard theſe precious ſymptoms of republican humanity uttered not two hours before.

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only thing they could do was to allow Auſtria to take poſſeſſion of that country as the only government fitted for them. Gentle reader, by referring to the *Moniteur* of the time, you will find all this (and much more of the ſame ſort) to be literally as I have ſtated.

15. In June, 1802, I met by accident in the neighbourhood of Switzerland with a French merchant who had juſt come from thence: I aſked him a few queſtions about the commotions which had juſt broken out in that country. "Sir, (ſaid he) the commotions you ſpeak of are eaſily accounted for; our Conſul was obliged to withdraw his troops becauſe he had ſo repeatedly promiſed it; but as all his promiſes are hollow and falſe, like himſelf; he ſent agents thither directly, in order to excite ſuch troubles as might afford him a pretext for ſending them back. His agents are well known, and the conſequences of the whole are eaſy to be foreſeen by every man of common ſenſe. Our Conſul talks a great deal about humanity, and moderation, and juſtice, and the arts of peace; but, in fact, he minds nothing and knows nothing but the arts of war, oppreſſion, deſpotiſm, and rapacity. We are now in profound peace with all the world; but we look in vain for the advantages which peace ought to bring along with it, and which we were promiſed in ſuch pompous terms. We have a ſtanding army of nearly half a million of men, and yet freſh troops are daily raiſing by the odious ſyſtem of conſcription; and, in all probability, the juſt, the pacific, the commercial conſul will find ſome new pretext for war, or by his inſolence and ambition will force other powers to make war on us in leſs than a year. *Our revolution, Sir, has been glorious in its progreſs, and its reſult is ſuperlatively ſo; we ſought for the phantom liberty amidſt crimes at the recollection of which humanity ſhudders; and whatever portion we may have found of it is now faithfully adminiſtered at the point of five hundred thouſand bayonets.*"

16. The literal truth of the following fact, which I am inclined to think highly intereſting and important, may be relied on. When Buonaparté had got himſelf declared Conſul for life, Camille Jordan, who appears to be a young man of great talents and virtue, voted alſo with the multitude; but he thought proper at the ſame time to prepare for the public a ſtatement of the principles on which he had given that vote. In doing this, he conſulted ſome of the ableſt and beſt men in France, and his little work which is entitled *True Senſe of the National Vote for the Conſulate for Life*, may juſtly be conſidered as ſpeaking the ſentiments of all the good and moderate men in that country. Though he ſeems to have wiſhed to avoid mean and ſlaviſh flattery, he beſtows ſuch praiſes on Buonaparté as will probably aſtoniſh impartial obſervers in other countries. He mentions, indeed, or hints at, many of his arbitrary acts, but he palliates them all, and merely wiſhes to prove that in the profound peace they then enjoyed, it had become neceſſary to put an end to ſuch acts in future; to put the liberal parts of the conſtitution in practice; to render the legiſlative body uſeful and independent; to improve the laws for perſonal ſecurity, againſt arbitrary impriſonment, and for obtaining redreſs of grievances; to ſubject the army to the controul of the legiſlature and to cauſe all military men to depend on and to be ſecondary in power and dignity to the civil magiſtrate; to regulate and adjuſt the liberty of the preſs, on principles equally remote from licentiouſneſs and deſpotiſm; to improve and render efficient the inſtitution of juries, and to render the judges independent and dignified, that they might be juſt and impartial. He endeavours to prove (and completely ſucceeds in the attempt) that all this is the intereſt even of the Conſul himſelf; and that even ſuppoſe it were not, and whatever confidence the nation might juſtly have in him, all this was neceſſary with a view to his ſucceſſor, who might neither be a great, nor a good, nor a reſpected character,

racter, and that therefore the only means of ſaving the nation in ſuch circumſtances, is to eſtabliſh now juſt and liberal inſtitutions which might give a character of permanency to the government, independent of the character of the chief magiſtrate. He ſtrongly and ably argues againſt the Conſul being declared Emperor, or founding in his own family a new race of monarchs, or being empowered in any way to name his ſucceſſor. But all this is done with a moderation and even reſpect for the hypocritical tyrant, which cannot but aſtoniſh impartial obſervers. How much more aſtoniſhed then muſt they be to learn, that when the work was ready for publication the whole impreſſion was ſeized in the moſt arbitrary manner by the police! Yet ſuch is the fact. The printer was treated with uncommon harſhneſs till he told from whom he had the manuſcript, which happened to be a young man nearly related to the author. The police immediately impriſoned and treated him with the moſt arbitrary cruelty, in order to force him to tell the author's name, which he, however, generouſly refuſed to do. In the mean time Camille Jordan hearing what had happened, came to Paris; acknowledged himſelf the author; challenged any man in France to fix on any thing improper, illegal, or in the ſlighteſt degree reprehenſible, in his work; and he even wrote to the Conſul himſelf, calling upon him to read it and to judge whether it merited the fate it had met with. He was obliged to acknowledge that there was really nothing improper in it; on which the author juſtly demanded that the impreſſion might be reſtored and publiſhed, which was now more than ever neceſſary for the author's juſtification. But he was told that his demand could not be granted, as it would compromiſe the dignity and authority of the government. It was hypocritically allowed that the police had acted wrong; but it was coolly added, that there was now no help for what was paſt: in ſhort, the impreſſion was kept, and the publication, in ſpite of every remonſtrance, forcibly ſuppreſſed. It cannot have eſcaped the notice of even the moſt careleſs obſerver, that this is the Conſul's uſual mode of proceeding. He is conſtantly committing ſome outrage both at home and abroad, and when remonſtrances are made, he either adds inſult and threats to outrage and injuſtice, or he coolly remarks that it would compromiſe his mighty dignity to yield to remonſtrance, and affect his authority if he ſhould alter from external ſuggeſtion what he had once determined on, however abſurd, erroneous, or criminal his determination may be. Is not all this a little too bad?

17. In the courſe of the year 1802, I had frequent occaſion to ſee and converſe with French agents, commiſſaries, officers and diplomatiſts, and I have almoſt uniformly found them men totally devoid of principle, hypocritical in the extreme, with much affectation of generous feeling, but capable in their cooleſt moments of the deepeſt and moſt determined villainy; for which they had ever ready ſome excuſe on what they termed general principles, which they contended muſt often ſuperſede partial morality. Thoſe men affected much politeneſs towards the Engliſh: but it was eaſy to ſee that they retained the moſt deadly hatred againſt our nation. They could not always conceal a ſpecies of triumph they felt in imagining themſelves to be the undiſputed maſters of the world. It was eaſy to obſerve, that they believed they had completely duped the Engliſh miniſter, and that they hoped ſhortly to accompliſh by their own art and his weakneſs what they had never been able to accompliſh by open force,

the destruction of the British empire. One of those diplomatic men, with much affected moderation and candour expressed his surprize, in my hearing, at our surrendering Pondicherry, which could be of no use to France as a commercial settlement, but which was of infinite moment, as it might enable them to annoy us by sowing dissention among the native powers, &c. I have heard them also hint (as was indeed the case very positively in the *Moniteur*, much about the same time) that the surrender of the Cape to the Dutch was, in fact, the same as if it had been given to France; and that if Malta were once evacuated by the English, it would not be difficult, by an arrangement with Naples, to get it surrendered to France, like the isle of Elba. They talked much of virtue and moderation, and humanity, and the rights of nations; but on coming to accurate discussion and specific explanation, they literally resolved all right into brutal force—*le droit du plus fort*. They allowed that many horrors had disgraced the revolution; but they coolly remarked that they were necessary, and that great injustices have been committed in all nations: that France was now in a situation to prevent all such in future; that established systems must now give way to new and better arrangements, which she would gradually bring forward for the general interest of humanity; and that it was essential for them to possess more than ordinary power, in order to force the absurd prejudices of men into that line which the interests of society now required.

18. The following fact will probably be considered as important, inasmuch as it shews the insufferable insolence of French agents in foreign countries, where they think they can act with impunity; and as it happened under my own eye, its authenticity cannot be doubted. A Dr. Gall had begun a course of lectures on a new theory of the skull; but as his theory was thought to tend to *materialism* and to the undermining of the Christian religion, the Austrian government thought proper, by a public order, to put a stop to those lectures. On the propriety or impropriety of this order it is unnecessary to give any opinion; one thing is at least very obvious, that a slave of Buonaparte was the last person in the world entitled to complain of it. It is a fact, however, that the French mission did loudly complain, and I have heard them often ridicule the Emperor's fears, his absurdity, and despotism on this head; more particularly, I heard the principal secretary declare, that he had caused it to be intimated to his Imperial Majesty (it was even commonly stated that he had presumed to address the Emperor personally) that his Majesty ought at least, in justice, as he might without fear, permit the lectures to be continued for the use of foreigners; and that to him (the secretary) in particular, the principles which his Majesty so much dreaded could not possibly be dangerous, as he was already a decided *materialist*. The fact is, that the permission said to have been thus impudently demanded was in fact soon after granted; measures only being taken to prevent Austrians from attending, and the course being given in French.

19. As a specimen of their generous feelings, I shall give you, in his own words, an observation which one of their most confidential men made to myself:—"it enters into the system of the republic to make the Elector of Treves suffer, and to humiliate him in every possible way; because, during the whole course of the revolution, that man has been our enemy; neither hope nor fear, neither promises nor threatenings, could ever draw from him one friendly feeling towards us; and he must therefore now feel

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our vengeance: whereas thoſe princes, ſuch as the Landgrave of Heſſe-Caſſel, who though drawn into the war at firſt, did us real ſervice in the end, may depend on the gratitude of the republic, in the augmentation both of their dignities and territory." It had hitherto been a maxim among generous enemies to reſpect a fallen foe, even in proportion as his oppoſition had been vigorous, honourable, and uniform: *but the days of chivalry are paſt.* The principles and practices of the French revolution were ſuch as naturally to excite diſtruſt and oppoſition in every honeſt mind; and had thoſe principles and practices been the effect of chance, or misfortune, or of the frenzy of the moment, all the generous agents in the ſcene would not only have forgiven, but would have applauded the generous oppoſition of their open enemies. But I have never been able to perceive one generous feeling in the conduct of the French revolution; all is narrow ſelfiſhneſs, vindictive meanneſs. Their conſtant aim has been to humiliate their friends, and to root out their enemies even when they are no longer capable of reſiſtance. Open and generous oppoſition irritates them to rage; but even infamy will not ſave thoſe whom they ſucceed in terrifying. They conſider Pruſſia, for example, whoſe neutrality has been ſo diſaſtrous to Europe, as a mere prefect, ſubject to their orders, with whom they find it convenient to keep terms at preſent whilſt they have ſtill ſome generous enemy to dread or to contend with, but whoſe puſillanimity I have often heard them deſpiſe. His fate, in ſpite of all his ſervile acquieſcence, would not be long doubtful nor difficult of deciſion, were every other barrier previouſly diſpoſed of.

20. The following circumſtances are, I believe, well known, as they juſtly excited the aſtoniſhment of all Europe, and they are of ſuch a complexion as to require no comment. A number of emigrants, among whom was Pichegru, had taken refuge at Bareuth, which now belongs to the King of Pruſſia; they were men peculiarly obnoxious to Buonaparté; and I mean not to queſtion his right to require their being diſmiſſed, and I will even grant that if he could have proved that they were carrying on any dangerous plot againſt France, the King of Pruſſia, being at peace with that country, was bound to comply. But thoſe men were literally ſeized, made priſoners, and treated as criminals, without being convicted of any crime, by an order from Paris. The Pruſſian government had the puſillanimity to execute that order in July 1801; but that it literally came from Paris was proved to me by undeniable evidence at the time, in the near neighbourhood of Bareuth; and Pichegru in particular narrowly eſcaped, by information, not from the capital of Pruſſia, but from the metropolis of France. Nothing has yet been proved againſt thoſe men, though there was doubtleſs every diſpoſition on the part of their illiberal perſecutors, had there been any criminality on theirs: on the contrary, they have loudly aſſerted and clearly proved their innocence, in a manly appeal to all Europe. Such a humiliation as Pruſſia ſuffered in this inſtance, and ſuch humiliations as ſhe ſuffers every day are more diſaſtrous to that country than the moſt bloody war; yet the nations of Europe in general, and Pruſſia in particular, ſeem diſpoſed to ſubmit to every poſſible humiliation on the part of the rude upſtart of Corſica, and think themſelves amply repaid by, what aggravates a thouſand fold their humiliation, receiving a ſhare of his abominable robberies. Were I a ſovereign, I would ſubmit to a thouſand deaths before I would ſubmit to ſuch diſhonour: were I a ſubject of any of thoſe degraded nations, I would never ceaſe to exclaim againſt

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their ſhameful acquieſcence, either till I loſt my life in the cauſe, or ſucceeded in freeing my country from infamy worſe than death.

21. I think it proper to mention ſtill two other facts, though they occurred previous to the creation of the conſulate. A German nobleman of veracit informed me that General Kleber, being ſtationed in Weſtphalia, took up his reſidence in the houſe of a near relation of his, and made uſe of every thing as if it had been his own; one day, after every thing had been conſumed in the moſt ſcandalous manner, he ordered the nobleman to have a dinner ready next day for forty perſons, to which he replied, that the General muſt well know that the thing was utterly impoſſible, as every thing in the houſe, and on the eſtate, had been uſed or deſtroyed. Kleber coolly and ſatyrically replied, "Sir, if I do not find every thing to-morrow as I have ordered it, you ſhall receive *forty* handſome touches of a good rod for the amuſement of my *forty* gueſts." The gentlemanly General, and his banditti, were obliged to retreat next morning, or his threat would certainly have been put in execution.

22. The infamous decree againſt granting quarter to the Engliſh and Hanoverian troops laſt war is well known. That decree (though it has been denied) was executed in ſeveral inſtances. I have ſeen perſons who were eye witneſſes of its execution, and the conſular gazettes have been recommending the ſame atrocious line of conduct even now. The infamous Talleyrand, when obliged to quit England, loudly aſſerted at Hamburgh, in the hearing of a gentleman from whom I had it, that the Britiſh nation ſhould not exiſt two years; that its total deſtruction alone could bring Europe to that ſituation to which they were determined to bring it. And what are you to expect of a people who, like the French, tamely ſubmit to all this injuſtice? Who can ſubmit to the execution of men who do their duty and defend their country, and who can, without a murmur, fight the battles of the moſt diabolical ambition which ever diſgraced humanity? Had any vigour, any ſenſe of juſtice, ſtill remained in France, they would have reſiſted the impriſonment of the Engliſh, alike contrary to the law of nations, and to formal and official promiſes. Should their villainous deſpot now take it into his head to order theſe ſame Engliſh, ſo unjuſtly detained in France, to execution, to avenge ſome diſgrace to his arms, I ſhould not, in their preſent degraded ſtate, expect to hear a murmur againſt ſo odious a meaſure. In various parts of Germany, during the laſt war, the peaſants who were aſſembled by authority to defend their country, and who often did excellent ſervice, were, when taken priſoners, publicly hanged, with every mark of infamy: at that time there were men who diſapproved of, and dared to diſobey ſuch orders;—at preſent I do not believe that any man in the whole country would dare to diſobey, or openly to diſapprove of ſuch an order if it pleaſe the tyrant to give it. A German of undoubted veracity aſſured me, that he had ſeen eighteen peaſants executed in the ſtreets of Frankfort; their leader, though but a common boor, was a man of a ſtrong mind, and they all ſuffered with aſtoniſhing magnanimity. Their leader cried out from the ſcaffold, "Wretched robbers, you think to terrify and humiliate us by all this parade of wanton and atrocious cruelty, but we are conſcious of having done our duty; you have felt the force of our arms, and though we have not been finally ſucceſsful, we have done our country ſome ſervice; we are better pleaſed thus to die than to live under your infamous dominion, and in the diſgrace and ruin of our native land. But we hope that our ſpirits may yet be permitted to ſee our beloved countrymen turn upon you, and take

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ample vengeance of the atrocious ruffians who could coolly condemn us to an ignominious death for having performed the moſt ſacred of duties."

BRITONS!

I ſhould fill many volumes were I to attempt to collect and to detail to you all the villainies, great and petty, all the murders, thefts, cruelties, and hypocriſy of which I have had the moſt ample proofs in the very countries where they were committed. The facts I have now preſumed to lay before you are not numerous, nor are they all marked with that character which ſtrikes the mind with inſtantaneous horror—but I am inclined to think them not leſs important on that account;—they have not yet, as far as I know, been generally detailed, and they are, I think, peculiarly calculated to prove to the fulleſt conviction that the deſpot of France, even in his faireſt colours, and amidſt his faireſt pretences, is all a lie—that he is the enemy not of Great Britain alone, but of France itſelf, and of the whole human race, and that he peculiarly deteſts England, only becauſe ſhe alone, amidſt a world of willing or ſubjected ſlaves, has ſtood before him in the gap, and has prevented him from laying humanity completely proſtrate at his feet. The little ungenerous mind which can yet reſent the oppoſition of an humble biſhop, the fallen Elector of Treves, is irritated beyond all bounds againſt the generous nation which alone has thrown up a barrier againſt his wild ambition. Could he annihilate every thing in our iſland, and deſtroy every trace of our exiſtence, he would do it with the ſame malignant pleaſure that Satan is repreſented as torturing the damned. Like a public robber there are no bounds to his rapacity while any thing yet remains. In anticipation he would be ſatisfied with this addition and with that—but he has no ſooner acquired his wiſh, than another and another ſtill ſucceeds, and he would ſacrifice, without heſitation, half the human race to be left undiſputed deſpot of the reſt—to be the ſolitary talk-maſter of degraded humanity.

We are all under great obligations to thoſe zealous individuals among us, who have of late ſo laudably exerted themſelves to exhibit to us, in all their native horrors, the dreadful conſequences of a ſucceſsful invaſion of this country by the unprincipled enemy we have to deal with. The real cauſe of the war, my friends, is neither an iſland here nor an iſland there—but it is a rooted hatred of our proſperity exiſting in the government of France, and a diabolical reſolution on their part of deſtroying our power and our privileges, by ſecret intrigue in time of peace, and brutal force united to intrigue in time of war. During the reign of anarchy among them they laboured to overturn our conſtitution by the introduction of their pretended liberty; and their motives were, becauſe our well regulated freedom and juſtly balanced government formed the ſevereſt ſatire on the abſurd and anarchical chaos which they had reared. The Conſul having ſucceeded in eſtabliſhing a ſolitary deſpotiſm, the juſt freedom of our conſtitution became equally obnoxious to him, and he actually deſcanted in his *Moniteur* on the means of forcing us to adopt a ſyſtem of government more analogous to thoſe of the reſt of Europe. It is ſcarcely neceſſary to remark, that what is equally obnoxious to the partizans of anarchy, and to the ſatellites of deſpotiſm, muſt be within the happy medium, and that both have afforded us, without intending it, a valuable eulogium on our conſtitution and government.

But the rage of the French againſt our nation is not wholly to be attributed to the revolution. Some reſtleſs men amongſt them had ſworn our deſtruction

deſtruction long before, and the aſſiſtance granted to the Americans was a part of the ſyſtem formed for our ruin. Even then, as appears from the private correſpondence of ſome of their agents lately publiſhed, they conſidered our greatneſs as artificial, and reflecting on the ſmallneſs of our ſtanding army, they were confident that they could eaſily effect the conqueſt of our country, and they were conſtantly employed even in the profoundeſt peace in contemplating and furthering the execution of this darling project. Theſe principles and theſe projects have been adopted by the revolutioniſts with ardour, and are now carried further than they ever were. They affect to hold our power in the utmoſt poſſible contempt, and though they pretend ſometimes to talk of riſk, they conſider, in fact, that ſucceſs is inevitable whenever their great nation, containing three times the number of inhabitants, ſhall be able to attack our little nation on our own ground, as we are only great, they ſay, by artifice and in our navy. Now, my friends, we muſt once for all take the liberty of proving to thoſe gentlemen, that we can be great by land as well as by ſea. They have been ſpeculating on our weakneſs, and we muſt furniſh them with a practical proof of our ſtrength; we muſt venture to tell them in our plain blunt way, that we will never owe our exiſtence to their favour or lenity; that the rank we hold in Europe was acquired by the induſtry, the exertions, and the talents of our anceſtors, and that we feel it to be in our power, as it is our duty, to tranſmit to our children what our fathers tranſmitted to us.

It is, however, very true that our ſtanding army has never kept pace with thoſe of ſurrounding nations, becauſe our conſtitution, like all free conſtitutions, is jealous of military power. The King of Pruſſia, whoſe dominions contain only nine millions of ſouls, has a ſtanding army of more than 300,000 men. There are, probably, fifteen millions of ſouls in Great Britain and Ireland, yet it would be impoſſible to have a ſtanding army of that magnitude amongſt us, and our inſular ſituation and naval ſuperiority render it leſs neceſſary. The freedom of our conſtitution, the mildneſs of our government, and the general eaſe and proſperity of our people, render it much more difficult to raiſe a large ſtanding army among us than in nations where they are raiſed by conſcription, and where the general miſery and want of employment are ſuch as to render the army a reſource. No man among us can be forced to take arms for foreign ſervice. The militia, which is raiſed by ballot, and in the moſt mild and equitable manner, is intended for our internal defence only in time of war. But even this force, though greatly augmented, and, above all, with the late important addition of the army of reſerve, is far from being equal to the exigencies of the times, and the preſent circumſtances of Europe. The general induſtry and commerce of the country would render it both impolitic and diſaſtrous to withdraw entirely from productive labour the ſame proportion of men as are ordinarily kept in arms in other nations. It is for theſe reaſons (for all theſe circumſtances are well known in France) that the conſular agents look with ſo much confidence to the ſucceſs of an invaſion. They call us a nation of merchants and cowards, and becauſe we are really more attached to peace, and to the arts of peace, than any other nation on the globe, they have the inſolence to conclude, that we are totally unfit for war, and that it belongs to them to reduce us to the level for which they dare to ſay nature intended us. Inured to ſcenes of blood, miſery, and carnage, and reſting their power and greatneſs on brutal force, they have no idea of that power and greatneſs which ariſe from the diffuſion of in-

duſtry,

duſtry, the extenſion of commerce, and the progreſſive improvement of ſocial life. Our greatneſs is founded on the happineſs of our country, and on the comforts enjoyed by the individuals who compoſe it. Their power, and the greatneſs of a few individuals among them, are founded on the groans of ſuffering humanity, and the wretchedneſs of millions. Theſe groans and this wretchedneſs they cannot always avoid hearing and ſeeing, and when they reflect on the contraſt which we exhibit, their pride is doubly galled, and they are determined to reduce us to a ſituation ſtill more wretched than their own.

Never was the dignity of the Britiſh empire ſo rudely attacked; never was the honour of a great, a generous people ſo groſsly inſulted. Having ſucceeded in conquering either by art or arms, by force or humiliation, every other ſtate in Europe, they have dared to think they had alſo conquered us; they have dared to ſay that they conquered and gave us peace; that we were no longer able to cope with them ſingle-handed; that with one bold effort they could annihilate us for ever, and that of neceſſity we held our exiſtence of their bounty and moderation. Britons, this is galling language; I know you feel it, and feeling it I know you will anſwer the vile calumny as it ought to be anſwered. A ſpirit worthy of our ancient fame and of the ineſtimable bleſſings we enjoy now glows in every breaſt from the Land's-End to the Orkneys. The ſound of this ſpirit will reach diſtant nations; will gradually re-animate proſtrate humanity; will appal the puny, irritable tyrant, who holds the world in chains, and will throw ſome damp on the confidence of thoſe mean wretches who foſter his frenzies and are ever ready to execute the orders of his diſordered brain. Uncommon exertions are now imperiouſly called for, and the honourable call is zealouſly obeyed in every corner of our iſland. Every individual is now deeply convinced that it has become neceſſary, once for all, to organiſe a ſyſtem of defence which ſhall ſet us at eaſe internally for ever, and which ſhall leave at the diſpoſition of the executive power, the whole or ſuch a part of the ſtanding army as may be neceſſary for the general intereſts of the empire. Such is the ſyſtem of the levy *en masse*,* which now forms a law of the land, but which Britiſh courage and Britiſh zeal will render a ſervice of perfect freedom.

It is impoſſible, in the conduct of human affairs, to conceive any thing more intereſting or more ſublime than this patriotic union of the government and people of a great nation, in defence of every thing that is dear and ſacred in human ſociety; to ſee the freeborn men of all deſcriptions of a great, happy, and united kingdom, leaving the purſuits of induſtry, and undergoing, with the common army, the fatigues of war for the ſublime purpoſe of leaving to their poſterity the independence and greatneſs they inherited from their anceſtors. The Miniſter who reſolved upon this magnanimous ſyſtem, and the people by whoſe active zeal it is now carrying into effect, equally merit the gratitude of every Briton, and will deſerve the gratitude of our lateſt poſterity. We are ſet at the preſent period, as it were, upon an eminence, and from that eminence we are called upon to ſpeak the language of modeſt but reſolute greatneſs, which alone becomes the character of our nation. Appearing, as we ſhall ſoon do (as a nation completely armed) we are called upon to tell that man—that Buonaparté—that inſolent, domineering, haughty upſtart, to whom the French nation and the greater part of Europe, ſo tamely, ſo meanly crouch, that *Britons never will be ſlaves*; no, not if he ſucceed in uniting to his own, all the ſlaves in Europe againſt us.

It has long been the policy of the French, by every ſpecies of foul and malignant

malignant calumny, to excite the hatred and envy of Europe againſt this nation, and by calling to their aid the mean and ſordid paſſions to blind the nations to their trueſt intereſt. Buonaparté has no account to give of the public money and private property he ſqueezes from his own and other nations, and he has always employed immenſe ſums in corrupting the agents of power in foreign countries. But ſuppoſe he were to ſucceed by falſhood and corruption, in uniting againſt us, once again, the northern nations, becauſe we exerciſe an ancient and undoubted right, whilſt they meanly overlook his involving other neutral ſtates in his quarrel, by brutal force: let us ſtand the ſhock and make it deciſive. Let us prove to this inſolent calumniator, that not only are we able to fight him ſingle handed, but all thoſe mean powers alſo whom he ſhall find it neceſſary to cajole, or be able to force to co-operate with him. Yes, my friends, if neceſſary, we muſt and will ſtand the ſhock, and give Europe a leſſon which ſhe will not probably forget for centuries to come. We muſt not, we will not, hold our exiſtence at the nod of any man, or power, or combination of powers. The nations of Europe envy us; they envy our proſperity and the liberties by which we have acquired it. Let us take the vengeance of noble minds and force them to acknowledge that we merit our bleſſings by the energy with which we are determined to defend them. Let us ſhew ourſelves worthy of the conſtitution which diſtinguiſhes us among the nations, by rallying round it with the vigor of our anceſtors; and let us ſwear before the God of battles and the country that gave us birth, that no foreign nation, and above all, France, our eternal enemy and vindictive rival, ſhall ever dominate in this iſland, whilſt a drop of Britiſh blood remains unſpilt.

It has been juſtly remarked that in times of great difficulty and danger, the differences of rank, which are ſo neceſſary and uſeful in civil life, and even diſtance of place, in a great meaſure, diſappear or are forgotten. We all feel, on ſuch occaſions, like men belonging to one family, to whom different offices and places are allotted for common convenience, but among whom the ſtake is literally, and, in fact, the ſame, and in which the intereſt and ſafety of each ſenſibly affect all the others. The inhabitants of the Orkneys and of the Land's-End, of London and of Inverneſs, are mutually intereſted in each other's ſafety, and mutually attached to each other's welfare. The Prince on the throne has, in fact, the ſame intereſt with the peaſant in his cottage, and the peaſant with the prince. The lives, the property, the honour, and the independence of all are equally at ſtake, and all are equally intereſted to defend them. The Duke of Norfolk has a princely income when compared with my humble pittance; but my pittance is as dear, as important to me, as well protected by the laws, and in its juſt proportion, as uſeful to the ſtate, as his abundance; and the loſs, were we both to loſe what we poſſeſs, that by which we maintain ourſelves and thoſe who depend on us, would, in fact, be equal on both ſides: I loſe my all, and he can loſe no more. The rich and the poor, therefore, the high and the low, the governor and the governed, the monarch and his ſubjects, the prince, the peer, and the peaſant, have but one common intereſt, and muſt be found, if it be neceſſary to defend that intereſt with our blood, fighting in the ſame ranks, ſome in one ſtation and ſome in another, as brethren and friends.—What can be more intereſting or more ſublime, I repeat it, than to ſee the freeborn men of a great nation marching voluntarily, and with enthuſiaſm, with the regular army, like ſo many brethren and children of the ſame family, againſt the ſavage mercenary hordes whom the love of plunder and the thirſt of deſolation may bring to their ſhores? I never ſee a body of volunteers in arms without great emotion, without feeling my eyes ſuffuſed

with tears, tears of joy, admiration, and reſpect; I view, I contemplate thoſe men with the intereſt of a brother, and though arrayed in robes of war, I conſider them as men of peace, whom imperious neceſſity alone has compelled to wield the ſword of vengeance, and whoſe principles and vigor muſt render them terrible indeed to the banditti whoſe wild preſumption occaſioned their aſſociation as men of war, if that banditti ſhall afford them the opportunity.

In ſome of the papers lately addreſſed to you, you have been told, that inſtead of taxes you would have endleſs contributions, were the French to be ſucceſsful; that inſtead of a part they would take the whole. I have myſelf too furniſhed you with ſome facts by which you may judge of their abominable conduct, and the villains have themſelves boaſted, and ſtill aſſert, that they mean to involve the whole nation in total and irretrievable ruin, becauſe we have dared to exhibit the generous flame of freedom and independence, and aſſert our undoubted right to the rank we have ſo long enjoyed among the nations. But I will go further and ſay, that when our honour and exiſtence as an independent people, are at ſtake, all cold calculation of comparative intereſts is unworthy of the Britiſh character. With our independence we ſhould indeed be deprived of every thing that men can and ought to hold dear in ſocial life. But were it poſſible for a moment to ſuppoſe the contrary, and that by ſubmitting (I can ſcarcely write the odious words) to become the ſlaves of France, our taxes even might be leſſened, and our ſocial comforts little abridged, is there a Briton ſo mean, ſo contemptible, ſo unworthy of his nation and his name, as would ſubmit even on ſuch conditions, were they within the bounds of poſſibility, to have his country effaced from the liſt of nations,—become the ſorry province of a foreign power? No, were we ſlaves as we are free, were we poor as we are rich, miſerable as we are happy, ſtill am I perſuaded that the men of this iſland would diſdain to receive, as maſter, any foreign power on earth, whatever hypocritical pretences they might make; and above all would they diſdain to acknowledge as their maſter a nation with a little Corſican at their head, which we have ſo often humbled in the duſt when led on by their moſt illuſtrious monarchs. If there be any ſuch wretch in the empire, any mean, cold-blooded calculator, who would prefer ſlavery to death, and could bear the thought of breathing his native air while contaminated by a foreign yoke, and that the yoke of France, let him depart, let him leave the ranks which he diſgraces: *we would not die in that man's company. Our forefathers of war proof* never dreamed of compromiſing with diſhonour: the freedom and bleſſings which we enjoy beyond all that ever was enjoyed in any age or nation, exiſted not in the times of our Edwards, our Henries, our Elizabeths, but even then our brave, our illuſtrious anceſtors diſdained to bow beneath a foreign yoke, and if they did not tranſmit to their children the liberties they afterwards acquired, at leaſt they left them free from the worſt, the moſt humiliating of evils, foreign bondage. Nay more, they reſolutely carried Britiſh vengeance to the very heart of the nation which now dares to threaten us with total deſtruction. Too long have we been ſubject, my friends, to this inſolence; too long have we been doomed to hear that we are indebted ſolely for our ſafety to the ſea which ſurrounds our iſland, and to the fleets which guard our coaſts, and it is now high time to prove that we are not the degenerate race they take us for; that though we naturally and ardently love peace, and are the enemies of war — becauſe the former is neceſſary, and the latter injurious to our habitual purſuits—we can ſubmit to any thing rather than to diſhonour, and to hear it inſultingly and falſely aſſerted, that we owe our very exiſtence to the clemency of France, or to the fortuitous circumſtance of our inſular ſituation.

I truſt it is not neceſſary, my countrymen, at the preſent period, though it can never be impertinent at any time to warn you againſt factious men, if any ſuch ſhould yet exiſt among us, to beſeech you to treat with juſt contempt all hollow inſinuations and calumnious reports, calculated to miſlead, or intended to ſow diviſion among you, ſhould any ſuch be circulated. I know you are all ready to cry out that ſuch men, if any there are amongſt us, muſt be incorrigibly abandoned, who, after what has paſſed in Europe within the laſt twelve years, and ſeeing as they muſt ſee the diaſtrous ſtate of the nations around us, the unprincipled conduct and abandoned purpoſes of our enemies, can preſume, by the ſlighteſt ſurmiſe or the moſt diſtant alluſion to ſubjects of internal diſpute, to damp your courage or retard your zeal and exertions in the glorious cauſe which animates us all. Sure I am if any ſuch vile attempt ſhould be made, that your good ſenſe will completely fruſtrate it, and that the deſcendants of the men who fought at *Creçy, Poictiers, Agincourt,* and *Blenheim,*—the brethren, the contemporaries of the gallant army of *Egypt,* will exhibit themſelves in this great and glorious conteſt, every way worthy of their ancient and of their recent fame; and that they will now teach France, and if it be neceſſary all Europe, a leſſon which they may remember for ages yet to come.

The Britiſh empire at the preſent moment forms, as it were, a ſpectacle to the univerſe. All eyes are fixed upon us; and the page of hiſtory, which the events of the preſent period are deſtined to fill, will be referred to by the lateſt poſterity as the moſt important in our annals, or in the annals of the world. Our deareſt intereſts call aloud for our beſt, our unanimous, our moſt zealous exertions. But in our fate is alſo involved the fate of humanity. By a ſucceſſion of the moſt diſaſtrous events and of the moſt puſillanimous abſurdity, Europe has been bound in chains, is ſubjected to the unſparing deſpotiſm, the galling inſolence of men of blood, whoſe villainy can be equalled only by their falſhood and hypocriſy. Our ſubjection alone is wanting to the winding up of the fatal tragedy, and they have ſworn it with the malignity of damned ſpirits.

This villainous, this direful purpoſe of their heart accompliſhed, the human race is inevitably doomed for ages to ſlavery worſe than ten thouſand deaths; the goodly fabric which has been raiſed on Britiſh ground by the induſtry, the talents, and the virtues of our anceſtors, would be laid for ever in the duſt, and perhaps blotted out by the tyrant's hand from the records of hiſtory. Such is the awful proſpect on which we are bound to fix our eyes, that we may be fully animated with that ſpirit, which alone, under the guidance of heaven, can prevent it; that we may reſolutely determine not only not to kiſs the tyrant's fatal rod, but to erect a monument to liberty and independence, more durable than braſs; to ſound it in and cement it with the impious blood of the tyrant and his ſlaves, and to engrave on it together with the names and exploits of our illuſtrious brethren, who ſhall fall in the glorious conteſt, an inſcription which ſhall arreſt the attention, excite the admiration, and command the gratitude of our own poſterity, and of mankind to the lateſt period of the world.

Such, my fellow-countrymen and friends, is the animating, the grand, the ſublime purpoſe for which we are now imperiouſly called upon by every motive which can influence generous minds to come on in aid of our government, and in defence of every thing that is dear and honourable, and intereſting, in civil and in ſocial life; it is, that with one bold, unanimous, reſolute, well-compacted, and unwearied exertion, we may ſave our country, and free the world from chains.

London, Aug. 6, 1803. A BRITON.

N. B. This Sheet will be printed ſeparately, and may be had of the Publiſhers, price 3d. or 2s. 6d. per dozen for diſtribution.

APPENDIX

TO VOLUME XV.

Tableau des Etats Danois. Par Jean Pierre Catteau. 3 tom. 8vo. A Paris, chez Treuttel et Wurtz, et a Straſburg. 1802.

A View of the Daniſh States. By John Peter Catteau.

UNDER the directions of the celebrated Bitanbé, Member of the National Inſtitute of France, the author of the following work applied his mind to the conſideration of the laws, inſtitutions, and uſages of the Northern nations, a ſubject that previouſly had attracted but little attention. To this he was ſtrongly prompted by the celebrity which had been acquired by thoſe who had engaged in works of a ſimilar nature, and the immenſe advantages which ſociety had derived from their labours. In purſuance of his plan *Monſieur Catteau* viſited the Daniſh dominions, and examined every thing moſt worthy of engaging the attention of a philoſopher with unwearied diligence. The reſult has been the work now under conſideration. As this appears to us to be a work of uncommon merit, we ſhall enter into a more particular examination of its plan and contents than otherwiſe we ſhould have thought neceſſary.

In the Introduction, the author gives a ſummary view of the hiſtory of that part of the north of Europe formerly known by the name of Scandinavia, now divided into Denmark, Norway, and Sweden. At the time when Rome came to be governed by emperors, theſe regions were conquered by a people emigrating from the Boriſthenes and Tanais, and the Aborigines were ſoon incorporated with their conquerors. By the anarchy and ambition that generally prevail among the chiefs of barbarous nations, Scandinavia was divided into three diſtinct kingdoms, Denmark, Norway, and Sweden, which were however ſoon after united. After the death of the famous *Ledbrock*, a ſeparation again took place. His ſon, *Swenon*, ſubdued Norway, and part of England, which was completely conquered by *Canute* the Great. England recovered its freedom under the reign of Hardi Canute, the ſon of the laſt. In the 18th century, the duchies of Sleſwig and Holſtein, in the north of Germany, were conquered. Valdomer the Firſt, in the 14th century, united Norway to Denmark. His daughter, Margaret, conquered Sweden, which in the 16th century recovered its liberty, under the renowned Guſtavus Vaſa. Norway, after various changes of fortune, was finally rendered a province of Denmark. The author having then adverted to the epochs of the various conqueſts and eſtabliſhments of the Danes in Aſia, Africa, and America, proceeds to the more peculiar object of his work, and enters into a philoſophical examination of the ſubjects which naturally occur under the following heads.

The reader's attention is directed to the geographical and phyſical qualities of the ſoil of Denmark, its form of government, its adminiſtration, the inſtitutions connected with the government, the laws, civil and criminal, with the manner of adminiſtering juſtice, the military ſyſtem, comprehending the army and navy, the revenue and public expenditure, the population, the productive induſtry, comprehending the chace, fiſheries, and extraction of mineral ſubſtances, the manufactures, the commerce, internal and external, uſeful eſtabliſhments and hoſpitals, the religion, education, language, character, and manner of the Danes, with the ſtate of ſciences and arts among them.

We are ſorry that the limits within which we are neceſſarily confined prevent us from ſo minutely inveſtigating each of theſe heads as their importance demands. The foundation of the Daniſh ſoil, in general, according to our author, is granite, covered with a mixture of chalk and gravel in the middle, with, for the moſt part, a ſurface compoſed of potter's earth, ſand, and calcareous earth; the appearance of the country is in general pleaſing, interſperſed with hills and valleys of conſiderable fertility. Every part of it exhibits proofs of the prodigious revolutions occaſioned by inundations. The climate is, generally ſpeaking, moiſt, and rheumatic complaints are conſequently very frequent. The ſoil of the duchies of Sleſwig and Holſtein, ſituated in the middle of Denmark proper, is much of the ſame nature with that of Denmark. A great part of it is taken in from the ſea, which, in endeavouring to recover its ancient limits, often occaſions terrible inundations. Norway is alſo expoſed to dreadful devaſtations from the torrents and ſtorms. But the climate both there and in Jutland, to which it appears once to have been joined by an iſthmus, is leſs rigorous than might be imagined. The author proceeds to deſcribe the other parts of the Daniſh dominions, their productions, and the changes which they have undergone from various cauſes, ſuch as earthquakes, volcanoes, and inundations. On the coaſts of Norway, the fiſhermen ſtill retain their legend, concerning the enormous kraken, and a ſea worm of the breadth of a thread, and upwards of a hundred *taiſes* in length. It need ſcarcely be remarked, that the exiſtence of both theſe animals is much doubted by naturaliſts.

The form of government at firſt, as generally happens in the rude ages of ſociety, was extremely ſimple. The people aſſembled every year, and enacted laws which were executed by a choſen chief and a few citizens, who preſided under him as judges. But wars and inequality of fortune ſoon introduced honourable diſtinctions, and privileges which were afterwards employed to enſlave the people. The nobles and clergy tyrannized over both king and ſubjects, and ſold the peaſants, along with their lands, as part of the ſtock. Several attempts were made by the people to recover their freedom, and by the king to circumſcribe the power of the nobility and clergy; but, as the crown was elective, the nobles always obliged the ſovereign whom they

they choſe to ſign articles, ſo that all theſe attempts failed of ſucceſs till the year 1660. The minds of the people at that time were irritated againſt the nobility, by the diſgraceful defeats which they had ſuffered from the Swedes. An aſſembly of the ſtates was called, by which the abſolute power was lodged in the crown, and the throne declared hereditary. Several privileges were ſtill continued to the nobility, but the people were relieved from the moſt intolerable part of their yoke. The adminiſtration of the government is committed to nine departments, the particular range of each being denoted by its name. The counſellorſhip of Denmark and Norway has the moſt extenſive juriſdiction. The interpretation of laws, litigated privileges, patents, letters of nobility, paſſports, the care of the public archives, &c. &c. belong to this council. The ſecond is the German counſellorſhip, for adminiſtering the concerns of the duchies of Sleſwig and Holſtein. The other ſeven are, the Chamber of Rents, the Chamber of Cuſtoms, the College of General Œconomy and Commerce, the College of War, the College of Admiralty, the Department for Foreign Affairs, and the College of Finances. The King's Privy Council is compoſed of the preſidents of each of theſe departments, and whom elſe the king may pleaſe to nominate. Since the revolution of 1660, the country has been gradually divided into bailiwicks. Denmark proper has eighteen bailiwicks, each comprehending ſeveral diſtricts. Norway is divided into four grand bailiwicks, each comprehending ſeveral ordinary bailiwicks and diſtricts. The duchies of Sleſwig and Holſtein are governed by a Governor-general, and are both divided into bailiwicks, each being again ſubdivided into diſtricts. Iceland is divided into four quarters, ſubdivided into nineteen diſtricts, the whole being governed by a grand bailey and two ordinary ones. The people appear to retain a remnant of republicaniſm, by aſſembling once a year to iſſue edicts, patents and contracts. The iſles of Ferro are divided into ſix diſtricts, and have an annual general aſſembly in the ſame manner as Iceland.

Greenland is divided into two inſpectorats, each ſubdivided into diſtricts. The Aſian, African, and American ſettlements are under the adminiſtration of governors. There was a ſevere cenſureſhip in Denmark about the middle of the laſt century, which was conſiderably relaxed towards the cloſe. The preſent laws in this reſpect are theſe. To attempt or provoke a change in the conſtitution, is liable to the puniſhment of death. To excite an inſurrection, is death. To ſpeak againſt the monarch or government, or to endeavour to ſap the foundations of natural religion or Chriſtianity, is puniſhable with baniſhment.

Among the inſtitutions connected with government the hereditary nobility are diſtinguiſhed by peculiar privileges. In Denmark, and the duchies, convents are eſtabliſhed for the admiſſion of both males and females who have no fortune. In theſe convents they are neither bound by vows nor ſubjected to any extraordinary reſtraints. There are three orders of chivalry, viz. that of the *Elephant*, found-

ed in the time of the Cruſades, occaſioned by a Dane killing an elephant: that of *Danbrog*, inſtituted upon occaſion of the Danes being rendered ſucceſsful in a battle by an appearance from heaven: and that of the *Perfect Union*, founded by Margaret, upon her marriage with Chriſtian the VIth. The gradations of rank are ſtrictly obſerved, and none but natives are by law admitted to charges or offices of importance.

The Daniſh laws are chiefly founded upon the ſimple principles of the original inhabitants, without any mixture of the Roman or Juſtinian code. Theſe have, at different periods, undergone various alterations and improvements. The manner of their adminiſtration at preſent is as follows. The inferior tribunals are compoſed of a judge and an aſſeſſor, who are aſſiſted by four reſpectable peaſants. Theſe aſſizes are holden in the ſeveral diſtricts once every month. In the ſecond inſtance there are five tribunals in Denmark, each compoſed of two judges, which alſo ſit once every month, and receive appeals from the lower courts. In Norway there is a ſuperior tribunal eſtabliſhed in each of the four grand bailiwicks. There is in the capital an aulic chamber for the trial of ſtate crimes; and a court, called *Begrett*, for the inferior officers of the king's houſhold, beſides thoſe courts called Earldoms and Baronies. From all of theſe an appeal lies to the ſupreme tribunal, which is compoſed of judges partly noble, partly plebeian. This is the laſt inſtance. The King is ſuppoſed to be preſent in perſon, and the advocates addreſs the throne. It is the ſpirit of the Daniſh laws to diminiſh fees. Liberal ſalaries are appointed for the judges, who regulate the expences of proceſs. Torture is now never uſed at all, or only in extraordinary caſes. The laws of Denmark are reckoned, upon the whole, wiſe, juſt, and ſimple, both in their nature and adminiſtration. Thoſe of the duchies, however, are more complicated.

The army, at firſt, according to the ſpirit of the feudal times, was furniſhed by the feudatories of the Crown. Since the revolution of 1660, it has been raiſed and paid by the King. The militia of the country conſiſts of 30,000 men; thoſe of Denmark and the duchies being exerciſed for one month in the year, and thoſe of Norway twelve days. The whole eſtabliſhed force, at preſent, including militia, and regulars, is about 60,000 men, nearly one third of which is cavalry.

At the beginning of the year 1801, the marine force of Denmark conſiſted of twenty-two ſhips of the line, ſeventeen veſſels without maſts, fifteen frigates, four brigs, thirteen armed ſloops, with a great deal of ſmaller craft. Several of theſe, however, were deſtroyed by the Engliſh in the late war.

It was not till after the revolution of 1660, that taxes were impoſed in Denmark on any fixed plan. The revenue of the Daniſh dominions, ariſing from the paſſage of the Sound, land-tax, cuſtoms, conſumption, with the duties on rank, places, and penſions, &c. &c. amount to 5,810,070 riſdales. Theſe, with the revenues ariſing from

from the Bank, colonies, foreſts, &c. make up a total ſum of 7,270,172 riſdales. The whole of the public expenditure amounts to 6,525,500 riſdales. The public debt, both at home and abroad, amounts to 17,190,946 riſdales.

The population of Denmark has increaſed rapidly of late. In the beginning of the preſent century, the population of Daniſh European dominions was 2,445,000; of the foreign ſettlements 92,639, making up a total of 2,537,693.

The productive induſtry of Denmark conſiſts in agriculture, fiſheries, chace, and extraction of mineral ſubſtances. All theſe have of late been encouraged and proſecuted with a zeal ſuited to their importance. Agriculture, before the emancipation of the peaſants, was, as might be apprehended, in the moſt deplorable ſtate, but by the liberal encouragement afforded to the ſcience by government and diſtinguiſhed patriots, it has within late years attained a high degree of improvement. The temperature of Denmark admits of the cultivation of all ſorts of grain, in the ſowing of which the ſoil moſt peculiar to each is carefully choſen. The ſoil of *Fionie* is particularly ſuited to wheat, that of Seland to barley, and that of Rutland to rye, while peaſe, beans, lentils, and potatoes, are cultivated all over the country. The feeding of cattle and ſheep is a very great object of attention in Denmark. This, with the chace and fiſheries, is a conſiderable ſource of revenue to the country. The working of the mines yields but a very inadequate profit.

The duchies are extremely flouriſhing by reaſon of their ſituation in the immediate neighbourhood of the great commercial cities of Hamburgh and Lubeck. They abound in cattle of the fineſt breed, and the horſes of Holſtein are reckoned the firſt in the world.

Norway, by its climate and ſituation, is leſs favourable to agriculture, yet a very conſiderable progreſs in this reſpect has been made in that ſcience. Potatoes are cultivated with great ſucceſs. The Norwegians derive a conſiderable revenue from feeding cattle and ſheep, and from their fiſheries and mines.

The phyſical calamities to which Iceland is expoſed is detrimental to induſtry. The chief occupations of the inhabitants are the feeding of ſheep and cattle, fiſhing, and working mines.

It was not till about the beginning of the laſt century that the progreſs of commerce and agriculture in Denmark had produced a ſufficient capital for the eſtabliſhment of manufactories (a ſpecies of labour which, we apprehend, our author might likewiſe have termed productive). In this reſpect, however, the improvement of Denmark has of late been very rapid, owing to its ſituation in the neighbourhood of Hamburgh, Lubeck, and Bremen, which have ſpread induſtry and wealth over all the ſurrounding countries. The number of people employed in the Daniſh manufactories are computed at 11,839. The principal of theſe manufactories are for broad cloth of different qualities, ſilk, cotton, leather, refinement of ſugar, hardware, porcelain, iron, &c. &c. In addition to theſe the duchies have

manufactories for glaſs, braſs, and diſtilling from grain. Thoſe of Norway are for the caſting of metals, for potaſhes, bottles, &c. &c.

The internal commerce of Denmark is principally carried on between the cities; where, however, it is extremely languiſhing, except in a few, ſuch as Copenhagen and Elſineur, &c. The communication between the different diſtricts is rendered eaſy by means of numerous gulfs and arms of the ſea: but the roads, from the moiſtneſs of the climate and other cauſes, are in general very bad. In Norway the internal commerce is extremely active along the coaſt, but languiſhes in the interior of the country, as there are no navigable rivers. The commerce of the duchies is very flouriſhing, being facilitated by ſeveral navigable rivers and canals, ſuch as the Elbe and Trave, and the great canal which joins the ocean and Baltic Sea.

With regard to the foreign commerce of Denmark, all commodities, with a very few exceptions, are permitted to be imported upon payment of the ordinary duties. All Daniſh commodities are alſo permitted to be exported, with the exception of wood in certain diſtricts of Norway. Foreign nations are divided into privileged and non-privileged, a diſtinction founded upon commercial treaties and alliances. The former pay only the ſame duties as the natives, the latter conſiderably more. The total exports of Denmark amount to about 3,067,051 riſdales, their imports to a little more than that ſum.

With reſpect to the eſtabliſhments of public utility in Denmark, the police of the country is committed to bailiffs; that of the cities, to magiſtrates. In moſt of the cities there are houſes of correction, whoſe good effects are, in a great meaſure, counteracted by bad management. The ſpirit of improvement in this reſpect has of late begun to manifeſt itſelf both in theſe and in their priſons, the ſeeds of which improvement were ſown by the celebrated Howard of philanthropic memory. The hoſpitals and infirmaries are extremely numerous, but owing to bad management have rather contributed to increaſe the number of beggars, of which there are incredible multitudes. There are a variety of uſeful inſtitutions, ſuch as ſocieties for preventing the ruin of honeſt families, lying-in hoſpitals, &c.

The ancient religion of Scandinavia, it is well known, was that of the celebrated Odin, eſtabliſhed by that conqueror on the principles of the Eaſtern ſyſtem, but adapted to the warlike character of the Northern nations. Chriſtianity was firſt eſtabliſhed on the banks of the Elbe, by Charlemagne, in the ninth century. From that time the converſion of the North became an object of attention to the Chriſtian world, but nearly a century elapſed before their purpoſes could be effected. The pillars of the Roman Catholic ſuperſtition firſt began to be ſhaken under the reign of Frederic the Firſt, and the Lutheran reformation ſoon after was made the eſtabliſhed religion. The principles of toleration were not, however, clearly underſtood, nor reduced to practice, till the reign of Frederic the Fourth. The biſhops at the head of the eſtabliſhed religion are now deprived

deprived of all temporal dignities. They muſt viſit their dioceſes at leaſt once in every three years. The dioceſes are divided into diſtricts, each diſtrict having an arch-prieſt, repreſenting the biſhop during his abſence, who is choſen by the ſuffrages of the paſtors of the diſtrict. The paſtors of every diſtrict, headed by their arch-prieſt, decide eccleſiaſtical cauſes in the firſt inſtance. From this there lies an appeal to the general aſſembly of the arch-prieſts of the dioceſe, headed by the biſhop, which meets once a year, a grand bailiff being preſent to repreſent the king. The laſt appeal lies to the ſupreme court, in which biſhops are permitted to ſit only on the trial of eccleſiaſtical cauſes.

In Denmark the benefices belong promiſcuouſly to the land proprietors, the king, or to the pariſhes themſelves: but the whole benefices of Norway belong excluſively to the king. A perſon of the name of *Jean Egede*, in the beginning of the laſt century, converted the Greenlanders, who compute their time from the period of his arrival among them. All religions are tolerated in Denmark that do not interfere with the ſecurity of its government.

The education of the Daniſh youth was confined to a few eccleſiaſtical dogmas till the time of Chriſtian the Firſt, who obtained permiſſion from the Pope to eſtabliſh an univerſity at Copenhagen. This univerſity is well endowed, and attended by upwards of ſeven hundred ſtudents, but many improvements are neceſſary before it can fully anſwer the purpoſes of its inſtitution. There are ſeveral other ſimilar eſtabliſhments, particularly that of the city of *Sorœ*, at the diſtance of ten miles from Copenhagen, where the youth are alſo inſtructed in military exerciſes. In all the principal cities of Denmark there are eſtabliſhed ſchools for the purpoſe of teaching the elements of ſome of the moſt uſeful ſciences, and the ancient languages, eſpecially the Latin. Each of the ſcholars receives a certain ſum annually, ariſing from the revenues belonging to the Church in the times of popery. This has been of late much diminiſhed on account of the bad effects it produced by attracting a great many perſons to the ſchools who had no intention of continuing their ſtudies. Since the end of the 17th century, the Daniſh proprietors of lands have diſtinguiſhed themſelves by a patriotic zeal in eſtabliſhing ſeminaries of inſtruction in the various diſtricts for the uſe of the peaſants, who are, in ſome meaſure, obliged to ſend their ſons and daughters to theſe ſchools; all the Daniſh writers, however, agree that much remains to be done in the way of improvement in all theſe ſeminaries. Some excellent eſtabliſhments have of late been inſtituted for the purpoſe of initiating the various maſters into the proper plan of communicating inſtruction. The ſeminaries of Norway are much the ſame as thoſe of Denmark, except that as yet they have no univerſity. The youth both of Norway and Iceland who with to proſecute their ſtudies repair to Copenhagen. The latter have been diſtinguiſhed for the regularity of their conduct, and the intenſeneſs of their application.

Thoſe who wiſh for a particular account of the language, manners, and cuſtoms of the Danes, we muſt refer to the book itſelf. Suffice it for us to remark, with our author, that the Daniſh language has a ſtrong affinity with the German, though retaining a number of idioms peculiar to itſelf. The manners of the ancient Danes have been repreſented as extremely ſavage, their higheſt delight conſiſting in quaffing mead from the ſkulls of their enemies. This character has ſince, however, been much ſoftened by the progreſs of civilization. They are ſimple and humane, murder and robbery are extremely rare among them, and their manners are, upon the whole, much leſs corrupted than might be ſuppoſed. Their ancient ferocity has only diſappeared, however, by degrees, for they ſtill want that poliſh and refinement that diſtinguiſh the Germans.

The Laplanders, who are certainly of the Tartar race, in figure, ſentiment, and ſpirit, form a ſtriking contraſt to the Norwegians, who are evidently of Celtic origin. The character of theſe laſt we cannot avoid giving in our author's own words.

"Generoſity of heart, and elevation of ſoul, give to the Norwegian a tone of freedom and energy. He thinks and ſpeaks like a freeman who knows not what it is to be a ſlave. He is kind and hoſpitable, but his reſentment once rouſed is not eaſily aſſuaged. Of all foreigners he prefers the Engliſh, and it is to their country that he delights to direct his courſe. It would be difficult to find a race of men more healthy and vigorous than thoſe of the mountainous diſtricts of Norway. There the purity of the air, the great ſimplicity of manners, and the habit of labour, give to the countenance the impreſſion of health and contentment. It is there that we may meet with phyſiognomies the moſt marked, an air the moſt loſty, and figures the moſt advantageous. The inhabitants attain to a very advanced age. In the year 1733, four Norwegians, huſbands with their wives, danced before the king, whoſe united ages amounted to upwards of eight hundred years. They fear neither fatigue nor the ſeverity of the weather, but in the middle of winter wander among the woods with their breaſts naked, and covered with ſnow, &c."

The Greenlanders are probably of the ſame race with the *Eſquimaux* of North America, whom they reſemble both in manners, figure, face, and language.

The ancient Danes have, by ſome of their own writers, been celebrated for a high degree of knowledge. Although their accounts are, no doubt, exaggerated, yet their ſituation and employment muſt neceſſarily have led the Scandinavians to pay an early attention to the ſcience of aſtronomy. Their poets, called *Scaldes*, were in high eſtimation, and poſſeſſed an unbounded influence. Their character was holden ſacred, and they alone gave the direction to the manners and ſentiments of their country. Some of their poems are ſtill extant, which are almoſt entirely eulogia upon valour, the firſt of virtues among ſavage nations. The warrior who fell in battle was conducted to the happy reſidence of *Valhalla*, where *Odin* diſtributed the rewards of bravery. Since the 9th or 10th century, ſeveral Daniſh hiſtorians

hiſtorians have written the chronicles of their country, the moſt remarkable of whom was an Icelander, of the name *Snorro Sturleſon*, who lived in the 13th century, and has been the guide of the modern northern hiſtorians. While the Icelanders, remote from thoſe cauſes that produced ignorance and barbariſm among the continental nations, cultivated their genius, and preſerved the ſeeds of uſeful knowledge, Denmark and Norway, like the reſt of Europe, were covered with darkneſs. A ſpirit of enquiry, however, began to expand itſelf, in the 13th century, when a hiſtory was written, by the deſire of Abſalom, biſhop of Roſkild, of the Daniſh monarchy, from its foundation to his own time. The revival of letters was later in Denmark than in other ſtates of Europe, on account of domeſtic troubles and foreign wars, yet when the way was opened, literature advanced with rapid ſtrides. *Tycho Brahe*, a name famous in the hiſtory of aſtronomy, marked out the path afterwards purſued with ſo much ſucceſs by Keſsler and Newton. From that time ſcience began to be cultivated in all its branches; ſocieties, for the encouragement of ſcientific and literary reſearch, were formed, and men of talents applied themſelves to the cultivation of every department of uſeful knowledge, whoſe names have ſince become famous to poſterity. By reaſon of the unfavourable climate of Denmark, ſcientific improvement was at firſt almoſt entirely confined to the capital. Chriſtian the Sixth omitted nothing that could diffuſe the ſpirit of improvement in the arts and ſciences over the whole country, and his plans have ſince been followed up with conſiderable ſucceſs.

After this long analyſis of the contents of the work now under our conſideration, which after all can afford but a faint idea of its merits, it is not our intention to enter upon any minute criticiſm, nor is it neceſſary. We have already given an outline of the author's plan, and when we ſay that this plan has been executed with all the penetration, diligence, and accuracy that could be expected from the philoſopher and hiſtorian, it is ſufficient to convey the higheſt idea of the merits of the work. The ſtyle is admirably ſuited to the ſubject, clear and ſimple without being mean, elegant and correct without being laboured. To the ſtudent of every nation it will be intereſting and important; to the Daniſh ſcholar invaluable. The ſucceſs it has met with in France, and in other parts of Europe, eſpecially Denmark, has correſponded with its merits. The Prince Royal of Denmark, after having read the book, ſent a letter to the author, of which the following is a copy.

"*Copenhagen, 7th December*, 1802.

"Sir,

"I have juſt finiſhed the peruſal of your intereſting work, with ſo much the more ſatisfaction, as you have treated your ſubject with a penetration and accuracy ſeldom to be found in thoſe who write upon the affairs of foreign nations. I return you my ſincere thanks for your valuable preſent.

"(Signed) FREDERIC, PRINCE ROYAL."

Tableau

Tableau Général de la Ruſſie Moderne, et Situation Politique de cet empire au commencement du 19 Siecle. Par V. C***, Continuateur de " L'Abrégé de l'Hiſtoire Générale des Voyages." 2 tom. 8vo. A Paris, chez Treuttel et Wurtz, et à Straſburg. 1802.

General Deſcription of Modern Ruſſia, and Political Situation of that Empire, at the commencement of the 19th Century. By V. C***, Author of the " Abridgment of the General Hiſtory of Voyages and Travels continued."

THE two volumes of the work before us are divided into five ſections: the firſt compriſing an account of the extent of the Ruſſian empire; the nature of its climate and ſoil; its mountains, plains, roads, foreſts, &c. Its navigable rivers, principal lakes, canals, and the ſeas which form its boundaries; its population, colonies, and the various nations by which the country is peopled; its agriculture and moſt material productions; with its mines. The ſecond ſection treats of the various governments into which the empire is divided. The third comprehends its commercial relations. The fourth its form of adminiſtration, public inſtitutions, religion, revenue, expenditure, coins, weights and meaſures, ſea and land forces, and public ſchools. The fifth includes the national character of the Ruſſians, orders of knighthood, manners and cuſtoms, language, belles lettres, writers and ſtate of the preſs. To which is added a ſhort recapitulation.

Such are the contents of M. C***'s performance; and in the diſcuſſion of the ſeveral ſubjects he has diſplayed much ingenious application of the writings of the different travellers, who have made Ruſſia the object of their reſearches. In his preliminary diſcourſe we have the following reflections upon the preſent political poſition of the Ruſſian empire.

" Among the various eventful circumſtances which the laſt hundred years have produced, there is not one that appears to be fraught with more extenſive conſequences or more likely to effect a change in the political ſyſtem of Europe than the progreſs which the Ruſſian empire has made during that period."

" At the beginning of the eighteenth century, the Ruſſians had no military eſtabliſhment. In 1709 they defeated the Swedes at Pultowa, and in 1756 in the war with Pruſſia, they acquired even by their unſucceſsful battles a reputation equal to that of the French troops. About the former of theſe two periods, the Ruſſian marine conſiſted of ſloops only, and thoſe employed upon their own lakes. Now they have veſſels of all deſcriptions ſpread over every ſea. From the epoch we have firſt mentioned, the Ruſſian government has exerted itſelf with conſiderable effect in improving the condition of the interior: the reſources, population, and commerce of the country are greatly increaſed; and its poſſeſſions augmented by the conqueſt of the provinces of Livonia, Ingria, and Eſthonia, taken from Sweden, and within twenty years only, by the addition of a large part of Poland, and an extenſive domain lying between the Dnieper and the Bog, beſides Kuban, the Crimea, and Georgia. An empire thus increaſed and

increaſing,

increaſing, is not likely to ſtop all at once in its career of aggrandizement; to form ſuch an idea would be to ſhew great ignorance in the ſcience of government. In the moral conſtitution of things as well as in the natural, when once a large body begins to move, the more it increaſes in its courſe the greater difficulty does it find in ſtopping itſelf. The impulſe once given, it becomes impoſſible to ſet bounds to its progreſs. So is it with Ruſſia; and, indeed, the poſition is more eſpecially applicable to this empire; for the obſtacles which oppoſed its firſt efforts having only augmented its energy, it has ſucceeded in opening a wider field for the exerciſe of its powers. Having formed itſelf into an empire, its views are carried beyond its own frontiers; and its ambition has directed its deſigns of aggrandizement towards the northern ſtates, over which it already aſſumes an aſcendancy, and of which, after having parcelled out and diſmembered them, it projects the entire conqueſt. In its ambitious enterprize the ſouthern parts of European Turkey, and more particularly Germany, are aimed at; and ſince the time of Peter the Firſt, ſcarcely a year has paſſed without being marked with the fortunate iſſue of ſome encroachment. The ingenious Algarotti, therefore, is warranted in deſcribing *St. Petersburg as the window through which Ruſſia keeps its eye continually fixed upon Europe.* The proud oak which overſpreads the ſoil far and wide with its ſhade, was but a trifling ſhrub when in the nurſery, and could ſcarcely rear its head above the wild graſs and weeds which obſtructed the growth of its firſt ſhoots."

The following remarks upon the balance of power, which the late convulſions of Europe have utterly deſtroyed, are not unworthy of notice.

"The maxim of preſerving the balance of power is founded upon ſo many plauſible reaſons, and ſo neceſſary with reſpect to the ſituation of Europe, that it has formed the principal ſubject of the ſtudy and attention of every one ſkilled in political concerns, and has furniſhed matter for the ſpeculations of ſtateſmen and civilians. This ſyſtem, which Henry the Fourth firſt imperfectly conceived, was framed by Cardinal Richelieu, ſettled by the treaty of Weſtphalia, and was thoroughly unfolded and applied by King William, in his long wars carried on againſt Louis XIV. Since which time it has been regularly kept up, and arranged as matter of cuſtom and indiſpenſable neceſſity, until the revolution, by involving it with other eſtabliſhed ſyſtems in one common ruin, evinced the fragility and weakneſs of this much boaſted equilibrium of political action. This balance has its exiſtence in the mutual jealouſy of powerful governments, in the protection which the ſtronger afford to the weaker, and in the vigilance with which every power is oppoſed in encroaching upon the advantage of another. In whatever motion any particular government makes, in whatever ſtep it takes it is obſerved by the neighbouring ſtates as well as by thoſe who are more remote; ambaſſadors, who are a kind of honourable ſpies, authorized by reciprocal miſtruſt, are almoſt always reſident in the different courts, and it is their duty to take notice of every thing that paſſes. Thus danger is foreſeen and prevented with the utmoſt readineſs, even at the greateſt diſtance from the ſcene of action. Confederate intereſts are formed to oblige every power that ſeeks to raiſe itſelf into diſproportionate greatneſs, to keep within its allotted bounds. An inclination to avenge any injury received, or to act upon the defenſive againſt any threatened

threatened attack, does not long remain the ſole cauſe of hoſtilities. Political manœuvre not unfrequently arms a particular power; and war, both in its beginning and end, is oftener the reſult of an argument of council, than the effect of unreſtrained paſſion. Moſt wars which are carried on in Europe become a general concern; and there is no power ſo weak but it acquires a degree of importance, and becomes the object of conſideration, while it is regarded as capable of giving an inclination to the balance. Its deficiency of ſtrength is made up by intrigue and artful policy. Neceſſity or a wiſh to ſecure their own ſafety ſoon initiates the ſmaller powers into all the myſteries of modern ſtate manœuvre; and they are taught to calculate the effective power of one prince by weighing it againſt that of ſome other."

Recent events have demonſtrated the futility of this ſyſtem of political calculation. We have lately witneſſed ſome of theſe ſmaller powers tamely yielding up that advantage which an union of ſtrength might have ſecured, at the nod of an upſtart; and, ſhrinking from his menace, with the trembling awe of ſchoolboys under the rod of a tyrant pedagogue; and this at a time when by a judicious firmneſs and united oppoſition, they might have preſerved their independence inviolate, and their national dignity unſullied. Whether crafty policy, puſillanimous apprehenſion, or mutual envy be the cauſe of this abject ſubmiſſion, the fact forms an epoch of diſgrace and ſhame in which they are all alike involved.

The author of this work ſeems to have taken up his pen with a view to warn his country againſt the increaſing and encroaching power of the Ruſſian empire, by diſplaying its vaſt extent of territory, its inexhauſtible reſources, the perſevering genius of the people, the thirſt for glory in its prince, its extenſive commerce neceſſary to all Europe, &c. &c.

"This power," ſays he, "does not yet conſider itſelf as arrived at the maximum of its aggrandizement. To effect this accompliſhment of its views, all its immenſe forces are employed and with ſo much greater ſucceſs from being always able to moleſt and injure other powers without being expoſed, in any important degree, to moleſtation and injury from them. Enlightened by the ſciences, daily improving in the arts, and rapidly increaſing in opulence, from the very conſiderable profits of her widely extended commerce, Ruſſia has attained to a pre-eminence of power which will, probably, one day or other, produce a material change in the political aſpect of the world, and give new relations to its various aſſociated communities of mankind."

"Within the laſt hundred years, this empire has ſo greatly extended its ancient poſſeſſions and its new conqueſts, that hiſtory does not furniſh another inſtance of a kingdom of ſo vaſt a compaſs; and if the expreſſion may be allowed, *that the preſent time is pregnant with the future*, it is not improbable but that in a given time Europe will behold the nations of the north a ſecond time overrunning the countries of the ſouth; not, as formerly, impelled by neceſſity or goaded on by the brutal ferocity of ſavage nature, but urged to the enterprize by the ambition of their leaders, and

arrived

arrived at that ſtate of civilization which gives a twofold energy to the means of warfare and conqueſt."

In whatever degree the events of future ages may ſubſtantiate the truth of this hypothetical ſuggeſtion of our author, we cannot help being ſtruck with that complete reverſe of his poſition which the ſtate of Europe now preſents to our view. This coloſſal power, repreſented by M. C*** in ſo formidable a light, ſeems benumbed in all its energies; its active genius frozen into apathy; while, with a cold-blooded acquieſcence, it quietly regards the ſucceſsful attempts of an upſtart of yeſterday to cruſh the liberties of Europe, cripple its commerce, and give laws to its princes; nay, at the ſame time, inſulting this very power in its imperial relations, making a mock of its pretenſions, haughtily overlooking its political conſequence, and, by his arrogance, affronting it in the perſon of its repreſentative.—While ſuch a torpid calm, ſuch neutral inſenſibility pervade the Ruſſian cabinet, we cannot but regard the apprehenſions of the author as unneceſſary: indeed, while the Conſular Tyrant of France is allowed, by the northern powers, to arrogate to himſelf the right of dictating the meaſures to be purſued by their reſpective governments, and fixing whatever limits to their neutrality may beſt ſuit the views of his reſtleſs ambition; while we ſee Spain, Portugal and Italy, all ſubjugated to his yoke; while we contemplate the timid remonſtrances of Auſtria, and the ſubtle complacency of Pruſſia, we confeſs our apprehenſions are all on the other ſide, and we cannot avoid thinking that there is more probability of Franch overrunning the northern powers with French principles, Frence influence, and finally with a French force, than of the contrary idea of M. C*** being realized. But at all events, we think the countries of the ſouth perfectly ſafe from Ruſſian invaſion, ſo long as, according to our author's opinion, it depends upon the following events being firſt accompliſhed.

"When the Ruſſians, imperceptibly becoming free, ſhall have acquired greater energy in their national character; when agriculture ſhall be brought to perfection throughout all their immenſe domains, and, by encreaſing the produce of their own country, enable them to do without that of ours; when they ſhall have learned to make uſe of the opulent reſources which they poſſeſs; when they ſhall have directed all their attention and applied all their ſtrength to the amelioration of their interior ſituation; when they ſhall have reformed the abuſes of their conſtitution, and purified their laws from the barbariſm of the times in which they were originally framed; when they ſhall have placed themſelves above the reach of thoſe internal revolutions which are the neceſſary effects of all deſpotic governments; when, I ſay, all theſe events, which are not only poſſible but probable, ſhall have taken place, if then, in the natural courſe of things, a prince ſhall be placed upon the throne of Ruſſia who ſhall be animated by thoſe ambitious views of eſtabliſhing univerſal monarchy, (of which we have ſeen many inſtances,) I would then aſk whether we, notwithſtanding the diſtance to which we are removed from this power, can be deemed ſecure in our ſituation?"

Surely

Surely there is ſufficient diſtance of time before all theſe events can poſſibly concur to ſet the mind of France at eaſe as to Ruſſian invaſion; and if we conſult the various hiſtories of the revolutions of ſtates, we ſee more cauſe to look forward to the diſſolution of both governments than for France to fear the irruption of the Ruſſians. Meanwhile, it is matter of much amazement to us, to witneſs the indolence with which the Ruſſian cabinet ſubmits to the infraction of a treaty, of which it is a guarantee by the Uſurper of the monarchy of France; and we are at a loſs to conceive how its influence or its intereſts can be advanced by not oppoſing this Corſican. It co-operates with him; and ſuch relative concurrence is in fact equally favourable to his views as a northern confederacy could be; at the ſame time it is equally injurious to the commercial connections of Ruſſia: for the commerce of Great Britain cannot be impeded in any material degree, without that of Ruſſia ſuffering by the obſtacle. Of this our author is aware, who ſeems not a little jealous of the commercial preponderance that England bears in the conſideration of the Ruſſian cabinet, which we are willing to conclude, notwithſtanding its preſent indeciſiveneſs will not very readily adopt the plan Mr. C. ſo earneſtly recommends. After having obſerved that the Ruſſians have long maintained the opinion, which, in the language of the French authors of the day, he denominates prejudice, that the Engliſh are the firmeſt ſupporters of their commerce, and expreſſing his ſurprize that even "de nos jours," the deſpotic iſlanders, ſhould have contrived to preſerve this pre-eminence over all their competitors, he goes on to aſk, "What remedy can there be found for this bad policy?" he anſwers "Competition." We would aſk him in return, has not competition been tried over and over again, and has it not failed? have not the intrigues of France, within a very few years, been employed in every poſſible direction to embarraſs the commercial connections ſubſiſting between Ruſſia and this country, and ſo neceſſary to each other's commercial ſubſiſtence? and has not Ruſſia been convinced, in the moſt poſitive manner, of the ruinating conſequences that would enſue to her empire from diſſolving theſe connections, by the loſſes ſhe has ſuſtained during a temporary ſuſpenſion? His idea of competition is thus ſupported.

"England," ſays he, "does not receive a ſingle Ruſſian veſſel within her ports, while ſhe, in the mean while, does not ſend leſs than 500 annually to the ports of the empire: and as to the ſtipulation in their treaty that the ſubjects of each country ſhould be allowed equal privileges, it is mere form. The ſubjects of Ruſſia, in order that they may enjoy a reciprocity of privileges, are conſtrained to be naturalized in England; but religious ſcruples on one ſide, and a vaſt number of political obſtacles on the other, prevent the Ruſſians deducing any benefit from this pretended privilege; and thus is this clauſe of their treaty to all intents and purpoſes rendered nugatory. What then ought to be the conduct of Ruſſia under ſuch circumſtances? In ſimple conformity to the mutual intereſts of each, ſhe ought to reeſtabliſh the Tariff of 1766, reſpecting the payment of cuſtom

tom duties: ſhe ought, indeed, to give up altogether a treaty which binds her to conceſſions utterly ſubverſive of all ſuch advantageous dues, and adverſe to the exiſtence of all others, without affording her in return the ſmalleſt real benefit, or, at moſt, but a precarious one." (Vol. 2. p. 29, 30.)

We think it is hardly neceſſary for us to point out to our readers the fallacy of this writer's poſition, and the raſhneſs of his concluſion. However, there is, we truſt, but little cauſe for apprehenſion that Alexander will ſo inconſiderately throw away the true intereſts of his empire, and ſacrifice to a Frenchman's ſuggeſtions or to the Corſican's perſuaſions the labours of his predeceſſors on the throne: Peter and Catherine did not, without mature deliberation and wiſe precaution, form that commercial connection with this country, which, in ſpite of Mr. C.'s repreſentations, we are of opinion materially concern the proſperity of both countries.

We return to the preface, from which we have digreſſed, to notice a paſſage which we confeſs appears to be ſhrouded in that ſort of Sibylline obſcurity, which ſeems to be the favourite ſtyle of writing with our author.

"Thus we find that every thing concurs to impel the Ruſſian empire forward in that career of aggrandizement which ſhe has begun and proceeded in almoſt as it were without the knowledge of Europe, and which will one day ſecure her the ſway of that delightful part of the world. In making this aſſertion, I am bold enough to call the future into queſtion, but do not affect to have furniſhed proof of my aſſertion. Content with bringing forward my conjectures, I am not deſirous of eſtabliſhing any ſyſtem. Theſe conjectures, it is true, are of too obſcure and complicated a nature to enable the reader to trace out any certain conſequences; there is, nevertheleſs, ſome merit in pointing out ſuch as are within the compaſs of probability.——We muſt not deceive ourſelves. The preſent ſtate of things cannot endure for ever. Time and circumſtances are every day preparing freſh changes, and the enſuing century is deſtined to behold vaſt alterations throughout the whole political ſyſtem of the world. India and America will not for ever remain the ſlaves of Europe; the independence of the Britiſh colonies has given an unexpected opening to the new world; and ſooner or later the chains that hold them in their preſent ſervile ſtate, will no longer fill the graſp of their ſubjugators."

Whatever be the idea which Mr. C.'s brain had engendered when he wrote this paſſage, or whether he had any idea at all before him, "time and circumſtances" muſt determine; and that futurity, which he calls in queſtion, muſt in the mean while ſtand pledged for the developement.

We have obſerved that the author has made an ingenious compilation from the publications of travellers, and in ſuch a work there is but little to be expected more than what has been repeatedly publiſhed already. The hiſtory of Ruſſia, its manners and cuſtoms, and all its dependencies, are as well known to the Engliſh reader as thoſe of any foreign nation; perhaps better than any other, in conſequence

of

of our long continued intercourſe with it. This is not the caſe with Frenchmen; and to them this compilation muſt afford a greater portion of intereſt and amuſement. We have indeed met with no anecdote which we have not read before, and the whole circumſtantial detail of national character and cuſtoms is the ſame, and in no degree varied in expreſſion from what we have met with continually in accounts which our own countrymen have given of Ruſſia. In this performance of Mr. C. we find nothing new, excepting his obſcure predictions and his crude ideas of the influence of Engliſh intrigue and manœuvre in the Ruſſian cabinet. The firſt, we conceive, may be attributed to that vanity which is always ſo conſpicuous in a Frenchman's mind, of finding ſomething out which nobody elſe had before diſcovered; and the latter ariſes, of courſe, from that jealouſy and mortification which, as a Frenchman, he cannot but feel at the ſuperior opportunities which Great Britain has hitherto enjoyed of maintaining that extenſive commerce with Ruſſia, which, from our local ſituation and individual power as a nation, no other power but ourſelves is able to ſupport. That part of Mr. C.'s work which has any claim to originality of remark is the preface, and the recapitulations, which make up the firſt and the laſt pages of it. We have already made ſome obſervations upon the preface; we ſhall now give our readers the whole of his recapitulaion; all between this and his preface furniſhes nothing new to warrant our filling this review with extracts.

"Such," concludes Mr. C. in this recapitulation, "ſuch is this nation which has recently become ſo famous, on which the eyes of all Europe are turned, and whoſe rapid progreſs in ſocial organization furniſhes a ſubject for ſerious conſideration both to the politician and the philoſopher not leſs curious than intereſting. The prodigious extent of its territory, in conjunction with the diverſity of its climates and its productions, co-operates in preſenting ſo many degrees of modification in the manner of life and in the means of ſupporting it, that within the outline of the picture are diſcoverable all the leading features of the country, and all the gradations of the various purſuits of its natives, from the moſt unpoliſhed to the moſt refined. This country, ſo extraordinarily conditioned, the occupations of whoſe inhabitants vary according to their reſpective conſtitutions, both moral and civil, preſents to our view a phenomenon of a very ſtriking nature; at every ſtep which the traveller takes in his progreſs through Ruſſia, he meets with thoſe primitive traits of original character of which, in moſt civilized countries, not the ſlighteſt traces are to be found. The genius of one great man firſt gave to Ruſſia the form of a nation: the ſame genius yet rules over it. It has paſſed ſucceſſively into the hands of four females, all, but more eſpecially the laſt, animated with that principle which is the diſtinguiſhing characteriſtic of great minds, the love of glory. For the laſt hundred years its ſovereigns have all been eminent for their knowledge of mankind, a juſt diſcrimination, and a fit adaptation of talent; to ſuch qualifications is the empire indebted for its preſent greatneſs. It appears to me by no means probable that Ruſſia, after having arrived at ſuch a pitch of glory under female government, would adopt the Salic law, or any thing like it."

This,

This, we ſuppoſe, is French gallantry. In a writer of hiſtory, however, and eſpecially when he affects to philoſophize on futurity, it ſtrikes us that a leſs unimportant remark might have ſupplied its place, more conſiſtently with the dignity of his ſubject. He goes on—

"I have but a few more words to add. A country like this, that borders ſo cloſely upon Aſia, whoſe influence all Europe feels, and yet is itſelf independent of all European influence whatever,—receiving from her foreign trade nothing but what ſhe could very well do without, but in her turn furniſhing others with the moſt indiſpenſible neceſſaries, whilſt the balance of commerce muſt in conſequence remain in her favour ſo long as her exports ſo greatly exceed her imports; a country, in ſhort, to which, like America, the troubles, calamities, and revolutions of the countries of the weſt afford a manifeſt gain, by gradually increaſing the population of her barren tracts at their expence, profiting from their failures, and advancing the civilization of her own people from their inſtruction.——A country which, by her ſkill in government, has converted even the defects of her conſtitution into a ſource of ſtrength; and that adulteration of coin, fictitious value of money, and arbitrary ſubſtitution of paper currency, which in other countries are the ſure inſtruments of national ruin, or at leaſt of national want of credit, with Ruſſia are made the ſources of good order and wealth. In addition to all theſe excluſive advantages, this country can build a firſt rate man of war with a twelfth part of the expence which France or England can. She feels no repugnance in attaching to her invincible forces foreign officers of ability, putting her armies under the command of Germans, her fleets under that of Engliſhmen, looking forward to that period when by reaping the fruit of the leſſons ſhe the mean while receives, and treaſuring up the experience derived from them, ſhe will have it in her power to return to each, and that with intereſt, the knowledge ſhe thus gained: but, above all, a country that by the moſt ſkilful management makes the moſt uſeful inſtitutions of moderate monarchy ſubſervient to the purpoſes of an omnipotent deſpotiſm; and ſupports the general harmony of the minds of her ſubjects by the happy manner in which ſhe blends ſuperſtition with a tolerance of all religious principles; that receives the ſervices of every one with a welcome, without making any inquiry into either the country of the new comer, or his religious faith, much leſs his colour; but merely informing herſelf what he is able to do, or what new intelligence he can add to the general ſtock; a country that for a long time has cauſed every prince in Europe to tremble;* that is in herſelf almoſt a world, having already attained to a gigantic ſize of power and dominion; ſuch a country, I may venture to predict, is reſerved for the accompliſhment of the moſt extraordinary events in the future developement of its greatneſs. It is not difficult to read its deſtiny."

At length, when we expected the mountain to bring forth, we find Ruſſia, with all its preſent ſuperior poſſeſſions of local and national

* With your leave, Mr. C. we will exclude from this indiſcriminate quaking, the ſovereign of Britain, upon pretty good authority, ſuch as Ruſſia will not herſelf diſpute. REV.

advantage, preponderance of power, wiſdom of government, with all its accommodation to perſons and kings, its ſagacious promptitude for improvement, and laſt, though not leaſt, its terrific impreſſion, is confined in its mighty action to the preſence of our author, in whoſe prophetic viſion all its glories are enwrapt. Mr. C. writes like a French politician of the day—fate and not Providence, fancy and not fact, are his materials, and hyperbole his firſt cauſe. We ſee nothing in this hiſtory of Ruſſia that entitles it to any preference over the many excellent productions of our own travellers. Had the author contented himſelf with the arrangement which he has made of their materials, and not aſpired to the tripod, his hiſtory of Ruſſia would have been full as uſeful, and certainly more intelligent. If, however, he wrote in conformity to the taſte of his own countrymen, his compilation may be better reliſhed. Such vapouring hypotheſis are the food of a Frenchman's mind, and we doubt not our author's will be as greedily devoured as thoſe of any other writer.

Chriſti-ana, ou Recueil complet, des Maximes et penſees Morales du Chriſtianiſme, Extraites de la Vie, Diſcours, et Paraboles de Jeſus Chriſt, et de quelques Epitres de St. Paul. Par C. D'Aval.

Chriſti-ana, or a Complete Collection of the Moral Maxims and Sentiments of Chriſtianity, with Extracts from the Life, Diſcourſes, and Parables of Jeſus Chriſt, and from ſome Epiſtles of St. Paul. By C. D'Aval.

LIGHT and trifling publications which amuſe the mind without ſubjecting it to the fatigue of thinking, are exactly ſuited to the levity of the French character. Hence the multitude of ſuch works, which, diſtinguiſhed by the addition of *ana*, have lately iſſued from the Pariſian preſs. It were well if theſe publications had been confined to their proper objects; but unfortunately there exiſt in every country, and above all in France, men ſo devoid of every virtuous principle as to degrade the moſt grave and ſerious ſubjects, by treating them with a levity totally repugnant to their natures. Of this the ſmall volume before us would have been a melancholy proof, even if the repreſentations which it contains had been perfectly juſt and unexceptionable. This, however, is very far from being the caſe. The author gives a brief ſketch of the character and life of Jeſus Chriſt, carefully avoiding thoſe more important parts which prove the divinity of his miſſion, though he had in ſome meaſure, with a wretched cunning, calculated to impoſe upon the unwary, admitted this point in the Preface, by an elegant quotation from Rouſſeau, whoſe mind, though ſceptical and enthuſiaſtic in many inſtances, was ſtill too feelingly alive to the beauties of the goſpel to permit him to ſink into the dirty kennel where the common herd of infidels wallow. Then follow the morals, parables, and pointed anſwers

ſwers of Jeſus Chriſt, with comments on their beauties, which are juſt enough, ſo far as they go. But here again the pernicious tendency of the work is apparent. Men may admire a beautiful ſyſtem of laws, but the arm of power is neceſſary to enforce obedience. By depriving this morality of the divine authority by which it has been promulgated, the obligation to obedience is loſt, and the views of the abandoned infidel are fully anſwered. The ſame remark applies to the extracts from the writings of St. Paul. But it is in the reflections upon the whole, with which the author concludes his work, that the maſk is torn away, and the ſkulking aſſaſſin ſtands confeſſed. In addition to the impudent and moſt unfounded calumnies upon our religion, the very remarks on the excellence of its morality are calculated to miſlead and betray. One inſtance may ſuffice. The anſwer of our Saviour to thoſe who brought before him the woman taken in adultery, and demanded what puniſhment ſhe ought to ſuffer, is praiſed as being full of elevation and ſenſibility, and an example for others to follow on ſimilar occaſions. The propriety of the anſwer is entirely owing to the divinity of our Saviour, who could read the heart, and was a competent judge of the motives of the perſons who brought her, and of the ſincerity of the woman's repentance. If he had been a mere man, as the author ſeems to conſider him, it would have been preſumptuous to have given ſuch an anſwer. By removing the divinity of our Saviour out of view in this circumſtance, the author indirectly afforded encouragement to adultery, and recommended lenity to thoſe who, like himſelf, had no ſcruple to infringe the laws of ſociety, and ſpread anarchy and diſorder over the world. Such is the morality of infidels, but let them not father ſuch a ſpurious offspring upon the majeſtic purity of the goſpel.

This work is peculiarly dangerous, as its form and ſtyle are calculated for circulation, and the peruſal of all ranks of people. Religion is the moſt ſerious of ſubjects, and conſequently can leaſt of all things ſuſtain the ſhafts of ridicule. Hence it comes that the moſt brainleſs fool, with ſcarce underſtanding enough to repeat his alphabet, can ſtill retail impious jeſts againſt Chriſtianity, and diffuſe his poiſon among thoſe who are equally ignorant with himſelf. Hence it is that the writings of Paine, a man equally deſtitute of principle and talent, have done more miſchief than the acute ſophiſms of Hume. Sophiſms are readily expoſed, but every fool can reliſh a jeſt, though few can underſtand an argument.

The very title of the work before us conveys an idea of ſomething low and trifling; and, therefore, independent of the pernicious matter it contains, ought to be reprobated by all who value the intereſts of virtue, religion, and good order.

Encyclopedi-ana, ou Recueil Curieux, Inſtructif, Religieux, et Philoſophique.

Encyclopedi-ana, or a Collection Curious, Inſtructing, Moral, Religious, and Philoſophical.

"I HAVE obſerved the taſte of the day, (ſays the author in the motto prefixed to this work) and have publiſhed theſe *ana*." There are unfortunately too many ſervile wretches ever ready, like him, to feed the corruption which preys upon the vitals of ſociety. The author, perhaps, could not have pronounced a more ſevere ſatire upon the taſte and trifling character of his countrymen. The whole of this pompous collection of inſtruction, religion, morality, and philoſophy, dedicated too to the friends of erudition, is neither more nor leſs than a ſet of ſilly witticiſms and infamous jeſts upon religion: *montes parturiunt, naſcetur ridiculus mus.* Happy nation!! abounding with philoſophers. But no wonder! Philoſophy is there eaſily acquired; it conſiſts only in uttering a few profane jeſts againſt the religion of the country!! A conſiderable maſs of the venom of infidelity is here collected in a form admirably calculated to circulate among the race of fools for whoſe capacities it is peculiarly well ſuited. Every blockhead, if by chance he has underſtanding ſufficient to enable him to join ſyllables, may, by the peruſal of this volume, commence a philoſopher of the *reſpectable* claſs above mentioned. If the reader have a mind to become one of the *honourable* fraternity, he may read the work in queſtion, if not, we certainly would not adviſe him to waſte his time to ſo little purpoſe.

Frederic-ana, ou Recueil d'Anecdotes et Bon Mots de Frederic II. Roi de Pruſſe.

Frederic-ana, or a Collection of Anecdotes and Bon Mots of Frederic II. King of Pruſſia.

IN the beginning of this little volume a brief ſketch is given of the life of Frederic. The reſt conſiſts of anecdotes concerning him, with ſome verſes in his praiſe. The anecdotes and bon mots, though in ſome inſtances ingenious enough, yet are generally of ſo licentious a nature as cannot fail to have a pernicious effect upon the principles and morals of thoſe who are not guarded againſt attacks of that ſort. The poiſon is more widely diffuſed by the form in which the work is publiſhed, while the celebrity of the name of Frederic attaches a degree of importance and intereſt to every thing that relates to him. The ſame remark applies to another work of the ſame kind, the Voltaire-ana, which gives a brief account of the Life of Voltaire, and ſubjoins his more remarkable bon mots. The fame of that writer

ter has excited an uncommon degree of intereſt reſpecting every thing relative to him. The witticiſms are ingenious, but this very circumſtance renders the freedom and licentiouſneſs of the principles which they frequently diſplay ſo much the more dangerous. One great cauſe, and perhaps effect, of the extraordinary corruption of morals in France, is the number of works of this ſort which have iſſued from the preſs of that country, with the names of thoſe whoſe celebrity have naturally a tendency to give weight and authority to their moſt trifling actions and words. Thoſe, therefore, who contribute to the diffuſion of ſuch pernicious works, ought to be reprobated as the peſts of ſociety, and the foes of mankind.

Revoluti-ana, ou Anecdotes, Epigrammes, et Saillies, relatives a la Revolution.

Revoluti-ana, or Anecdotes, Epigrams, and Bon Mots, relative to the Revolution.

THIS is a trifle rather of a higher kind than thoſe which generally appear with the deſignation of *ana*. The firſt part is an allegory relative to the origin of the Revolution, which is deſcribed as the daughter of *Diſcontent*, and her mother *Intrigue*, who brought her forth under the walls of a fortreſs, as repreſented in the frontiſpiece. The actions of *Dame* Revolution are then deſcribed, which are a ſummary of the horrid crimes to which the Revolution gave occaſion, with her baniſhment by Buonaparté. Then follows an extravagant encomium upon the firſt Conſul, in the uſual ſtyle of the French writers of the day. The moſt remarkable *bon mots* connected with the Revolution are next detailed, and, laſt of all, comes a ſatire of ſome merit, entitled the *Maſques*, upon thoſe who aſſume characters to which they have no pretenſions. Interſperſed are ſome little pieces of ſatirical poetry, not without point.

In the year 1790, thoſe who wiſhed to temporiſe drew up for themſelves the following ingenious creed.

To the new law——I wiſh to be faithful.
I am hoſtile in my ſoul——To the old government.
As an article of faith——I believe the new law.
I believe that which it blames——As oppoſed to every thing good.
God grant you peace——Gentlemen democrats.
Abandoned nobility——May you go to the devil!
Confuſion ever ſeize——All the ariſtocrats.
The members of the Aſſembly——Are the only men of judgment.

This might be read ſo as to apply to either party, and the compoſers conſidered themſelves as ſecure of favour and protection, which ever ſhould at laſt prove victorious.

Bonaparti-ana; *ou, Recueil des Reponſes ingenieuſes ou ſublimes, Actions heroïques, et Faits memorables de Bonaparté.*

Bonaparti-ana; *or, ingenious and ſublime Sayings, heroic Actions, and memorable Deeds of Bonaparté.*

THIS little work contains a brief account of the moſt remarkable actions of Bonaparte, during the laſt war; his diſcourſes to his army; to the Turks in Egypt; his correſpondence with the Pope; together with the moſt remarkable acts of his government ſince he has been advanced to the Conſulſhip. It alſo contains ſeveral of thoſe poems compoſed in his praiſe, on different occaſions. Little need be ſaid of it. —— It abounds with that fulſome adulation which has of late been ſo liberally poured upon the Firſt Conſul.— It muſt be dull and unintereſting to every reader, except a Frenchman. In Paris it muſt, of courſe, for a time, be a favourite performance, as is ſufficiently proved by its having already paſſed through three editions.

Molieri-ana, Riari-ana, Fontaini-ana, Pironi-ana, Fontenelli-ana, Linguetti-ana; Comedi ana, Aſini-ana, &c. &c.

THE immenſe numbers of *literary* productions, with titles terminating in *ana*, which daily iſſue from the Pariſian preſs, ſufficiently demonſtrate the high eſtimation in which they are held; and afford an additional proof of the acute genius and the correct and refined taſte of our elegant neighbours. Philoſophy, poetry, theology, the belles lettres, and, in ſhort, ſcience and literature in every branch, which formerly lay ſcattered in a thouſand volumes, and required the greater part of a long life to attain perfection in any one of them, are all purported to be contained eſſentially and ſubſtantially in an *infra* duodecimo volume of theſe *ana*; which one may peruſe in the courſe of a few hours. It has puzzled many to comprehend how France could produce ſuch a number of men who called themſelves philoſophers, but the fact which we have mentioned completely ſolves the difficulty; for who would not be a philoſopher, where philoſophy is ſo eaſily acquired. *We* certainly cannot boaſt of ſuch perfection, in the art of concentration, as our more enlightened neighbours; but, however, from the progreſs which we have already made, with proper perſeverance, we need not altogether deſpair.

In order to aſſiſt the labours of our countrymen in this laudable purſuit, we ſhall briefly explain, as far as thoſe living on this ſide the Britiſh Channel can pretend to explain, the proceſs by which the exquiſite morſels to which we have alluded are made up.

Several perſons are employed by the patrons of literature at Paris, to collect anecdotes, bon mots, jeſts, conundrums, epigrams, and ſo forth. When a ſufficient number of theſe are collected, they are fathered upon ſome eminent literary character, long dead, and

therefore

therefore not able to appear in his own vindication, and thus uſhered into the world. When the name of the perſon to whom they are aſcribed appears to give uncommon celebrity, and an extraordinary circulation to any of the *ana*, the real author or authors, with a laudable zeal to promote the public advantage, immediately uſher into the world another collection of *ana*, under the ſame name. Thus the Molierana having ſucceeded unuſually well, the Pariſians were exceedingly gratified by the appearance of a book entitled "*More* Molierana." We are inclined to flatter ourſelves that this ingenious device originated in our own iſland, with a ſagacious bookſeller mentioned by the *Spectator*. This man had publiſhed a work entitled "The laſt Sayings of Mr. Baxter," which took exceedingly well with the public. Reſolved to encourage the reigning taſte, he without delay ſet his journeymen to work, and produced another ingenious performance, entiled "More laſt Sayings of Mr. Baxter."—We have thought proper to mention this laſt circumſtance, leſt our countrymen ſhould be diſcouraged; and to ſhew that, with due perſeverance, they may in time equal, if not ſurpaſs, our enlightened neighbours in this ſpecies of ingenuity.

Another excellent purpoſe is ſerved by the laudable policy of ſending theſe *ana* into the world under the protection of great names. If it were otherwiſe, ſome preſumptuous people might have the effrontery to ſay, that theſe *ana* are not only in themſelves ſometimes profane and blaſphemous, but often, alſo, execrably dull; which might very much retard the excellent effects which they are calculated to produce. But when they appear ſheltered under an eminent name, beauties and entertainment *muſt* be found in them, by all thoſe who would have any pretenſions to a ſound judgment, a correct taſte, and enlightened mind.

Great names, however, cannot always be found for thoſe numerous works which it has become neceſſary to publiſh, in order to gratify the reigning rage for *ana*: a more general appellation is therefore ſometimes adopted, which has been found to anſwer the purpoſe extremely well. Hence the "Comedi-ana, or Wit of the Players;" a title that adds no little conſequence to the publication by which it is borne.

But that which has attained the greateſt degree of celebrity, and which we would moſt particularly recommend to the ſerious and patient attention of all thoſe who wiſh to ſhine in faſhionable ſociety, is the ingenious work entitled "Aſini-ana, or the Wit of the Day." This, we ſay again, we would moſt particularly recommend, becauſe it contains the very eſſence and marrow of the reſt; the author having, as he himſelf tells us in his preface, pored with the moſt unwearied aſſiduity upon the moſt eminent of the modern *ana*, as well as upon the moſt celebrated works, ancient and modern, in every branch of ſcience and literature, and extracted the moſt valuable parts. The Aſini-ana, therefore, may be conſidered as the *ne plus ultra* of philoſophy, logic, rhetoric, theology, poetry, hiſtory, and

every thing connected with learning and polite literature. Beſides all this, the work is not without juſt pretenſions to the prophetic character; for it predicted that in the month of July, after it was publiſhed, it would rain, and that the rain would be moiſt; both which predictions accurate obſervers have declared to have been verified by the event.

Such being the nature of the book, ſome have doubted of the propriety of the title; becauſe of the vulgar prejudice againſt the aſs: but this prejudice runs equally ſtrong againſt the owl, an animal which, it is well known, the ancients conſidered as the bird of Minerva, and ſages eſteemed as the juſt emblem of gravity and wiſdom. In ſhort, we may venture to aſſert, that no one ever read the book without being convinced that the title is extremely juſt and appropriate.

We would willingly enter into a diſplay of the advantages that muſt reſult from theſe *ana*, were we not aware how unequal we are to the taſk. As great cauſes naturally produce great effects, we may ſoon expect to perceive a wonderful reformation in the world. Well then might the author of the Aſini-ana ſay, in the exultation of his heart, after looking upon the reſult of his glorious labours,

Exegi monumentum ære perennius.

Voyage en Grèce, de Xavier Scrofani, Sicilien, fait en 1794 *et* 1795; *traduit de l'Italien*, par J. F. C. Blanvillain, traducteur de Paul et Virginie.

Travels in Greece, by Xavier Scrofani, a Sicilian, performed in the Years 1794 *and* 1795; *tranſlated from the Italian*, by J. F. C. Blanvillain, tranſlator of Paul and Virginia.

THE author of this work, in the year 1793, had publiſhed, at Venice, a Courſe of Agriculture, an Eſſay upon the general Commerce of the Nations of Europe, a View of the Commerce of Sicily, with ſeveral other intereſting works upon political œconomy. His journey into Greece was undertaken under the patronage of the ancient government of Venice, principally with the view of aſcertaining the ſtate of agriculture and commerce in the *ci-devant* Venetian Iſlands, in the Lower Romelia, and in the Morea. The political changes that took place, with regard to Venice, ſoon after the departure of our author, deprived him of the aſſiſtance and encouragement in the proſecution of his labours, which he had at firſt reckoned upon. The work under conſideration, therefore, forms only part of the original plan. The firſt two volumes comprehend the letters which he wrote to his friend; naturally characteriſed by that enthuſiaſtic warmth which few could reſiſt when wandering over thoſe countries and cities that make ſo celebrated a figure in the annals of antiquity. The third volume contains a view of the commerce and agriculture of the Morea, of Corfu, &c. &c. with tables of the annual

nual importations and exportations of these countries, and a particular account of the culture of olives, of the Corinthian grape, tobacco, &c. In a future work the author intends to complete his plan, by giving a view of the commerce of Constantinople, of the Black Sea, of the Lesser Asia, as far as Alexandria, and, in one word, of the whole Levant, where he remained a considerable time.

So many publications have appeared under the title of Travels in Greece, that little new can be expected on the subject. The author himself was sensible of this circumstance, and therefore has recourse to the old apology "the request of friends," for whom alone the letters under consideration are said to be intended. The work, however, required no such apology. Even by those who may have traced the same ground, with the many able writers who have treated this subject, particularly the celebrated Abbé Barthelemi, the present work may be read with considerable interest. The letters are written with a fire seldom to be found in Italian writers, the descriptions are often eloquent and highly coloured, while the constant references to the most remarkable passages of ancient history, produce no slight degree of interest and pleasure. Our author gives a description of the manners, religion, superstitions, and government of the Turks, together with an account of the oppression which they exercise over the Greeks. The whole is interspersed with a variety of interesting anecdotes illustrative of the subjects treated. The radical defects and feebleness of the Turkish government, the shameful corruption, rapaciousness, and despotism of the rulers, with the abject slavery of the people, are subjects upon which hardly any are at this day in want of information. The manners and character of the Turks have already been so often described, that nothing new can be given on that head. The following extract, however, though referring to a Turkish notion universally known, is of importance on account of the reflection of the author with which it concludes.

"The respect which the Turks pay to ideots rises even to adoration, because they consider them as persons inspired. They treat these unfortunate persons with the most attentive care, the most compassionate charity. None dare contradict them or refuse their requests. Every house is open to them. They dispose of the table of the Grand Vizier, of the Muphti, and even of the Grand Signior himself. Woe to him who insults or injures them! They walk the streets with the same liberty as if in full possession of their reason. From this circumstance it arises that there are *very few* ideots in Turkey, and that even these few *seldom* or *never* become furious or dangerous. I am persuaded (continues our author) that if the madhouses among us were suppressed, and madmen treated with more mildness and attention, their numbers would soon very considerably diminish."

Upon the whole, though this work contain little matter that had not been before treated by other writers, yet it must be read with that pleasure and instruction which hardly any work which treats of Greece can fail to communicate. The details upon the agriculture, commerce, and industry of the Morea, must be particularly interesting to the merchant, the farmer, and the œconomist.

Tableau

Tableau de L'Eſpagne Moderne. Par J. F. Bourgoing, Envoyé Extraordinaire de la Republique Françaiſe en Suede, ci-devant Miniſtre Plenipotentiaire à la Cour de Madrid, aſſocié Correſpondant de l'Inſtitut Nationale. Troiſieme Edition, corrigée et conſiderablement augmentee. 3 tom. A Paris. Chez Levrault pere. 1803.

Picture of Modern Spain. By J. F. Bourgoing, Envoy-Extraordinary from the French Republic in Sweden, formerly Miniſter Plenipotentiary at the Court of Madrid, and correſponding Aſſociate of the National Inſtitute. Third Edition, corrected and conſiderably enlarged.

"THOSE," ſays the author of this work in his Preface, "who read books of travels merely to be amuſed, or with the hope of finding ſomething wonderful and ſurpriſing, will hardly think it worth their while to turn over the pages of this." We aſſure M. Bourgoing we neither ſought amuſement nor wonders in the contents of his performance, but read it with that cautionary motive which has all along actuated us in our review of French publications, more eſpecially thoſe of the nature of his work; a motive which we conſider as conſtituting a very important part of our duty as reviewers, by timely detection and oppoſition to prevent, as far as our cenſure and objections can avail, the diffuſion and adoption of revolutionary ſentiment, and the dangerous dogmata of modern philoſophy, with which the pages of the French writers of the preſent day are thickly ſtrewn. A general outcry againſt the *prejudices* of nations, by which are uſually meant the ſanctioned eſtabliſhments of ages; an affected commiſeration of the wretched obſtinacy of a people who are contented to remain in tranquil preſervation of cuſtoms and laws which the wiſdom and experience of their forefathers framed and confirmed, and which their own convictions have induced them to adopt and apply, as uſeful and advantageous; an indiſcriminate charge of deſpotiſm againſt every firm and vigorous government, every corrective of popular abuſe and vulgar intemperance of opinion or conduct, every preventive of miſchievous reſult from either—make up the common tone of all travelling philoſophiſts, among whom the revolutionized Gauls are anxious to rank the foremoſt. We confeſs that we have not taken up M. Bourgoing's Picture of Modern Spain without ſome ſuſpicions of his being of the number, nor are our ſuſpicions in any degree leſſened by reading his political and literary titles. He was *ci-devant miniſter plenipotentiary at the Court of Madrid.* He is now a republican envoy extraordinary in Sweden, and a correſpondent of the National Inſtitute. He tells us in his Preface that—

"He had his reaſons for not publiſhing the edition of 1789 with his name, but that now theſe reaſons no longer exiſt;—that he ſince that time has twice travelled into Spain, and for upwards of a year reſided in that country

ountry in an official capacity. He made uſe of this opportunity to collect ore recent a d more accurate opinions upon various ſubjects; and hence ie preſent edition, he ſays, will be found to contain many things which ie former did not. He now openly avows himſelf as the author of the icture of Spain, and hopes that from ſuch avowal his work will derive an dditional claim to the confidence of his readers. Leſs reſerved in the eclaration of his opinions than heretofore, he profeſſes now to ſpeak out, s he conceives it is the duty of every writer to do who would ſecure the eſteem of thoſe for whom he writes.

Noting the period when this gentleman gave his amended edition to the public, as no longer conſidering himſelf under any reſtraint of opinion, and recollecting the ſituation of France and Spain at that period, and how many new, though, perhaps, not "more accurate," opinions it has given birth to, we find our vigilance excited, and we ſhall not leave Monſ. B.'s third impreſſion of his "Picture" before we have thoroughly examined every feature of it. In his Preface he, with the proverbial vanity of his nation, remarks, that moſt of thoſe travellers who have publiſhed deſcriptions of Spain have failed in their object;—our three countrymen, Twiſs, Swinburn, and Townſhend are mentioned in ſlight terms, the firſt, as unſucceſsful; the ſecond, juſt as ſucceſsful as he deſerved; and the other, as haſty in his concluſions and impoſing on the credulity of his readers. Two of his own countrymen, Citoyen Chantereau and the author of "Figaro's Journey," are repreſented, the firſt, as writing in a looſe ſtyle, and more intent upon giving lively deſcriptions than adhering ſtrictly to accuracy of fact; and the other, as having received the *honours* of ſuppreſſion from the Spaniſh government, in conſequence of its vehement ſtrain of ſatire; yet the former of theſe, he obſerves, may be read with intereſt and advantage, and the latter, he mentions as likely to pleaſe thoſe who conceive raillery to be licenſed to ſay any thing. Whence we gather that a Frenchman may pleaſe his fancy at the expence of truth, and be intereſting and inſtructive to his readers; but an Engliſhman for doing the ſame thing is to be accuſed of impoſing upon the credulity of the public.—A French free-thinker alſo may be allowed to glory in the ſuppreſſion of his work, while a candid and liberal Engliſhman is to have his character ized as meeting with as much ſucceſs as it deſerved. M Bourgoing then aſſures us, that the main object of his performance is to be juſt and impartial; and that he may neither offend the nation whoſe picture he draws, nor violate the truth, he ſtudies to avoid inſipid eulogium on the one hand, and ſevere ſatire on the other; yet at the ſame time valiantly ſets out with declaring, "That he will brave the danger of deviating on either ſide, being convinced that he who ſtrives to ſecure the ſuffrages of all parties deſerves the ſupport of none." All which amounts to little ſhort of this, that he will trifle with or violate truth, that he will impoſe upon the credulity of his readers or ſet facts before them as they really are; that he will praiſe or abuſe according to his own

fancy

fancy and conception, but, notwithſtanding, he will be juſt and impartial. This is true Gallic conſiſtency: we ſhall find means, perhaps, of expoſing it in the delineation of his picture; meanwhile, we ſhall give a ſketch of the frame in which the picture is placed. The author enters Spain by Bayonne, whence he proceeds to Madrid, branching off from the direct route wherever any thing worthy of notice demands his attention. Arrived in the capital, he makes his obſervations upon the government, cuſtoms, and manners of the Spaniſh nation. Hence he goes forward to the ſouthern parts of the kingdom, returns to the capital, viſits the ſurrounding provinces, &c. and returns into France by the kingdoms of Valentia and Catalonia.

The firſt volume conſiſts of thirteen chapters; we will give a ſlight ſketch of each, in order that none of our author's juſt or unjuſt, partial or impartial, obſervations may eſcape us. An account of the carriages, inns, and roads; a ſuccinct deſcription of the lordſhip of Biſcay; remarks upon the freedom, privileges, and patriotiſm of its natives, with ſome mention of its chief towns, make up the firſt chapter. Here we find the following ſketch of the political character of the Spaniſh miniſter, M. de Florida Blanca.

"This miniſter," ſays our author, "might have proved himſelf an invaluable friend to his country, poſſeſſed as he was of authority almoſt unlimited in its nature, but he was ever irreſolute and indeciſive. From the year 1777 to 1789, he was not ſo conſtant a friend to our alliance as he profeſſed to be. His iraſcible temper and national jealouſy were more than once productive of injurious conſequences to our intereſts; and, at laſt, he became one of the moſt violent oppoſers of our revolution, nor was it his fault that it was not ſtifled in its earlieſt ſtage."

In our humble opinion this indeciſive miniſter, by which epithet we conclude his circumſpection is miſrepreſented, proved himſelf a much greater friend to his country, than even the arrogant and poſitive Prince of Peace has done, by ſo liberally laying aſide that national jealouſy which is often requiſite to guard two neighbouring powers from mutual encroachments, and to preſerve the independence of both entire. Had the former continued in power, the monarchy of Spain had never become the ſport of a republican premier, nor had the nation been degraded into a dependent province of France, and its alien uſurper; but to prove his impartiality, M. Bourgoing gives the Ex-miniſter much credit for his care of the public roads, although he finds himſelf bound as a republican to blame his cautious adminiſtration of the public affairs. He then abruptly breaks out into the following crude declamation upon the alliance of courts.

"Theſe," ſays he, "are as tranſient and uncertain as the vagaries by which they are induced to form or break them. Family intereſts, ſtill more abſurd, influence the greater part of their deciſions. A popular government, when well fitted together in all its component parts, is never actuated but by the moſt powerful motives. The intrigue, the inſignificance of etiquette,

liquette, the little aims of vanity, have no effect upon the reſolves of ſuch a government, and while many ſources of diſpute are thus got rid of, its reſponſibility ſecures it from the inconſiderate levity of caprice. It does not diſſemble its ſenſe of injury, but it ſeeks to revenge thoſe only which are of the moſt ſerious import. And, I am of opinion, that when all things are conſidered, it is more to the advantage of a monarchical cabinet to be connected with ſuch a government, than with one whoſe form approaches nearer to its own, but whoſe alliance is leſs to be depended upon, and more likely to implicate it in difficulty. Thus it is not the perſonal likeneſs, but ſimilarity of character which preſerves the harmony of a married couple."

We verily think that Monſ. B. has here forgotten his juſtice of remark which he promiſed us at ſetting out. If we rightly comprehend the component parts, or rather ſeparate principles, of his popular government, we think we ſee much leſs dependance to be placed upon it, much more intrigue, and that of a lower kind, much more caprice, much more impetuoſity, much leſs permanency, much more inveterate purſuit after revenge, much more danger in its connection, than we have been able to trace, either in the hiſtory of nations, or in our own experience throughout the conduct of monarchical ſtates. But what does the example of Spain, in its preſent ſituation, enforce? A very impreſſive inſtance of the evil conſequences of ſuch an unnatural coalition, and a very ſerious warning to every prince or people that may feel diſpoſed to form a ſimilar connection. Look at her relative ſituation as a nation—her independence is gone, or, at leaſt, broken with the family compact, which enabled her to maintain an importance in the world that now ſhe has no pretenſion to. Her throne is degraded by its being the footſtool to the Uſurper of that of the Bourbons—her government is neither that of the monarch nor the people, but of an oligarchical cabinet, overawed by the republican dictates of a foreign adventurer—the military tyrant of Frenchmen. What Spain has gained by the alliance of France, under its preſent deſpotic form of government, ſo falſely called popular, let her humbled proweſs declare. What ſhe has loſt by rejecting the alliance of this country, let her impoveriſhed commerce ſhew. And as to the account of difficulty, we cannot help thinking that her monſtrous connection with the regicide cabinet of France determined the balance greatly to her diſadvantage.

The author cloſes his firſt chapter with a political ſketch of Biſcay, which he has given in the true ſpirit of what he calls a "lover of liberty and political economy." Theſe are vague terms, and were we to apply them according to his apparent acceptation of them, we muſt ſubſtitute republican arrogance for rational freedom, and vulgar abuſe of eſtabliſhed ſyſtems for pertinent remark. In our next we ſhall continue our enquiry into the author's political ſentiments. The narrative of his travels in our opinion furniſhes no other repreſentation of the manners and cuſtoms of the Spaniards than what has been often and better given by our own countrymen. And as ſcarcely a ſingle

a ſingle page of this work is without ſome direct or indirect demo-cratic reflection, we ſhall follow him chapter by chapter. Our time and limits will not now permit a farther extenſion of this article.

(To be continued.)

Conſiderations ſur l'Organiſation ſociale appliquées a l'état civil, politique, et militaire de la France et de l'Angleterre, a leur Mœurs leur Agriculture, leur Commerce et leur Finance a l'Epoque de la Paix d'Amiens 3 tom. 8vo. A Paris. Chez Migneret. 1802.

Conſiderations on the Organiſation of Society applied to the Civil, Political, and Military State of France and England, to their Manners, Agriculture, Commerce, and Finance, at the date of the Peace of Amiens.

WE have here before us a work replete with good ſenſe and ingenious remark. The language in which it is written is temperate, the obſervations are for the moſt part candid and juſt, the information is conſiderable, and the character which the author gives of it, in his advertiſement, is ſtrictly true. "The principles of ſocial organization which it ſuggeſts are neither vainly theoretical, nor unfounded in practicability."

We learn from the author's note that it is the fruit of fifteen years obſervation in different parts of Europe, and we perceive in the work itſelf much teſtimony of a thinking mind and accurate judgment; indeed ſo very different is its ſtyle of expreſſion, its mode of treating the ſeveral ſubjects it comprehends, and ſo calm, yet ſo concluſive, are the deductions, that we regard it as a prodigy of the Pariſian preſs; for we much ſuſpect that no philoſophiſing republican can lay claim to the excellent matter contained in theſe three volumes. There is throughout an evident progreſs of thought which conſiſts only with deliberate reflection. A plain but effective ratiocination is diſplayed in every part, and truth is ſpoken with the deciſive tone of experience and conviction. Not the impetuoſity of innovation, but the ſteadineſs of enquiry meets us in every line, and we can read the motto

Quid verum atque decens curo et rogo et omnis in hoc ſum,

whatever page we turn over.

We would truſt that the gratification we have ſo unexpectedly received from the French preſs in this work does not induce us to expreſs our approbation in any unwarrantable exceſs. Surprized as we may be we will endeavour to prove that our judgment cooperates with our feelings, by laying before our readers ſome extracts from theſe "Conſiderations."

Firſt, however, we will copy the author's Table of Contents, which will ſufficiently mark out the plan of the work.

The

The firſt volume contains—the Introduction, conſiſting of ſeventy-ſix pages of judicious and ſenſible remarks on the primary ſources of ſociety, and the original and progreſſive ſtate of the French nation, from the eſtabliſhment of the Franks to the preſent period; this the author concludes with the following bold avowal.

"A celebrated writer* has aſſerted that 'the machine of any powerful ſtate never fixes itſelf ſo firmly, or ſettles into ſo ſecure an equilibrium, as after having ſuſtained any violent ſhock.' It is a very ſatisfying reflection, that according to this idea, grounded as it is in the experience of all ages, France is approaching that moment in which ſhe will be put in poſſeſſion of all thoſe advantages to the enjoyment of which Nature has almoſt in vain called her attention for ſo many centuries. Moreover, whatever be our deſtiny as a country, the author of this work deems it incumbent upon him to declare, that throughout the whole of his performance, truth has been the main object of his inquiry, and that he has purſued his ſearch with an ardour which the love of his country, and his attachment to freedom and humanity would naturally inſpire. If he has fallen into any error the deviation has been involuntary; and ſhould the effect of his labours be only to recal the remembrance of ſome maxims forgotten, or little underſtood, he ſhall think himſelf amply rewarded. He is well aware that his opinions do not coincide with thoſe of many of his readers, but although, perhaps, he muſt not hope to gain the approbation of all, he truſts that he ſhall not be conſidered as having no claim to a free declaration of his ſentiments in a country which is itſelf deſirous of being free, and he alſo conceives, that in the following paſſage, from Mably, he ſhall be permitted to juſtify himſelf.

"I ſhould feel great regret," ſays this writer, "were I to be eſteemed capable of regarding him as a criminal diſturber of the public peace who has courage enough not to flatter his country, and to expreſs a wiſh for ſuch changes in its government as would make it happy. When the ſentiments of truth bring puniſhment upon a writer, be aſſured the laws have been framed to ſuit the diſpoſition of men who find their account in keeping thoſe whom they govern in error, and who have the art to profit by public abuſes and general vices; ſuch laws prepare and announce the ruin of an empire."

This Frenchman's love of his country, and thirſt for freedom, if we are not very much miſtaken, indeed, are of the old court; his claim to free diſcuſſion in a country *deſirous of being free*, and his quotation from Mably,† ſtrongly confirm our opinion. The 1ſt chapter treats of the origin of ſocieties in general; the 2d, of legiſlation; the 3d, of government; the 4th, of religion; the 5th, of the adminiſtration of juſtice and meaſures of police; the 6th, of public force; the 7th, of public inſtruction; and the 8th, of manners. Theſe conſtitute the firſt volume. The ſecond volume contains ſeven chapters, on the ſubjects of agriculture, arts, manufactures, and

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" * La Harpe's Eulogium of Charles the Fifth.

† Principes des Loix.

luxury,

luxury, colonies, fiſheries, the productions of the mineral kingdom, commerce, and population. The third volume comprehends finance, public works, mendicity, hoſpitals and priſons, confiſcations, proſcriptions and arbitrary trials, national feaſts, the liberty of the preſs, and political relations with other powers, and concludes with a general recapitulation and ſummary.

The firſt chapter, on the origin of ſociéties in general, is written with much acuteneſs and diſcriminating reflection; it ſets the queſtion of liberty and equality in a very ſatisfactory light. The following idea is juſt; it is contained in a note at the concluſion of the chapter.

"Liberty is the right of doing all things which injure not another.—This right equally obtains in a ſtate of ſociety as in a ſtate of nature, for in both juſtice as well as reaſon forbids doing any injury to another.

"As for equality, it has been modified and perfected in the ſocial ſtate. Men in an uncivilized ſtate knew no other difference than that which reſulted from ſuperiority of force, addreſs, or courage, but as this is a difference which ſubſiſts among all individuals alike, it follows, that in ſuch circumſtances abſolute equality does not exiſt. In ſociety, on the contrary, it is neceſſary that this ſuperiority of force, addreſs, and courage, ſhould exiſt to prevent the weak from being oppreſſed. Equality, therefore, conſiſts in that which the law puniſhes or rewards equally, and as laws ought to be framed for no other purpoſe than the furtherance of public and individual benefit, we may come to this concluſion, that free men are equal, and that their actions ought to proceed from the laws alone, notwithſtanding the different claims and privileges which obtain in the ſocial ſtate, and without which it would be impoſſible to ſupport the cauſe of freedom."

In the chapter on legiſlation we meet with the following ingenious critique.

"J. J. Rouſſeau," ſays our author, "defined law by ſaying that it is the expreſſion of the general choice; and Monteſquieu, that it is a conſequence neceſſarily reſulting from the nature of things. The firſt of theſe definitions is weak and vague, for it is poſſible that the general choice may counteract fundamental truths at the very inſtant that it declares itſelf, and thence this act of general choice retains not a ſingle character which is neceſſary to conſtitute the utility and the firmneſs of the laws. Monteſquieu is more exact, but too abſtract in his definition, and leaves too wide a field open for the exerciſe of the fancy. Few people are capable of comprehending all the various relations of things; but there are more ſimple means to direct the legiſlator, and to diſcover what is meant by this word law.—'Law is an act of legiſlative power, evidently founded upon firſt principles, that is, upon the nature of things; and ſo applied to public and individual intereſt, that it is regarded as a declaration of the public and individual choice. When law poſſeſſes not theſe characteriſtics it cannot be regarded as any thing elſe but the fruit of ignorance or of oppreſſion: its effect becomes injurious inſtead of uſeful, and no obedience is due to it. But as this ſentiment, when wrongly applied, may, in various circumſtances, tend to ſpirit up the governed againſt their rulers, it is expedient that the legiſlative power ſhould be ſo conſtituted that it can make no other than good laws,

laws, and the executive power, at the ſame time, reſtrained from violating them. Theſe are advantages which are not to be obtained by ſimple declarations called conſtitutions; but we are confident of poſſeſſing them when the political inſtitutions of a ſtate mutually balance and ſupport each other, by a combination of common intereſts, and when public bodies are formed which are particularly intereſted in the preſervation of the conſtitution, and of ſufficient authority and influence to inſiſt upon its obſervance."

The reader will perceive, in the foregoing, much reaſoning which applies to a mixed monarchical form of government rather than to that tyrannical uſurpation under which France bends and groans at this moment. The true ſentiments of the writer, notwithſtanding the diſtant terms in which he has expreſſed them, are ſufficiently apparent to juſtify us in our ſuſpicion that he is either a returned emigrant thus anonymouſly ſtriving to rouſe the rational convictions of his countrymen, or that the work was written in this country and printed in Paris. This chapter, on legation, is valuable for its depth of reſearch and accuracy of deciſion, but we are more particularly gratified by the note ſubjoined to p. 101. It is rather long, but, as we conſider it peculiarly uſeful at the preſent moment, we ſhall tranſlate it into our Appendix, for the purpoſe of giving more currency to the pointed and pertinent obſervations which it contains.

"The Engliſh government," ſays our very reſpectable author, "is, in general, ſo ill underſtood in France, and the French revolutionary writers and orators have ſo greatly diſfigured it to our view, that any one judging from what he hears and reads only upon the faith of others, is convinced that this government is as arbitrary in its nature as thoſe of other parts of Europe, and that in Great Britain the ſovereign power is abſolute. 'Firſt, they tell us that the election of members of parliament is venal, that the mode of repreſentation is bad, becauſe it is an abſurd ſyſtem for an Univerſity, or a borough town, to have two or more repreſentatives while conſiderable cities have none.'

"They aſſert, alſo, 'that the two Houſes of Parliament are corrupted by the Court, and that the oppoſition party have no influence in the debates.'

"We are told 'that the ſuſpenſion of the Habeas Corpus Act, upon the ſingle demand of miniſters, in many circumſtances, annihilates the liberty of the ſubject, becauſe with ſuch power veſted in their hands they can throw whomſoever they will into priſon.'

"The preſſing of ſailors is repreſented as an abominable act of tyranny. That the king has all private and public property at his diſpoſal, in conſequence of parliament ſubmitting to the demands of miniſters for repeated taxes, the enormous amount of which, and of the national debt, gives the finiſh to the wretchedneſs of the people, and that the increaſe of the poor rates proves the daily increaſe of poor; and, finally, we are told that the freedom of the preſs is much trenched upon by miniſterial influence, and that all theſe cauſes co-operate in producing as a neceſſary conſequence a ſlaviſh dependence and wretchedneſs among the people.

"A few ſhort anſwers will demonſtrate to our inconſiderate writers, that what they conceive to be a ſeries of grievances, conſtitute, on the contrary, juſt ground for eulogy on the Britiſh conſtitution.

"First then, 'the elections are venal,' say they. It would certainly be a very great misfortune if the people had it generally in their power to make a bad choice and there existed no counterbalance to this presumed venality; but, as they cannot choose any other for their representatives than landholders, and the candidates cannot themselves expect to obtain any votes but in proportion to their talents for distinguishing themselves in the House of Commons, and as the hereditary right of peerage, as well as the prerogative of the Crown, temper and regulate the proceedings of those whom the people elect, it necessarily follows that the people cannot, in general, choose any other persons than such as are well known for their talents and their patriotic principles, and that if in the great number of elections there should happen to be some instances of bad or indifferent choice, they are not numerous enough to have any influence upon the general body of representation. Be it also observed, that in a government of landholders there must necessarily occur many occasions in which they are brought nearer to a level with the people in common, so that they contract a natural concern for the consideration and respect which are due to their constituents; nor does any thing produce a better effect upon their conduct, than the mode in which elections are carried on in England. On the one side every attention is paid to the electors in order to procure their votes, and the more expence the candidates incur to bring them over or to please them, the more are they made acquainted with their real importance. On the other hand, every elector discusses freely the conduct and the pretensions of the candidates—whilst the ministerial party, and the friends of opposition, strive, by every means in their power, to direct the public opinion towards their respective favourites, and whatever manœuvre or venality they may make use of in endeavouring to accomplish their purpose, it does not escape the observation of the people that their rights are at stake; and the representatives are conscious of those duties which they are expected to perform, well assured that if they once lose sight of them, they would never, in any future election, retain the least degree of popular influence.

"This, however, is not the case where men have a power of nominating persons who are not possessed of any real estate or property of any kind; they then make a sort of league of all those who have no possessions against those who have, and, as the majority is in the favour of the former, the most impetuous, and those who hold out the most democratical expectations to the multitude, will be alone the objects of public choice. Thus it appears that the venality of elections in England only proves the necessity which the candidates lie under of taking pains to obtain the suffrages of those they wish to represent, and that the common people in England have a degree of consequence attached to them, and wherever this consequence does not exist, they are not thought worth the pains of purchase.

"The mode of representation, it is also said, is bad in itself, because, upon the face of things it appears absurd that a university or a borough town should have several representatives, whilst the most populous cities have not so much as one.

"It, doubtless, would be more regular if the representation of the country were established in exact proportion to the extent and population of the territory represented; and, indeed, it constituted the wish of a great many well disposed English reformists that this should be the case.

"But as in a free country innovations and changes of this nature cannot be safely had recourse to, but in a state of public tranquillity; and in order

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to avoid thoſe commotions which the ardour of opinion, and the influence of perſonal intereſts would naturally produce, at the ſame time holding it more prudent to retain for awhile ſome few irregularities in the fabric of ſociety, rather than to ſubvert its foundations by aiming at improvements, the wiſeſt among the politicians of England have rightly judged that the time for reform has not yet preſented itſelf. Beſides, it conſiſts with the principles of the Britiſh conſtitution, that the repreſentatives of a borough are thoſe of the nation alſo; and it is held as a maxim that they ought not to be guided by any other motives than ſuch as have a view to the general concern; and, indeed, the great number of public inſtitutions which demand their conſideration, prevent them from being confined to more local partialities. And after all what does it ſignify by whom we are repreſented, ſo as we be well repreſented.—Moreover, the general courſe of the national repreſentation in Great Britain has not varied, in the ſmalleſt degree, at any time, ever ſince the year 1688, and during that whole lapſe of time the intereſt of the nation, which muſt neceſſarily be made up of the intereſts of individuals, has been its uniform object.—Surely then the mode of repreſentation is not quite ſo faulty as it is thought to be by ſome.

"It is alſo urged that the two Houſes are corrupted by Court influence, and that the oppoſition cannot be of any weight or importance in parliament. This, in truth, is the favourite argument of all the adverſaries of the Britiſh conſtitution, and as it cannot be denied that places and other favours, of which the Crown has the diſpoſal, form one of the means by which its intereſts obtain the ſupport of a great number of the members of both Houſes, it is thence concluded that all their deliberations are alike corrupt. To make the abſurdity of this popular objection fully apparent, we muſt firſt inquire in what manner the legiſlative and executive authorities balance each other. It is very evident that the chief of every ſtate cannot govern it but in proportion to the ſupport which he receives from the ruling party, and without ſuch ſupport there could not be any uniformity of plan or action in the conduct of government, and inſtead of continuing the governing power it would be itſelf governed, and very ſoon overthrown by the exertions of individual intereſts.

"It is alſo equally certain, that whatever may be the probity and the integrity which we may ſuppoſe the members of the legiſlative body to poſſeſs, they cannot ceaſe to be men, and ſubject to human paſſions and weakneſſes, nor will their perſonal intereſt be altogether loſt ſight of even when no other intereſt but the public one ſhould excite their exertions; and at the ſame time if this intereſt does not attach them to the government they will be induced by it to act in oppoſition to it. It is, therefore, abſolutely requiſite, in order that the King may retain the government of his country in his own hands, that he ſhould be ſecure of a conſtant majority in the two Houſes of Parliament; and that ſuch a majority may be placed within his reach to preſerve the Crown from the ambition of the principal members of the legiſlative power, it becomes in all things requiſite that the throne ſhould have the diſpoſal of the public places and offices. We cannot but admit, however, that this power of diſpoſal, although neceſſary for the preſervation of the conſtitution, may grow into that corruption which, on the other hand, would bring ruin upon the kingdom, and annihilate the freedom of the country, were it not for that happy combination of theſe ſame individual intereſts which conſtitute and ſupport the oppoſition party. This party, ſo well known by its ſevere ſtrictures upon all the operations

of government, is generally compoſed of all thoſe men who by their characters, their opinions, or their jealouſies, are confeſſedly the opponents of miniſterial authority, or who endeavour to turn out miniſters that they themſelves may come into power. This party, ſo alluring by the popularity which it enjoys, by the ambition with which it fills the hopes of its partizans, and, in fine, by that ſentiment which is ſo natural to freemen, not to ſubmit to any other authority than their own, rouzes the patriotiſm of their countrymen, defends the public liberty, throws light upon the path of government by the continual contradiction which it exerciſes againſt the meaſures of miniſters, preſerves the tranquillity of the country, by aſſuring the nation of the preſervation of its rights, and not unfrequently opens the way to the promotion of thoſe who upon the anti-miniſterial benches have given proof of their abilities. Their writings, their ſpeeches, and their uſual exaggerations, have not, however, much influence upon the public mind ſo long as miniſters proceed within the limits of conſtitutional principles; but no ſooner do they begin to deviate, than the oppoſition, however ſmall, becomes the very ſame inſtant the predominant party, and miniſters conſtrained to yield to the force of public opinion, are immediately ſtripped of their influence over the majority in parliament, and of neceſſity give up their ſituations to the leaders of oppoſition, who inſtantly command the majority in both houſes.

"In order to be able to conceive by what means this quiet kind of revolution conduces to the public benefit, it muſt be recollected that in the Britiſh parliament there is found a third claſs, or party, conſiſting of independent members, who are generally country gentlemen, whoſe fortunes and habits of life keep them equally out of the reach of the intrigues of court, and the ſophiſtries of oppoſition. Theſe very reſpectable members uſually vote with miniſtry, that they may give a ſalutary ſupport to government, but no ſooner does the public opinion, the voice of the nation, or the warning of their own conſcience, point out to them that the meaſures of the miniſter are becoming injurious to the country at large, than they ſhew themſelves the firſt to withdraw their ſupport and concurrence from him, and this ſtep is quickly followed by the greater part of the miniſter's friends, becauſe this old majority, reſtrained by the irreverſible principles of the laws of the country, know that the Britiſh government cannot act in oppoſition to the wiſh of the nation.—From this mutual coincidence, this exalted accord of the polity of the ſtate and private intereſts, the members of the two houſes of the Britiſh parliament, whatever be their reſpective talents, their virtues, or their vices, or the party which they eſpouſe, are thus of neceſſity, as it were, forced to concur in the ſame purpoſe, and to conſult with equal earneſtneſs the weal of their country, and the preſervation of its liberties. If to theſe conſiderations be added, that of the king's inviolability in his perſon and privileges, his not being able to act but through the medium of the miniſters of his throne, the accountable reſponſibility to which all their actions are ſubject, their liability to be impeached, which for many abuſes of power they often have been, we ſhall be convinced that notwithſtanding the firſt principles of the conſtitution place the regal authority out of the reach of every attack, they prevent the rights of the people from being encroached upon, defended as they are by the vigilance of the oppoſition party, by the impartial public prints, and by continual appeals to the people to preſerve their liberty, and ſupport their rights and individual intereſts. The Engliſh have yet another ſafe-guard of their rights, namely, that inquiry made at the com-

commencement of every reign into the extent and exerciſe of the prerogative of the Crown during the reign preceding, by the means of which inveſtigation the people are enabled to determine whether the king's prerogative has been kept within conſtitutional limits, and what meaſures muſt be taken to prevent any future encroachments; and this admirable eſtabliſhed rule in affording additional ſecurity for the preſervation of the liberties of the nation, leaves every agent and acting power in the ſituation which the conſtitution allots them. Nothing, therefore, can be ſo ill-grounded as the aſſertion, that the regal power in England is arbitrary, ſince it cannot do a ſingle thing without the concurrence of miniſters, who are reſponſible for all they do, nor can they proceed to take any ſtep without the ſupport of the majority in both houſes, neither can they retain this majority unleſs they ſtrictly fulfil the duties of their office.

"But we are next aſked, Does not the ſuſpenſion of the Habeas Corpus Act give a mortal blow to the freedom of the country, ſince by the means of ſuch ſuſpenſion miniſters are empowered to cauſe private perſons to be arreſted and thrown into priſon, only by iſſuing their ſimple order to that effect? There would be no anſwering this in the negative, were it not very well known to every one, that at all times, in all countries, ſuch very critical periods occur whom probable effects cannot be provided againſt but by extraordinary meaſures, as they expoſe the common ſafety to danger, and, therefore, require ſuch ſteps to be taken as are prompt and deciſive.—The Greeks and the Romans, and different governments, in more recent times, have ſometimes found it requiſite, under certain circumſtances, to have recourſe to arbitrary means, and in the titles of generals, dictators, captains general, &c. have inveſted with abſolute power men diſtinguiſhed for their abilities, or for their perſeverance whenever any danger ſeemed to threaten the exiſtence of the conſtitution; and they conſidered themſelves as ſufficiently happy if theſe dangerous leaders after having put a ſtop to the evil did not produce a greater, by retaining and abuſing the power they had been inveſted with. To avoid which bad conſequence, and to prevent the conſtant continuance of ſuch unlimited authority, the Engliſh have recourſe to the expedient of ſuſpending the Habeas Corpus Act, by which ſuſpenſion a kind of dictatorſhip is affixed to the power of the Crown, and as the King muſt neceſſarily be more intereſted than any perſon in his dominions in the preſervation of the public peace, and is placed in too elevated a ſituation to be moved with private pique or perſonal hatred, or any other narrow-minded motive, it certainly is much better to entruſt him with this power than to conſign it to the management of any ſingle individual among his ſubjects, or to any parties of men poſſeſſing power or influence, or who would be likely to make the moſt of theſe opportunities. True it is, that during the whole time of this ſuſpenſion miniſters have a power to impriſon every perſon whoſe public conduct appears to be regulated with any miſchievous deſign; but, beſides that theſe priſoners are detained under certain regulations which ſufficiently teſtify that government knows how to reſpect their perſons, even when it appears expedient to take harſh meaſures againſt them, miniſters are bound to produce a liſt of those who are confined, and of the cauſes for their arreſt, to a committee of the Houſe of Commons, an obligation which completely prevents all unneceſſary violation of humanity and candid conſideration; whilſt, in the mean while, thoſe who are impriſoned are allowed, together with their parents and friends, to manifeſt their innocence to the world, through the medium

of the public prints; and the circumſtances which lead to the impriſonment muſt, of themſelves, be of a very ſerious nature, if the detained be not immediately admitted to bail and releaſed. Nothing then ſo little reſembles the arbitrary proceedings of other governments, than the conſequences of the ſuſpenſion of the Habeas Corpus Act; and it is well worth attention, that England has ſupported herſelf, under all her difficulties, by the moſt moderate meaſures, amid all the unheard of attempts made by the French Government to deſtroy her, whilſt that very Government was, in its turn, forced to make uſe of the moſt compulſory means to ſecure its own ſafety.

"Next, we are informed, that the preſſing of men for the navy is an abominable act of tyranny. Before this expedient is blamed it will be as well to conſider whether any better can be ſuggeſted, or whether that which other countries have recourſe to claims a ſuperiority over that which is adopted in this.

"The ſafety of the Britiſh empire depends upon her navy, her ſhips are her bulwarks and her ſtrong citadels; and as voluntary offers of ſervice, although more advantageous in that country than in any other, are not always ſufficient for the immediate manning of the different ſquadrons, it is ſometimes found neceſſary to take the men out of private ſhips by force, to employ them in the public ſervice of the ſtate: an expedient, which violent as it may at firſt appear, is much more compatible with civil liberty, than the modes of calling the people in France, and in almoſt all the other maritime countries in Europe, in which a ſailor has not ſo much as the opportunity given him of diſpoſing of his ſervices as he wiſhes. The regiſter in which he is enrolled, almoſt from his infancy, places him at once under the poſitive controul of navy agents. From which comparative conſideration, it appears, that the preſſing of ſailors, an action in itſelf but of ſhort continuance at any time, is far leſs inimical to the intereſts of ſeamen than ſome writers have conceived.

"It is likewiſe maintained that all public and private property is at the mercy of the Sovereign, in conſequence of the ready acquieſcence with which Parliament meet the demands of Miniſters for ſupplies, and the taxes which they levy to procure them.

"It certainly is true that the propoſal of taxes comes from the Miniſters of the Crown, as having in their poſſeſſion all the various clues of Government, and therefore more able to decide upon the amount of ſupplies required for the public expenditure; but as every demand made is regulated according to the expences of the year preceding; and all extraordinary ſums provided for by loan, miniſters alſo being obliged to lay before Parliament an exact account of all monies iſſued from the Treaſury, before they can move for freſh ſupplies, it neceſſarily follows that the Members as well as thoſe whom they repreſent, are alike enabled to decide on the nature of the ſituation of financier, with a perfect intelligence of every leading circumſtance attached to it; and that the Sovereign, who has not the power of diſpoſing of a farthing that belongs to his civil liſt, has not at his command the ſmalleſt portion of either public or private property.

Again, "the enormous amount of the national debt, and of the taxes in general, is ſaid to complete the diſtreſs of the Engliſh; and the increaſe of the poor-rates is an incontrovertible proof of the daily increaſe of poor.

"On

"On a firſt view, the national debt of England does really appear to be enormous; but when it is recollected that its progreſſive diminution is made certain by a continually increaſing ſinking fund; that every new loan carries with it the means of removing the burthen which it produces; that England, as it were, moves upon its own axis; that its trade, immenſe as it is, it not ſufficient to employ the general capital, and that the uſe which Government makes of the overplus is a ſecure inveſtment of ſtock; and when it is alſo conſidered that all the extraordinary expences which the nation is at, uniformly have for their object the augmentation of its own commerce and of that of its colonies, when I ſay theſe things are taken into conſideration, the national debt of England, ſo far from appearing to be an evil, is, on the contrary, beneficial to the nation; and, indeed it may be concluded that the greateſt misfortune which could happen to the Britiſh empire, would be the poſſibility, or the inclination, of paying off this debt at once, for then there would no longer exiſt any proportion between the circulating capital and the demands which the agriculture and the commerce of the country are continually making upon it; an event which could not fail to produce a lamentable alteration in the value of all commodities; and to drive the Engliſh to inveſt their property in foreign funds.

"The payment of the intereſt upon this enormous ſum does moſt certainly give riſe to a conſiderable augmentation of taxes; but it does not appear that the conſequent burthen is greater in England than in any other country. Indeed Mr. Gentz has irreſragably proved that their real proportion to the wealth of the nation is very ſmall; and as all theſe contributions are relative, and ſeldom, if ever, are impoſed otherwiſe than according to what each individual is able to bear, it may be confidently aſſerted that no where are taxes more eaſily ſupported than in England; an aſſertion which the progreſſive increaſe of national and private wealth every day demonſtrates.

"As to the poor-rates, doubtleſs their increaſe would be very ſtriking did we not know that it is the effect of the proſperous condition of the nation. This proſperity, by increaſing the conſumption of almoſt every commodity, and, at the ſame time bringing a great deal of money, or money's worth, into the hands of the opulent part of the nation, has produced a great riſe in the price of every neceſſary of life; whence it follows that the allowance to the poorer claſſes muſt be increaſed in proportion. The certainty of the aid which this affords, encourages the poor to marry, although, on the other hand, it may, perhaps, indulge idleneſs in ſome few inſtances. Another conſideration on this head, is, that war or various political modifications of treaties, &c. not unfrequently, very ſenſibly affects the ſale of certain Engliſh manufactures, the conſumption of which depends altogether on foreign demand; this is a cauſe which tends, among many other things, to increaſe the poor-rates. We admit that this tax may be regarded as a continual thorn in the ſide of Britiſh proſperity, and moſt ſeriouſly demands the attention of the legiſlature. In other countries the indigence of the common people is but little attended to; and very rarely is any tax impoſed for their relief; but in England it is never forgotten for a moment, that theſe poor ſubjects of the empire are men and Britons.

"Laſtly, it is objected that the liberty of the preſs is too much limited by miniſterial authority; and, in fine, that all theſe grievances which we

have been treating upon, muſt together neceſſarily tend to enſlave and impoveriſh the people.

"It is only neceſſary to read the Engliſh newspapers and the numerous pamphlets, that are every day iſſuing from the preſs, to be thoroughly convinced that in no country is the public opinion, or that of individuals, expreſſed with more freedom upon every ſubject; and that the influence and authority of men in power, are kept in conſtant reſtraint by this very ſalutary curb upon them. It is true, calumny cannot purſue its object without being liable to a legal proſecution; but it is well-known how impartially the Britiſh tribunals decide on every cauſe, and that neither rank nor fortune can bias an Engliſh jury.

"That liberty of the preſs, the impregnable rampart of public liberty and civil freedom, and without which neither can long exiſt, is enjoyed in England to the full extent in which it ought to be *tolerated*. It is the corner ſtone of the conſtitution; it is the nation's guarantee in all thoſe privileges which its polity provides, and which have rendered Britons a people more free and opulent than any other under Heaven. May the bleſſings they enjoy be impreſſed upon the convictions of all men, and ſecure the preſervation of a form of government which has not its parallel in the univerſe; and which has alone given to human nature ideas of liberty and proſperous power, in all things compatible with the ſocial ſtate of man. May all countries at length attain the ſame point of national felicity as Great Britain enjoys, by adopting thoſe of her principles of Government, and her ſtatutes, which can be adapted to their reſpective local ſituations; and, finally, may this happy empire never abuſe the wealth and power that belong to her, but continue to afford the world an undeviating example of moderation, patriotiſm, induſtry, and moral conduct."

To the prayer of this very honeſt and truth-ſpeaking Frenchman, we moſt cordially ſay—Amen. We have inſerted the whole of his honourable teſtimony, that we may ſhame thoſe crafty and turbulent natives of our ſoil who ſo diſingenuouſly ſeek to depreciate and to deſtroy the ſatisfactions of their countrymen; and, at the ſame time, we are not without hope that this ſenſible expoſure of their cavillings will teach the wavering to hold faſt the good they enjoy; and not cloud that ſunſhine, in which they flouriſh, with morbid diſcontent and ſullen rejection of popular comforts.

In the chapters on government and religion, there are many very uſeful and appropriate reflections on the preſent ſtate of the author's country. He certainly writes without fear, becauſe he ſpeaks the truth boldly, wherever exiſting circumſtances require it. But in the firſt note to the chapter on religion, we think he has ſuffered his feelings to get the better of his judgment, and has himſelf been blinded by the time-ſerving ſimulation of a wily tyrant. "Since this chapter was written, religion has been re-eſtabliſhed in France, by the meaſures of the Firſt Conſul, and through the anxious ſolicitude of the *head of the church*." We are happy to perceive this diſtinction, although we do not admit the pre-eminence; but at all events the author has made a better diſpoſal of the keys of the ſanctuary than if he had conſigned them to the hands of a wretch ſtained with repeated murders

murders and foul uſurpation; yet we are aware the diſtinction, in itſelf, is but a bare nominal, for the forbearance of a deſpot, or the tolerance of his regicide compeers, are not to be relied on with unſuſpecting confidence. The wolf may, for a while, ſuffer others to feed the flock, but when he pleaſes he will devour them.

"May glory and grateful acknowledgement ever await thoſe who have reſtored to us the faith of our forefathers, that religion which comprizes the moſt neceſſary inſtruction, and the moſt effectual conſolation. The plan which has been adopted for the execution of this important meaſure has been framed with conſummate wiſdom, the ſpirit of union and peace has perfected every part of that arrangement which has given ſo complete a triumph to the cauſe of religion; a juſt toleration of the Proteſtant perſuaſion has convinced its members that perſecution no longer exiſts in France, either againſt them or ourſelves; and that Frenchmen are all alike deſirous of being united in the faith of the goſpel. All that is now required is to eſtabliſh this reſtoration by every auxiliary expedient; and from this conſideration it is that we have made no alteration in the ſentiments contained in this chapter, under the hope that they may be found uſeful towards the promotion of ſo beneficial a cauſe."

The author felt himſelf happy at the idea that he could once more, without fear of martyrdom by the guillotine, worſhip his God in the land of his fathers, in the long eſtabliſhed principles of the national faith; and, as is very natural, ſuffered the gratification which his heart experienced, to abſorb every idea or apprehenſion that the ſource of it was not equally pure, or the continuance of it certain. In the moment of joy we do not eaſily permit the intruſion of ſombre preſentiment, or of ſerious reflection, otherwiſe we are of opinion that this warmth of ſelf-gratulation had been, in ſome degree, chilled by the conviction, which every man of thought muſt feel, that the Corſican, by this temporiſing reſtoration of the national worſhip, had nothing ſo little in view as the glory of God, or the comfort of thoſe whom he has bent to his iron yoke; and, that the ſame convenience which he conſulted by this incipient ſhew of tolerance, he will not permit to be in the ſlighteſt degree intruded upon when once the continuance of the licence he has granted becomes inimical to the intereſts of his deſpotiſm. Nor can any thing be ſo improbable as to ſuppoſe that ſincerity can dwell for a moment in the heart of a man (and that man inveſted with every power of enforcing obedience to his guilty caprice), who has broken, unheſitatingly, through every reſtriction which religion inſiſts on; in tolerating the exiſtence, therefore, of public worſhip, he reſerves to himſelf the right of violating every ſacred obligation of its fundamental principles. How far glory is to be aſcribed to him for the reſtoration of a religious faith, who has, in the face of the world, blaſphemed and denied the author of it; or how far confidence is to be placed by the miniſters of that faith in *his* favour, who has profeſſed himſelf a Turk and infidel, as beſt ſuited his ambitious views of ſelf-aggrandiſement, by murder and

pillage,

pillage, let the common ſenſe of every man, and the common connections of cauſes and effects determine.

The remarks on religion which this chapter contains, are certainly judicious; but we doubt the author muſt not expect ſuch pure principles as he lays down, to be included in the ſelfiſh ſyſtem of government which Bonaparte ſeems reſolved, at all events, to uphold, ſo long as the vengeance of France ſleeps. We ſhall, for the preſent, take our leave of this work, but ſhall reſume our obſervations and extracts in our next review, the length of the note we have inſerted having obliged us to exceed the limits we uſually allow to our reſpective reviews of foreign publications; for as we now confine them to the Appendix, we are deſirous of including, in each number, as many as we well can, with juſtice to their authors and to our readers.

Lettre de Charles Villiers à George Cuvier, de l'Inſtitut National de France, ſur une nouvelle Theorie du Cerveau, par le Docteur Gall; ce Viſcere etant conſidéré comme l'Organ immédiat des Facultés Morales. A Metz, chez Collignon; et ſe trouve a Paris, chez Levrault, Freres.

Letter from Charles Villiers to George Cuvier, of the National Inſtitute, upon Dr. Gall's new Theory of the Brain, in which the Brain is conſidered as the immediate Organ of the Moral Faculties. 8vo. Pp. 82.

WHO this Charles Villiers or this George Cuvier is, we do not find out in this pamphlet, but that both are of the ſect of materialiſts is pretty apparent. The doctrine of Kant is too well known for us to notice its extraordinary tenets, and this performance profeſſes to detail an improved theory, built upon the fundamental principles of Kant's philoſophy, by a Dr. Gall. The correſpondence, as far as we can gather from caſual expreſſions, is between two young ſurgeons; the one reſident at Lubeck and the other at Paris; and both advocates for the infidel dogmata of the philoſophizers of the day; who, by their ſhallow hypotheſis, and ſtill more futile ſyſtems, vilify the omnipotence of the Creator, and the operations of his hand. While, however, we are ſhocked to ſee men ſo perverſely degrading the nobleſt energies of their nature, as to voluntarily rank themſelves with the beaſts that periſh, we cannot help admiring the blindneſs of their underſtandings when we ſee them ſearching for the ſeat of the ſoul in the dried brain of a dead carcaſe; diſſecting muſcles and nerves which have long ceaſed to exert their functions in life, for the diſcovery of the local reſidence of the moral faculties, and attributing certain effects of the intellect, when operated upon by the corporeal ſenſes, to the affinity and juxta poſition of particular membranes and integuments of a liſeleſs trunk. This very ſapient Charles Villiers, or rather this great doctor of doctors,

tors, Doctor Gall, whom he quotes, and on whoſe abſurdities he, with tolerable ſelf-ſufficiency, enlarges, after a ſtrict ſearch among carcaſes of dead clay, for the domicilium of the ſoul, finds her neſtling in the center of the brain, like a toad in a ſtone. It is not to be wondered at that ſuch viſionary purſuits of metaphyſical vanity ſhould drive from the heart all humble belief in the Moſaic hiſtory of creation, otherwiſe, we conceive, that the tranſaction recorded in the ſeventh verſe of the ſecond chapter of Geneſis, would go ſome way towards ſatisfying theſe dabblers in phyſiology, that the "breath of life," is not to be ſcooped out of the cranium with a diſſecting knife like an oyſter out of its ſhell. We are taught by our Bible that "the Lord God formed man of the duſt of the ground, and breathed into his noſtrils the breath of life, and man became a living ſoul." Man was, therefore, formed before he had power to act upon that form; but we are induced to ſuppoſe that the Almighty would not have left any part of that form imperfect, and that the whole of man's material part was created at once, whence we would conclude that the brain was made at the ſame inſtant with the reſt of the body; but if the ſoul, or as theſe cavilling materialiſts ſubdivide their monſtrous conceptions, if the properties of the ſoul, (which, we preſume, conſtitute the eſſence of the ſoul, or the ſoul itſelf, for what is a ſpirit diveſted of its properties), are found exiſting in the brainular ſubſtance of this form, there were action and volition exiſting in the form before God breathed the breath of life into it, and thence it muſt neceſſarily follow that the ſame ſpiritual vitality muſt alſo exiſt in the body after death, when this breath of life leaves it, which, in ſpite of all that metaphyſical ſubtlety can adduce to the contrary, is a contradiction to the general acceptation of terms, to the convictions of common ſenſe, to every hour's experience of fact, and to the expreſs revelation of the Word of GOD. For we read that when this breath of life was breathed into man, and not before, "man became a living ſoul;" but the materialiſt inſiſts upon the converſe, that when the breath of life leaves the human body, man becomes a dying ſoul; for if the rational part of man exiſts in or by, (for it is the ſame thing in effect), the vital action of any part of the corporeal frame, neceſſarily it muſt ceaſe to exiſt when that vital action no longer animates this frame. We are well aware that this "breath of life," is, by ſome, underſtood to be the ſenſitive and animal life alone. But, on this head, we think, Dr. Horne, in his ſermon on creation, will afford us pretty ſtrong reaſons why we ſhould underſtand it to deſignate the immortal ſoul of man.

"This expreſſion, (ſays the learned prelate), certainly is ſometimes uſed in the lower of theſe acceptations—'Ceaſe ye from man, whoſe breath is in his noſtrils. All creatures, in whoſe noſtrils was the breath of life, died by the flood.' By theſe texts it appears that the terms *ſpirit* and *breath* are uſed to ſignify that animal life, which is ſupported mechanically, by reſpiration through the noſtrils." "But they are likewiſe uſed for the rational and immortal ſoul; witneſs thoſe words of the Pſalmiſt, adopted by

by our Lord when expiring on the croſs, 'Into thy hands I commend my ſpirit.' So again, 'The ſpirit ſhall return to GOD who gave it.' And 'The ſpirit of man is the candle of the Lord."

If Mr. Charles Villiers, or Mr. George Cuvier, or any of their metaphyſical brethren, will condeſcend to read what follows from the ſame divine, we are bold enough to conclude that they will find their baſeleſs fabric of atheiſtical preſumption completely thrown down.

"Spiritual eſſences and operations come not under the cognizance of thoſe ſenſes which during the preſent ſtate of probation GOD has been pleaſed to make the inlets of our ideas. They muſt, therefore, be repreſented and deſcribed to us, in the way of compariſon and analogy, by ſuch language as is commonly ſtyled figurative or metaphorical. Of animal life, begun and continued by reſpiration, we have a proper and a ſufficient knowledge. From a contemplation of that life, and the manner in which it is ſupported by the air, we are directed to frame our notions of an higher life maintained by the influence of an higher principle. For this purpoſe the terms which denote the former are borrowed to expreſs the latter, and we find the words, tranſlated *ſpirit*, and *breath*, ſometimes uſed for one and ſometimes for the other. But when we conſider that man, as other Scriptures do teſtify, has within him a rational ſoul, an immortal ſpirit, which, on the diſſolution of the body, *returns to* GOD *who gave it*; that in this original deſcription of his formation we may reaſonably expect to find both parts of his compoſition mentioned, and that a perſonal act of the Deity, that of inſpiring the breath of life, is recorded with regard to him which is not ſaid of the other creatures, we can hardly do otherwiſe than conclude, that the words were intended to denote not the animal life only, but alſo another life communicated with it, and repreſented by it; in a word, that man conſiſteth of a body ſo organized as to be ſuſtained in life by the action of the material elements upon it, and a rational immortal ſoul ſupported, in a ſimilar manner, by the influence of a ſuperior and ſpiritual agency."

We have indulged ourſelves in making this long quotation for the purpoſe of ſhewing how clearly a man argues who reaſons from a pious conviction of the omnipotence of GOD, and the truth of his word, and how eaſily he overthrows, by a few perſpicuous and rational deductions, the perplexed and perplexing ſyſtems of man's invention, too weak to ſupport itſelf without revelation, and yet too proud to acknowledge its dependence—"GOD made man upright, but he hath found out many inventions;"—and among the moſt degrading to human nature, the moſt deſtructive to the happieſt intereſts of ſociety, the moſt ruinating to the eternal hope of man, the moſt blaſphemous againſt the decrees of the living GOD, is that of materialiſm. Every friend of his fellow creatures, therefore, every honeſt member of ſociety, every pious follower of his GOD, will oppoſe a doctrine which begins in the pride of ſcepticiſm, and ends in the blaſphemies of Atheiſm; but which, groundleſs as are its leading principles, and ſenſeleſs the ratiocination required to ſupport it, from its flattering the preſumption and the vanity of the human mind, has

has not wanted advocates among the inexperienced young disciples of science, and the crafty apostles of infidelity. This monstrous system is the corner stone of illuminism, which has for a long time deluged the Continent with impiety and immorality; its torrent, however, has been for a while stayed, and we trust and hope that every government will narrowly watch and provide against its inroads upon the peace and subordination of its people. In Germany it first burst forth, and its overflow has reached every nation in Europe in its turn. In Germany it still resists the barriers which the civil power attempts to oppose to it, as plainly appears from the insolent sentiment with which this Mr. Charles Villiers winds up the contents of his atheistical pamphlet.

"This then constitutes that theory against which the Court of Vienna has thought proper to level its anathema, and whose doctrines it has prohibited and excluded from the public education of the country, because forsooth '*it tends to introduce materialism.*' In this methinks the members of the Austrian government suspicious in the extreme, and prompt in their censures, have shewn themselves but very indifferent metaphysicians, which, indeed, is the case with almost all other governments."

Mr. Charles Villiers will permit us to add to this sentence—who are disposed to render happy as a people, and as individuals those whom they govern—We think the reason assigned by the Austrian government allsufficient to justify the suppression of this wicked theory; for whatever tends to introduce materialism among a people, has a direct tendency to introduce irreligion, of which the natural consequence is violation of the laws of GOD and man, an universal prevalence of vicious practice, subversion of political order, and the overthrow of all established good; and, therefore, in humble imitation of this wise provision of the cabinet of Austria, we give it as our decided opinion, that whatever attempts are made to defend a system so replete with impious and immoral principle, so productive of temporal and eternal misery, should share in the same execration as the object of their defence. For this reason we pronounce this letter of Charles Villiers to George Cuvier execrable in design, in principle, and in execution, and to the condemnation and detestation of every good man we consign all such theories, all such attempts, all such teachers, and all such disciples.

REVIEWERS REVIEWED.

HAWEIS'S CHURCH HISTORY.

TO THE EDITOR.

SIR,

YOUR professions of candour and impartiality lead me to conclude you will have no objection to insert the following observations in your next review. T. HAWEIS.

As

As an author, Dr. H. thinks himself called upon to repel three different attacks of his Church History in the Anti-Jacobin Review. To the charges he wishes to make the shortest and most explicit reply. To gross and general abuse he makes none. But if during the last five and forty years any person ever heard him preach *unconditional reprobation* let them testify when or where; or if in the voluminous publications, which are open to the critic's eye, a single sentence can be produced that speaks this opinion—or any language *calculated either to plunge men in despair, or to intoxicate them with spiritual pride*, let him be convicted by fair quotation.* He might retort the coarse language employed. But such are not the weapons of our warfare. He avows himself a Calvinist, according to the literal and grammatical sense of the 17th Article of the Church of England.

Respecting the Fathers, he honours their excellencies, and censures their credulity. In point of ability preferring the writings of the moderns; if he errs it is with the learned Mosheim, the able Jortin, and highly esteemed Professor Campbell, and a host of men of distinguished talents, whose *prejudice, pride*, and *ignorance* bear some proportion with his own.† He cannot fill a letter with quotations,—one shall serve as an explicit declaration. Jortin's Eccles. Remarks, vol. iv. 19, 20. "Two capital errors were generally adopted; 1st, that to lie and deceive becomes a virtue if religion can be profited by it. 2d, that wrong notions and mistakes of men in matters of faith, if upon admonition they are not renounced and anathematised, are to be chastised with bodily pains and punishments." It is hardly possible to *enumerate* the *number* of ridiculous legends, false reports, and pious lies which were propagated. A curious and critical examiner of the actions and writings of the most eminent and pious doctors of this

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* "All the eminent men among the reformers concurred in the fundamental truth *of God's eternal purpose and predestination of an elect people, and those comparatively few, ordained to life and glory.*" Ch. Hist. vol. 2. p. 301.

But Calvin was an eminent man among the reformers, and he taught (Inst. L. iii. c. xxiii.) "Quos ergo Deus præterit, reprobat." Again, "Non enim pari conditione creantur omnes: sed aliis vita æterna, aliis DAMNATIO ETERNA PRÆORDINATUR.—Quos ergo in vitæ contumeliam et mortis exitium CREAVIT (Deus), ut IRÆ SUÆ ORGANA forent, et severitatis exempla, eos, UT IN FINEM SUUM perveniant, nunc audiendi verbi sui FACULTATE PRIVAT, nunc ejus prædicatione magis EXCÆCET et OBSTUPEFACIT." (Inst. L. 3. c. c. 21 & 24.) But you have made this horrible doctrine your own, by writing thus;

"It was to escape the sword of this persecutor (Francis I.) that the famed Calvin, a name never to be mentioned by a protestant but with reverence, fled to Basil, where he published *that noble defence of* THE EVANGELICAL DOCTRINE, in a treatise, called *Christian Institutes*.—He read the Scriptures with the greatest solemnity and diligence, and no sooner examined, than he embraced THE DOCTRINES OF TRUTH." (Ch. Hist. vol. 2. p. 388.) Reprobation is therefore a doctrine of truth; for you have no where represented it as one of Calvin's errors.

† Their *ignorance* bears much the same proportion to your's, that the mathematical ignorance of NEWTON, when he wrote the *Principia*, bore to that of a *school-boy*, who had, with difficulty, mastered the first six books of *Euclid's Elements*.

age,

age,‡ will, I fear, find almoſt *all* of them infected with this leproſy, not excepting Ambroſe or Hilary, or Auguſtin, or Gregory Nazianzen, or Jerom. Let our *younger Clergy* read Daillé on the uſe of the Fathers, Moſheim, Jortin, Campbell, &c. and it will be ſeen by the authorities to which they refer, whoſe notions are moſt *correct*, the author's or thoſe of his Anti-Jacobin reviewers.§ Can any man of the preſent day exalt the miracles of Gregory Thaumaturgus? or the religious character of Conſtantine? will the ſubject bear a diſpute? He appeals to the facts produced reſpecting the men and their miracles.

Whether he is more a Chriſtian than the infidel Gibbon would hardly demand a reply, if the profane treatment of the word *providence* did not call for cenſure. He thinks it an inſtance of a very *kind providence*, that he was placed under the tuition of that excellent man, the Rev. Mr. Walker of Truro; he ſhall think ſo to his dying hour, with whatever ridicule ſuch a ſentiment may be treated.‖

The learning of Conybeare, Warburton, and Watſon, he highly eſteems. That it was *useless* is an inference of his cenſurers.¶ It certainly had its uſe, as far as *learning* and *moral suasion* can go * in making a man A REAL *Christian*. It is here our lines of divergence begin. He earneſtly wiſhes this ſubject was better conſidered and underſtood. It is reſpecting *the faith* once delivered to the ſaints in which the eſſential difference will be found between thoſe uſually denominated *rational divines*, and thoſe called *evangelical* or *methodistical*. Nothing is more neceſſary in every matter of diſpute, than that the terms ſhould be well defined,† and explicit, elſe, though we uſe the ſame word, we annex to it different ideas.

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‡ That is, the end of the fourth century, by which time many abuſes and erroneous opinions had, indeed, crept into the church; but highly as we reſpect the learning of Dr. Jortin, we have no heſitation to affirm that the picture is here overcharged.

§ This will never be diſcovered without reading the works of the Fathers themſelves; to which it is a ſhame for ſuch of the clergy as have leiſure, to be ſo great ſtrangers as you ſeem to be. Daillé and Campbell are obviouſly party writers; and if you think Jortin free from the influence of party, we truſt you are ready to ſubſcribe the character which he gives of the peculiar dogmas of Auguſtin reſpecting predeſtination and grace: "They form," ſays Jortin, "a religious ſyſtem, repreſenting human creatures without liberty, doctrines without ſenſe, faith without reaſon, and a God without mercy."

‖ By whom has this ſentiment been treated with ridicule? In your hiſtory you ſpeak not of the tuition of Mr. Walker; but arrogate to yourſelf a ſuperiority over your brethren, becauſe, forſooth, "*in providence* you had received your education!" What treatment but ridicule does ſuch cant deſerve?

¶ Fairly drawn from your words.

* This is ſaying more than we would chooſe to do; as we believe there have been greater maſters of *moral suasion* than even *Conybeare*, *Warburton*, and *Watson*.

† And nothing is more true than that, the *evangelical ministers* never define their favourite terms.

We

We always uſe the word *faith*, as a DIVINE *conviction*‡ *of the truth as it is in Jeſus*. We ſuppoſe it of a different nature from OPINION,§ grounded on *mere rational evidence*, or *moral ſuaſion*, however ſtrong, or concluſive.‖ We judge the *faith* we plead for, to be quite different in its *eſſential properties* and *effects*.¶ That it is *the fruit of the Spirit*,—*The gift of God*,—*Of his Operation*,—*The faith of God's elect*,*—We conſider the Holy Ghoſt as the giver of ſpiritual life, the Teacher, the Comforter, and the Sanctifier of all the elect people of God.† It is no enthuſiaſtic reverie, or fanatic impulſe for which we plead, but for the neceſſity of the *ſame divine ſpirit* to *open our underſtandings to underſtand the Scriptures*, as indited them; and this we ſuppoſe conſtitutes the eſſential difference between *the opinion* formed by the moſt ingenious and ſubtle reaſoner, who is a natural man, and the *faith*, or *ſpiritual diſcernment*, which is alone to be aſcribed to the gift, favour, and influence *of God the Holy Ghost*.‡‡

As different are the effects. *Opinion* or nominal *faith*, maintaining and vindicating the doctrines termed orthodox, may be found without any divine reality of the life of God manifeſted in the tempers or conduct. The *faith* we contend for *neceſſarily* produces *good works*,§§ as it always *works by love*—*purifies the heart*—*crucifies to the world*, and *the world unto us*,—leads to all *goodneſs*, and *righteouſneſs*, and *truth*; and if theſe effects are not produced, it is but a *dead* faith, and *the truth* is not in us. And here we contend, that this is the criterion by which the genuineneſs of our profeſſion muſt be proved. Nothing therefore can be more palpably falſe than the calumny ſo often ſuggeſted, that we make faith all, and good works nothing, deſpiſe them, depreciate them, when the very reverſe is eſſentially connected with the faith for which we plead.*‖ And I may venture confident-

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‡ This term ought to be defined; for it is ſuſceptible of different meanings, of which one at leaſt *savours* of blaſphemy.

§ So do we; though

‖ We know not what is meant by faith which is not grounded on rational evidence. "If I had not done among them the *works* which none other man did, they had not had ſin," ſaid our bleſſed Saviour, who ſurely underſtood the grounds of a true faith better than any *evangelical preacher* of even *the elect lady's connection!*

¶ From what?

* What is the faith of God's elect? Is it the faith of *aſſurance?* If ſo, it is not *faith* at all.

† So do we. Without the manifold graces of the Holy Ghoſt even Adam himſelf would have been a mere *natural man*.

‡‡ May not a ſubtle reaſoner be under the influence of God, the Holy Ghoſt? This queſtion deſerves a categorical anſwer; for, in your hiſtory, you ſeem to ſay that he cannot.

§§ Why then do you abſurdly contend for *juſtification by faith alone*; ſince *juſtifying faith* cannot exiſt alone?

*‖ That is, *good works* ſpringing from *belief* in Jeſus Chriſt as the Son of God and the Saviour of the world (we beg your pardon—the Saviour of the *elect* in general, and of *each* of *yourſelves* in particular) are what you term *juſtifying faith!* Your infatuated followers, however, do not always underſtand you in this ſenſe; and therefore we would adviſe you to ſubſtitute in your ſermons the definition you have given here, for the term defined, to prevent all future miſtakes.

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Iy to affirm, that if we did not inſiſt as ſtrongly as we do, on the neceſſity of a ſpirituality of temper¶ and devotion, on deadneſs to the world and its objects, and growing devotedneſs to God our Saviour in all things, which our enemies are pleaſed to brand as *the auſtere and gloomy tenets of Calvinism*, but which we call a life of communion with God and of enjoyment which the world never gave, and which all its abuſe and malignity can never take away; I ſay if this was not the caſe, we might hold what faith we pleaſed, Popiſh, Gentoo, Mahomedan, or Calviniſtic, and paſs through the world very quietly.* But when we teſtify againſt it, that its deeds are evil, that the whole world lieth in wickedneſs, and that there are few which can be ſaved, if the authority of the Bible is deciſive:† this wakens up all the rage and enmity—away with ſuch a fellow!—This ſubject deſerves the moſt ſerious conſideration.‡ The whole reſts upon the fact, whether the Holy Ghoſt is really now given,—and actually exerts his mighty influence on the dead in treſpaſſes and ſins,—and that we are born again not merely by a baptiſmal regeneration, but by a divine nature communicated through the power of the Holy Ghoſt, without which the outward ſign would profit us nothing.§ And to the ſign it is not ne-

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¶ Define *ſpirituality of temper* and *growing devotedness to God*, and then we ſhall be able to judge whether they be part of *the auſtere and gloomy tenets of Calvin*, or conſtitute indeed that *happy communion with God*, of which you boaſt as the excluſive privilege of your *ſect*.

* As clergymen of the Church of England? Of all the calumnies which you have publiſhed againſt that church this is perhaps the groſſeſt; but it is by calumny that converts are made to methodiſm.

† The Bible gives you no authority to ſay whether many or few ſhall be ſaved; and when the queſtion was put directly to our bleſſed Lord, he gave ſuch an anſwer as ought to have checked for ever all ſuch preſumptuous inquiries. Calvin, however, has determined the point, having aſcertained that only *one* out of *four* profeſſing Chriſtians can poſſibly be ſaved, and *not a ſingle individual* of the many millions who never heard of the name of Chriſt! On this ſubject we recommend to your ſerious conſideration (if you be capable of ſerious conſideration) the reaſoning of Dr. Kippling, in reply to Mr. Overton and *a Presbyter of the Church of England*, who, if not the *author* of the conciſe and *impartial* Hiſtory of the Church, is undoubtedly an admirer of that work. He has fallen into the ſame miſtake with you reſpecting the tendency of Edwards's book on *free will*; he has *adopted* your favourite expreſſions as well of praiſe as of ſarcaſm; he talks lightly, as you do, of the ſin of ſchiſm; and he has even *transcribed* the *very words* of your tranſlation of part of the correſpondence of Luther with Eraſmus!!!

‡ Which you ſeem incapable of giving to any ſubject but the jargon of methodiſm.

§ No, Sir! It does not reſt upon this fact, which we believe as firmly as you do, though probably upon very different evidence. The queſtion between you and us is, "Whether the influence of the Holy Ghoſt be reſiſtible or irreſiſtible." We believe with St. Paul that it may even be *quenched*: you and your fraternity affirm that it *cannot*; but *ſub judice lis eſt*. Be pleaſed to diveſt yourſelf if you can, of prejudice, and read with ſome attention our review of Overton's *True Churchmen aſcertained*.

ceſſarily and univerſally annexed. ‖ Anti-Jacobin reviewers will not be diſpleaſed if we pray for them, that God would give them his Holy Spirit, the ſpirit of love and of a ſound mind, and then all bitterneſs, and wrath, and malice, and clamour, and evil ſpeaking will be put away from them as becometh ſaints. ¶

He proceeds.** The expreſſion of Cyprian, "That but one biſhop ought to be in a Catholic Church, as there is but ONE HOLY GHOST," as if this was as eſſential an Article of our Creed, this he continues to cenſure, as ſavouring of blaſphemy and contradictory to the expreſs word of St. Paul.†† At Philippi, there was a number of biſhops. ‡‡ Phil. i. 1.—But

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‖ See the Declaration of the Church at the end of the Office for the miniſtration of public Baptiſm, and reconcile to it this ſtrange aſſertion.

¶ So far from being diſpleaſed, they pray in return, that God will give unto *you* and every evangelical miniſter grace, "not to think of yourſelves more highly than you ought to think, but to think ſoberly, according as God hath dealt to every man the meaſure of faith;" and eſpecially that you may be reſtrained from "doting, in your ſermons and church hiſtories, "about queſtions, and ſtrifes of words," without meaning, "whereof cometh envy, ſtrife, railings, and evil ſurmiſings" againſt your fathers and brethren in the church.

** Who proceeds? the hiſtorian or his reviewer?

†† The expreſſion is *not* Cyprian's, but that of the penitent ſchiſmatics of Rome, upon their return from the faction of Novetian into the boſom of the church. The reader will find it in the 87th page of Pamelius's edition of the works of Cyprian, publiſhed at Paris 1616; and in the Engliſh tranſlation of thoſe works by Marſhal, part 2, page 117. It is contained in a letter *from Cornelius to Cyprian*, informing him that *Maximus, Urbanus, Sidonius*, and *Macarius*, with other ſchiſmatics, coming into the Conſiſtory; "Nos, inquiunt, Cornelium Epiſcopum ſanctiſſimæ Catholicæ Eccleſiæ, electum à Deo omnipotente et Chriſto Domino noſtro ſcimus. Nos errorem noſtrum confitemur: nos impoſturam paſſi ſumus; circumventi ſumus perfidia, et loquacitate captioſa. Nam etſi videbemur quaſi quamdam communicationem cum ſchiſmatico et hæretico homine habuiſſe; ſincera tamen mens noſtra ſemper in Eccleſia fuit. Nec enim ignoramus *unum Deum esse, unum Christum esse Dominum, quem* confeſſi ſumus, *unum spiritum sanctum, unum Episcopum in Catholica Ecclesia esse debere.*"

Were this expreſſion therefore "full of blaſphemy," as you have affirmed in your hiſtory, upon what principle do you IMPUTE that blaſphemy to Cyprian? Do you likewiſe IMPUTE his piety to the Roman penitents? This indeed is carrying the notions of Calvin reſpecting imputation, to their utmoſt extent. The expreſſion, however, is harmleſs, and the words, to which you object, inſtead of even *savouring* of blaſphemy, have a peculiar propriety, as the Holy Ghoſt is the bond of myſtical unity to the church. They do not indeed *savour* of methodiſm, or of ſuch conduct as you have ſometimes purſued at Bath.

‡‡ Very true; but if you know not that thoſe church officers, who, in the Cyprianic age, were called *presbyters*, were, in the apoſtolic age, called indifferently either *presbyters* or *biſhops*, and that the Cyprianic *biſhops* were then denominated *apoſtles* or *angels*, you are very ill qualified to write a

ſucceſſful

But whilſt he ſtrongly objects to an expreſſion ſo exceptionable, the whole character given of Cyprian will prove in how different a light he regards him from being intentionally a blaſphemer! make a fair repreſentation, and if he errs, his reviewers will not be as eager to detect, as himſelf to amend it.*

As to *ordination*, and to whom this excluſively belongs, the reviewers will perhaps be hard preſſed by Rome and her ſatellites;† but the ſubject here would be a volume. The author of the Church Hiſtory contends for ordination and by the impoſition of hands.‡ But that all who have ability may preach or prophecy he thinks evident from 1 Cor. xiv. 24.§ and he has a father's ſuffrage. Hilary on Eph iv. 11, 12, ſays, "ut igitur creſcent plebs, et multiplicaretur inter initia conceſſum eſt, *Omnibus* et evangelizare, et baptizare, et ſcripturas in eccleſia explanare."‖

It would ill become him to ſay how far his reading extends, perhaps as far as that of many of the Anti-Jacobin reviewers, who muſt be greatly at a loſs for accuſation, to have recourſe to the *b* before *g* in Abgarus, and the *o* inſtead of *e* in Monothelite;¶ had they read as far as p. 155, they would ſee he ſpells it exactly as they do;** but he can aſſure them he has read

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ſuccinct and *impartial History of the Church*. As you are preparing a ſecond edition of your *valuable* work, permit us to recommend to your attention Theodoret in 1 Tim. c. 3. from which, though the work of a *Father*, you may derive clearer conceptions on this ſubject than you ſeem to poſſeſs at preſent. But as you are accuſtomed not to *read*, but only to *look* into original authors, we can ſave you even that trouble, by pointing out to your *view* pp. 120, 121, of our ninth volume.

* We have made a fair repreſentation, and call upon you to fulfil your promiſe. You will not by doing ſo forfeit the tythes of your pariſh.

† How ſo? Do you believe the Nag's head fable? It is what no candid Romaniſt now believes.

‡ Whoſe hands? If you contend for ſuch ordinations as that which took place among your miſſionaries at Otaheite (ſee our 14th vol. p. 244) your contention is very idle.

§ It is indeed very evident from this verſe that ſuch as are *miraculously endowed with the gift of tongues* may preach or propheſy: but are your miſſionaries ſo endued?

‖ Is it Hilary, or only "the highly eſteemed Profeſſor Campbell" quoting Hilary unfairly, that you have on your ſide? Conſult Hilary himſelf, which we more than ſuſpect you have never yet done; or, if that be too much trouble, look into our ninth vol. pp. 15, 16, 17, and you will find that no man gives you leſs ſupport than the Roman deacon.

¶ And do you indeed expect to impoſe ſo far upon the readers of the Anti-Jacobin Review, as to make them believe that *theſe* are the only inſtances of heedleſs ignorance that we have proved againſt you? Let them turn back to pp. 239, 240, of our 13th vol. and they will find ſuch a liſt of palpable blunders, as, we verily believe, never before diſgraced the pages of an eccleſiaſtical hiſtory.

** Spelt what? We have again read with attention the 155th page of your firſt volume, but cannot find in it either *Abgarus* or *Agbarus*, monothelite or monothelite. We have found, however, what we ſuffered to paſs

read both Greek and Latin authors with diligence and delight. Will they eſteem it ſchiſmatical to acknowledge, that the Claſſics have probably ſomewhat depreciated the Fathers as authors? †

He cloſes his obſervation on their firſt review, with his repeated avowal, that he thinks the ſcriptures better underſtood, and their doctrines and influence more clearly expreſſed, and the life of true godlineſs as generally exemplified in the preſent age, as in the beſt ſince the Apoſtles' time; and if he is miſtaken herein, he may appeal to authority at leaſt equal with the reviewers ‡

He ever thought it not preſumption, but obligation, to correſpond with the great deſign for which the Son of God came into the world, and that the laſt and the leaſt of the Miniſters of Chriſt ought to make this their primary object. §

Reſpecting miracles, he is ſtill of the ſame opinion as ever, that they never did, nor can convert any man to true Chriſtianity, and that it was not *the miracle*, but Peter's preaching, to which the miraculous cure of Æneas was deſigned, and moſt ſuited to engage attention, which produced the happy change at Lydda. How a miracle can *create* a new heart, and put a right ſpirit within any man, would be difficult to ſhow. ‖

That there is ſomething *well told*, is a commendation he hardly expected. He can aſſure the reviewer, he endeavoured to tell the whole ſtory as well as he could, to ſpeak truth, the whole truth, and nothing but the truth, ¶ and if he lives to finiſh the work for a ſecond edition, they ſhall ſee in the margin the authorities for the leading facts which they require, * which only to avoid ſwelling the work, were omitted in the firſt.

If you have read the ſtate of the controverſy you muſt have known that

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unnoticed before, though we never met with it any where elſe, mention *thrice* made, in that page and the following, of Ignatius's epiſtle to the Magneſians! We mention this now with pleaſure as an additional proof of the *diligence* and *attention* with which you read Greek authors!

† Certainly not; but if you build hiſtories of the Church of Chriſt upon the authority of ſuch *heathen men* as Horace and Virgil, we ſhall be tempted to think you beſide yourſelf.

‡ The reviewers have never called this opinion in queſtion. On the contrary, they think the ſcriptures better underſtood at preſent, not only than they were by Cyprian and Auguſtine, but even than they were by Luther and Calvin; though they are ſtill of opinion that much inſtruction may be derived from the writings of the Fathers as well as of the firſt reformers.

§ But the *firſt* and the *greateſt* of the miniſters of Chriſt would not have dared to compare himſelf, as you have done, to his Saviour.

‖ Not more difficult than to ſhew how the preaching of Dr. Haweis or Mr. Overton can *create* a new heart. Of the importance of miracles in the converſion of men to true Chriſtianity, we have laid before you our bleſſed Lord's doctrine; and while you continue to differ from him, God forbid that you ſhould agree with us.

¶ In your endeavours to ſpeak the *truth*, the *whole truth*, and nothing *but* the *truth*, how much is it to be lamented that you have ſo wofully failed?

* It is to be hoped *original* authorities, and not references to mere modern authors, ſuch as *Moſheim*, and *Jortin*, and *Daillé*, and *Campbell*.

Caſſin,

Caſſin, not *Caſſiodorus*, as you ſuggeſt, was the Semipelagian, as St. Auſtin's followers always reckoned him. You muſt have ſeen that his opinions trenched cloſe on thoſe of Arminius, which we judge the prevailing hereſy of the preſent day. It will be found that his ſentiments are truly repreſented in the Church Hiſtory. He differed from the Pelagians, and wiſhed to ſoften down the moſt objectionable features of their hereſy.† He ſuppoſes you meant *Peccata* for *Peccanta*, and if you will be equally indulgent, the C-hall ſtand before Racow, and make *Cracow in the palatinate of Sendomir*.

To be taxed with *arrogance* and *ignorance* are no arguments. They who know him beſt will hardly impute to him the latter;‡ and as to the former, if the proof is drawn from his Calviniſm, many better men will ſhare it with him.§ Though even here he calls no man maſter, and values Calvin, only as Calvin contended for the truth. His ſentiments have been always *Sublapſarian*,‖ and as he believes, in real coincidence with the 17th Article. *You*, with a great majority of the modern Church of England, are Anticalviniſts, though with the different ſhades from Arminianiſm, down to Socinianiſm,¶—affirming that Chriſt in his laſt diſcourſe, the Acts, Paul's Epiſtles, and the whole Scriptures, with the 17th and all other Articles of the Church of England are decidedly Anticalviniſtic. *He*, with a reſpectable body, in which may be nearly reckoned all the reformers with their ſucceſſors in the Church of England for more than a hundred years, hold the Church of England to be *Calviniſtic* according to the ſcriptures. Toplady's *hiſtoric proof* muſt convince every man who exerciſes an unbiaſſed underſtanding, and who does not read with a reſolution not to be convinced.* Nay, even the Biſhop of Lincoln confeſſes *in this point*, "The Popiſh Church is with us, as well as the Greek." Is it then any proof of *arrogance* and *ignorance*, if after more than fifty years' diligent examination,

† That is, he rejected every article of their doctrine which can with truth be called heretical, and was indeed *Pelagianorum hoſtis acerrimus*. Yet in your *true* hiſtory you have the impudence to affirm, that "he revived and new modelled the doctrine of Pelagius, and diffuſed more abundantly the pleaſing *poiſon*, too congenial to the pride of human nature, not to find numerous advocates."

‡ This is your own teſtimony in your own behalf; and you know who hath ſaid, "If I bear witneſs of myſelf, my witneſs is not true."

§ They will; for we never knew but one Calviniſt, and we have known many, who ſeemed to be truly humble.

‖ What, Sir? After the unqualified approbation which you have beſtowed on Calvin's *Inſtitutes!*

¶ No Socinian can be a true ſon of the Church of England; and you have only to *look* into our volumes to be convinced that *we* abhor Socinianiſm at leaſt as much as you or any *evangeliſt* in your corps.

* That is, every man who thinks not as you do, muſt have his underſtanding biaſſed againſt the truth! Is this aſſertion a proof of that humility, of which you ſo often boaſt? But, Sir, we ſhall always look for the doctrines of the Church of England in her *Articles*, *Liturgy*, and *Homilies*; not in the writings of any individual reformer, and far leſs in thoſe of *Toplady* and *Dr. Haweis*.

the author of the Church History should differ from you in opinion? †—Will abuse ever make him a convert, and turn him from the evil and error of his ways? He earnestly wishes that a different temper and conduct should speak for his good intentions, whatever may be the defects of his understanding.

He believes few men have drudged through all the writers of the middle centuries. Gibbon perhaps was as laborious in this task as any man. It would wondrously confirm him in infidelity: but if Dr. H. has misrepresented what Mosheim, Jortin, Gibbon, and others have said, o. they have led him into error, he is ready to stand corrected. ‡ The story of St. Eloi came not from Lord Kames, but from an author he more respected. It is no matter whence it came, if authentic, and to the purpose.

You have admitted, the History would be *valuable, as the facts are perspicuously detailed*, if authorities supported them § He hopes they will be shortly, and in the mean time a reference to Mosheim, Jortin, Campbell, Daillé, Dupin and others, which as the work is divided into centuries, the chronological dates will not render difficult to any man, may be made. ‖—He meant to make no display of his knowledge of French or any other language; why impute it to him? ¶

If he could have found more than obscure traces in the ninth century of the Moravian Church, he loves and esteems his Moravian brethren too highly not to have produced them; a more profound investigation may shed some gleam through the darkness. His opinion is, that though they derived their doctrine and discipline from the Greek Church by Methodius and Cyril, they continued to improve in both; as much error in these dark ages always mixed with the truth itself.

He is no man's judge; but if opinions are maintained, and a conduct pursued, which to him manifest a heart unawakened to a sense of sin, unhumbled, and pharisaical, he would be unfaithful not to say so. Respecting the individual mentioned, he acknowledges a very wide difference in

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† Certainly not; but it is some proof of arrogance and ignorance in the rector of All Saints, Aldwinckle, to pronounce with absolute confidence, as he constantly does, that the scriptures are better understood by *him* than they were by *Laud*, and *Hammond*, and *Taylor*, and *Bull*; and we cannot much admire his Christian charity when we find him pouring forth his Calvinistic anathemas against the faith of such men.

‡ Gibbon is rather a singular authority for an historian of the Church of Christ; but the truth is, that the works of neither Gibbon, nor Jortin, nor Mosheim are *authorities*.

§ God forgive you for this calumny. We have indeed admitted that *some facts are perspicuously detailed*; but we are so far from deeming the history valuable as a *whole*, that we think it one of the most worthless books that have fallen under our review; and have accordingly endeavoured to guard our readers against its pernicious tendency.

‖ That is, the purchaser of your history must likewise purchase *Mosheim's* and *Dupin's*, besides *Jortin's Remarks*, *Campbell's Lectures*, and *Daillé's Discourse on the proper use of the Fathers*, as commentaries on it! This is really a modest demand; but do you indeed think it worth while, after reading Mosheim's history, to read your's?

¶ If *you* know not why, we are persuaded the *reader* does.

judgment

judgment from Mr. Jones of Nayland, on the subject of predestination and grace, but with much greater men than Mr. Jones or the reviewers on his side. Archbishop Leighton, Archbishop Usher,* and a host of prelates which might be mentioned, ought at least to weigh something, with the admirers of the Church of England. Yet not authority but the Bible must decide between us. It is well if with meekness and fear, we are induced to make more diligent enquiry into the subject.

He is obliged to those who seem more willing to censure than commend, that they own some parts at least of the history *are extremely well written*.—These indeed had no particular efforts made to distinguish them from others branded with *ignorance* and *insufficiency*. But he is to pass in their next review a more *severe examination*.

For this he waited, and cannot but remark, that indeed the threat is fulfilled, and Luther himself first receives the scorpion scourge. "*Luther in his* FAINT *opposition to the corruptions of the age was animated* NOT *by zeal for truth, but either by avarice, or by mean envy of his order, neglected by a preference of the Dominicans.*" And if you, Dr. H. presume to hint that this smells a little popish, and *savours of malignity and hatred to Gospel truth*,—(Be prepared reader for the polite castigation, written in Latin for the sake of greater energy and euphony) *mendacissime impudentissime*, which is in plain English, "you are the most rascally liar that ever spake with a tongue."† What can be replied to such a knock-down argument? The author of the Church History loves and honours the great reformer, and is persuaded that neither *avarice* nor *envy* dictated his opposition to Tetzel.

As to the character of Erasmus, it has been judged by men not incapable of judging, a strong likeness; and he is persuaded neither Protestants nor Papists abroad will suppose he has been injuriously treated. But never meaning to misrepresent a man to whom the reformation was so much indebted, he will be ready to receive the conviction of error, and hasten to make the amende honorable.

May he not commend Melancthon and Zuinglius, without adopting all their opinions?‡ as he has said that the best of men are but men at the

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* Did Archbishop Usher die a Calvinist? You dare not say so; because a declared renunciation of his Calvinistic tenets has been preserved by Collier in his history, a work to which you never refer. But this is not a fair state of the question between you and us. With a degree of malignity *almost* unparalleled, you have more than insinuated (vol. 2. p. 128.) that his faith in the *Trinity* cannot be sound, who believes not the Calvinistic doctrine of *predestination*! To shew the falsehood of the insinuation, we instanced Mr. Jones of Nayland; and here, instead of acknowledging your error, or attempting to defend your opinion, you shuffle the accusation brought against you, out of sight, and draw an impertinent comparison between the *greatness* of Mr. Jones on the one hand, and of Archbishop Usher and Bishop Leighton on the other! To involve the doctrine of the *Trinity* with that of Calvinistic *predestination* seems to be one of the arts employed at present to excite prejudices against the church; for your *dear friend* the anonymous *presbyter* insinuates that the Bishop of Lincoln believes not the Trinity, because he is no Calvinist!

† Even so.

‡ We think not, after hurling his unhallowed anathemas against all who are not Calvinists.

beſt. He was better acquainted with Zuinglius perhaps than the reviewers, and always honoured him, and the brave Ziſca for dying in the cauſe they eſpouſed; if *his* country's defence called for like exertions, he would count it duty to follow their example.§

If the *History of the Reformation is a well-written sketch*,‖ he muſt have been pretty conversant with the authors of it. Indeed their writings, activity, and ſufferings, have often animated him. Had you read the Hiſtory of the Church with attention, you ought to have found that he diſclaimed making Luther, Calvin, or Zuinglius his oracles.¶ He ſuppoſes true Chriſtian *union* may be found among *good men* of very different ſentiments. You might have ſeen, vol. i. p. 385, that he ſuggeſts only two fundamental truths as neceſſary. 1ſt. The Deity and vicarious ſubſtitution of God our Saviour. 2nd. The powerful agency of the Holy Ghoſt to produce a real ſaving change in the human heart.* And if with our reformers, and the 17th Article, his own ſentiments go further, he does not eſteem them points of equal weight, nor ſuch as ſhould exclude from Chriſtian communion any perſon who gives evidence that he is born of God

You ſeem to ſuppoſe St. Paul has led to all the Calviniſtic opinions,† and that he is *hard to be underſtood*, and only fit for the peruſal of ſcholars, and that in the other ſcriptures no traces of the doctrine of predeſtination appears. It is not here the place to produce the numberleſs ſcriptures from the Goſpels, the Acts, the Epiſtles, the Old Teſtament as well as the New, which have been a thouſand times brought forth. The laſt prayer of our Lord in St. John is peculiarly worthy attention. Had the Apoſtle ſuppoſed the unlearned could not have fully comprehended the doctrines he taught, to what end would he have addreſſed them to the churches of Galatia,‡ which probably conſiſted of none, or very few but ſuch?—

The

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§ Non tali auxilio, nec defenſoribus iſtis
Tempus eget.

But the queſtion is not about defending your *country*, but defending your *faith*. Would you put off your gown and caſſoc, and caſe yourſelf in ſteel to fight for *Calvinism*?

‖ How often will you calumniate us in this manner? We never ſaid nor thought our hiſtory of the reformation well written, though *parts* of it are extremely well written.

¶ What, Sir, after affirming (vol. 2. p. 388.) that Calvin "read the ſcriptures with the greateſt ſolemnity, and *no ſooner examined* than he *embraced the doctrines of truth*? Such a man is well entitled to be your oracle, unleſs you have determined to *reject* the doctrines of truth.

* Calvin taught all this, and yet you call him a vender of *poiſon*!—Every Engliſh Arminian, ſuch as Laud, Taylor, Bull, &c. &c. has taught the ſame truths; and yet you pronounce ſuch Arminianiſm the *herey* of the age!

† We ſuppoſe no ſuch thing; though the pupils of the oracle of Geneva, "wreſting ſome paſſages in St. Paul' Epiſtles, as they do alſo the other ſcriptures to their own deſtruction," have endeavoured to make him the patron of unconditional decrees.

‡ Do you really think the readers of our journal ſuch idiots as to be miſled by nonſenſe like this? or is it poſſible that you are not, yourſelf, aware

The original Greek however is incapable, I think, of the meaning you give it, and St. Peter no where says St. Paul's *Epistles* were hard to be understood,§ or more so than other scriptures on the subject to which he refers. The relative οις cannot agree with επιστολαις, but with *the things* he is speaking of, the coming of Christ, to destroy the Jewish polity, or at his final appearing, the time and circumstances of which prophecy could with difficulty be understood till the event fulfilled it. ‖ See a literal translation of the Greek Testament, by the author of the history, who may not be found so ignorant of the original languages as the reviewers would insinuate.

As to poor Luther, his commentary on the Galatians and other works shall defend himself and his sentiments. In learning, and in the scale of judicious interpretation of the scriptures, every good Protestant will probably prefer him to Anti-Jacobin reviewers; and their disrespect of so great a character will confer little honour on their own.

How humble the Calvinists are, their avowed enemies ought not to be the judges. ¶ Consistent with their principles, they should be the last and the least in their own eyes. However, their revilers, so far as regards a lowly sense of human infirmity and ignorance, will not seem to have acquired any singular superiority in the exercise of the grace of humility.

The charge of endeavouring *to excite rancour against the revered order of bishops*, can hardly be supposed true, when every where the order is contended for, as most conformable to the apostolic model, and *almost* necessary from the very nature of society, and if such bishops as Timothy and Titus, Leighton and Usher, and a host which could be named, presided in the church, she would then be a glory in the earth;* but Anti-Jacobin

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aware, that many customs and opinions familiar to the most illiterate member of the church of Galatia, can *now* be known only by scholars, and even by them imperfectly?

§ We have no where said that St. Peter represented the Epistles of St. Paul in *general* as hard to be understood; and when you set yourself again to correct our interpretation of the original Greek, you will do well previously to read that interpretation.

‖ And are you very certain that επιστολαις is not the antecedent to οις? Be pleased to look at St. Matt xxv. 19; Rom. xi. 14; Col. ii. 19; and Rev. xvii. 16, and you will find that the relative often agrees with the antecedent not in *gender* but in *sense*. That the sense here requires επιστολαις for the antecedent seems obvious, because οις are *things* or *passages* which the unlearned and unstable wrest as they do also *the other scriptures*. Now, though *things* or *passages* in St. Paul's *Epistles* are certainly *scriptures*, we know not by what mode of interpretation you can consider the *time* and *circumstance* of Christ's coming to judgment as scriptures. It would be impertinent in us to inform A TRANSLATOR of the New Testament, that the reading in some manuscripts is εν αις; but there may be readers of the Anti-Jacobin Review, who will thank us for the information.

¶ Nor ought they to be the judges themselves of their own humility; "by their fruits they will be known."

* But she cannot be a glory in the earth while such bishops as his lordship

Jacobin reviewers would be fmitten by them with the rod of *reproof*,† which they deſerve. He appeals to Burnett, and the Biſhop of Lincoln's theology will confirm it, that the *Jure divino* claim is abandoned except by a few high churchmen;‡ but this ſketch admits no opportunity for a diſcuſſion of this ſubject. However, it would ſeriouſly become the reviewer, if he is a communicant, to conſider the characters which are declared in the warning before the Communion, *to eat and drink unworthily*, provoke *God's wrath*, and incur their own *damnation*, in whatever ſenſe that word ſhould be taken.

Kenn, I apprehend, was not an *Armenian*, but an *Arminian*, and more favourable to the Dutchman's error, than the Syrian's. He will not ſuppoſe men ſo ignorant as not to know this difference; it probably is an error of the preſs.§

The abuſe of King William is juſt what would have been expected from thoſe who call themſelves *Anti-Jacobins*, but are not *Anti-Jacobites*.‖ To William of glorious memory we owe, under God, every bleſſing we now enjoy in the ſucceſſion of the Houſe of Hanover. The eſtabliſhment of civil and religious liberty, and that noble toleration, which Anti-Jacobins ſo often expreſs their ardent wiſh to infringe. There is ſtill a race of *Jure divino* men, who grieve for the fallen glories of arbitrary power and oppreſſion with the Houſe of Stuart, and hate the very ſound of generous toleration;¶ but I avoid all politics.*

Sir,

ſhip of Lincoln preſide in her; and while her biſhops "have dominion over diſtricts, and pre-eminence over provinces!" Say upon the faith of a Chriſtian that this is *not* your meaning, and we ſhall then know what to make of this feeble apology for your numberleſs ſneers at *epiſcopal men*.

† Probably not, as Timothy was too well inſtructed to "reprove, rebuke, and exhort with all *long-ſuffering* and *doctrine*," to tread in the ſteps of the diſciples of Calvin.

‡ The declaration of any one biſhop is of no value whatever on this queſtion, ſo long as the church herſelf affirms the contrary. The Biſhop of Lincoln has declared, and, which is of more conſequence, has proved, that the 17th Article does not impoſe upon the clergy the doctrine of unconditional decrees. If you admit his interpretation of the language of the church in the one caſe, why do you reject it in the other?

§ Yes, Sir, it is *probably* an error of the preſs! We thank you, however, for your candour in allowing it.

‖ And this illiberal ſentence is juſt what might have been expected from an individual of a ſociety of miſſionaries, who call themſelves *Anti-Jacobites*, but are not all *Anti-Jacobins*.

¶ Does every man "grieve for the fallen glories of arbitrary power," who queſtions the purity of the motives which impelled *William of glorious memory* to invade England after the birth of the Prince of Wales, and never to meditate ſuch an invaſion before that event? Then indeed there is ſuch a race as you deſcribe; and that race is even increaſing in number, as the real character of William is daily becoming better known: but this is like your ridiculous inference, that no man can be a friend to the reformation who does not love and honour Luther as you do!

* As a miſſionary you do not even exhort your followers to "fear the Lord

Sir, the tale you call *improbable*, is however, I believe, ſtrictly true.† Count Zinzindorff communicated with the Lutheran Church to his death. But againſt him, as againſt all men who dare to reſiſt the torrents of error and corruption, the *blackeſt calumnies are circulated.* This race of calumniators is evidently not yet extinct.

When the moſt unequivocal evidence is given in the deſcription of his moſt honoured friends, that he has not concealed their infirmities, even this is turned to his reproach.‡ Let thoſe who know them better, deſcribe them, and ſhew wherein a feature has been miſrepreſented.

The ſtale calumny, produced with novel embelliſhments, reſpecting Aldwinckle, was refuted years ago in the moſt public manner before the Univerſity of Cambridge in the Senate Houſe,§ when that truly great character the Lord Chief Baron Smythe, teſtified his acquaintance with the tranſaction alluded to, and his fulleſt approbation of the author's conduct on that occaſion. This you muſt, or might, have known. To love a lie is nearly as criminal as to make it.‖

The reſpectable body of the Miſſionary Society needs no defender.¶ The *imbelle telum* of ſuch antagoniſts excites not reſentment but pity.

The review cloſes with the acknowledgment, that an impartial Hiſtory of the Church, is yet a *deſideratum* in Engliſh literature. The author of the conciſe and impartial Church Hiſtory, which has provoked the cen-

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Lord and the king, and not to meddle with them that are given to change."

† We believe it to be a direct falſhood, upon much better evidence than you have yet produced for its truth. But there are Moravian clergy, and we believe a Moravian biſhop, in London. Let them give us a hiſtory of Count Zinzindorff; and if they contradict the account that we have given, the name of our informer ſhall be produced to the public.

‡ Whoſe reproach? Look again into our reviews, and you will find that we have no where reproached either the Count or his friends; unleſs you deem it reproach to ſay that they were countenanced by ſo high a churchman as Archbiſhop Potter! But perhaps we ſhould have read Haweis for Zinzindorff. If ſo, you will do well to conſider whether you have not reproached the Count, by leading your readers to confound him with ſuch an author.

§ It may ſtill be worth your while to refute it to the world, ſince you are ſo little pleaſed with our refutation of it. We ſhall venture to aſſure you, that by doing ſo in the new edition of your hiſtory, you will render greater ſervice to the cauſe of methodiſm than by your account of Lady Margaret Haſtings's *marriage* and *conſequent ſenſations!*

‖ Except when the lie is loved and repeated by a Calviniſt; and then it becomes virtue! If this were not your opinion, you could not have publiſhed the incredible, the almoſt *impoſſible* tale of Biſhop Warburton and Dr. Maclaine. But pray, good Sir, what calumny have we revived, or what lie have we loved? We have proved from the principles, which you profeſs, that, had you been ſo unfortunate as to enter into a ſimoniacal contract for the living of Aldwinckle, you would have made a complete reparation for your error. Is this a lie or a calumny?

¶ You are one of that body, and you are a Calviniſt of a humbled heart!

ſures

ſures of the Anti-Jacobin, has certainly at leaſt made an effort;* his readers, not theſe reviewers, will beſt decide how far he has ſucceeded, and at leaſt examine it till a better is produced;† and his labour will not be uſeleſs ſhould he merely act as Horace ſays *Vice Cotis*. He would only ſuggeſt that ſuch a hiſtory *cannot* come from the pen of an Anti-Jacobin reviewer.‡

MISCEL-

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* We ſaid that, notwithſtanding your three volumes, an impartial hiſtory of the Church is yet a deſideratum in Engliſh literature: what new effort have you made to ſupply that deſideratum?

† Till a better is produced! Dr. Maclaine's tranſlation of Moſheim's, though far from faultleſs, is worth a thouſand of it; and for the firſt 300 years Cave's *Lives of the Fathers*, though likewiſe not faultleſs, is preferable to both.

‡ Why ſo? Anti-Jacobin reviewers would not indeed miſrepreſent facts, nor diſtort opinions to ſerve the cauſe of ſchiſm or of Geneva; they would not exhibit the moſt eminent fathers of the four firſt centuries as *fools* and *knaves*, and then draw a ſneering compariſon between them and *epiſcopal men* of the preſent day; they would not compare the Chriſtianity of a modern *biſhop* of great learning and at leaſt apparent zeal, to that of *Julian the apoſtate*, and then complain that their own Chriſtianity had been compared to that of Gibbon; and they certainly would not pronounce all, who differ from them in any abſtruſe opinion, as "deſtitute of common ſenſe, inſulting their readers, at the ſame time, with proud boaſtings of their own humility! Theſe, to be ſure, are great defects in the eſtimation of thoſe, who have *looked into* the writings of the Fathers, only to adopt the greateſt faults, with which Jortin and you have charged thoſe burning lights of the primitive church; but notwithſtanding all this, there are writers among the Anti-Jacobins, whoſe learning and impartiality would ſuffer diſgrace by being brought into compariſon with thoſe of the rector of Aldwinckle. One word more, and we have done.

You have, in this letter, admitted, that he who believes the divinity of Chriſt with the atonement made by him for the ſins of men, and who is convinced that nothing but the powerful agency of the Holy Ghoſt is ſufficient to produce a real ſaving change in the human heart, may, without danger to himſelf, think very differently from you reſpecting the peculiar dogmas of Calvin. Now, Sir, are not you aware that ninety-nine out of a hundred of the eſtabliſhed clergy not only believe theſe fundamental articles of the faith themſelves, but alſo inculcate them upon their hearers, with a zeal and ability at leaſt equal to any that is commonly diſplayed in the conventicle of the independent, or in the tabernacle of the methodiſt? and yet you have repeatedly ſtigmatized as heretics all the clergy who are not Calviniſts! The preſent writer, no matter whether clergyman or layman, carries his notions of *free grace* much farther than you ſeem to do. In various parts of your hiſtory, you have ſo expreſſed yourſelf, as if you thought unſinning obedience would have a *claim of right* to eternal life; and your anonymous friend, in his ſcurrilous attack on the Biſhop of Lincoln, has poſitively affirmed that it would. Now, though it is of no *practical* conſequence to man what unſinning obedience would have a right to claim;

MISCELLANEOUS.

REVOLUTIONARY PORTRAITS.

PORTRAIT II.

DEDICATION.

TO THE CITIZEN WHO KNOWS IT TO BE DESIGNED FOR HIM.

Tu veux regner, toi! et tu cheris la gloire;
Tu voudrais que ton nom vecut dans la memoire!
Il portera ta honte, a la poſterité,
Etre a jamais kai! Qu'elle immortalité! VOLTAIRE.

IS it a compliment to dedicate the life of a rebel and an apoſtate, *to a citizen* whoſe whole life has been one ſeries of debauchery, vice, and ſcandal? *To a modern patriot* who has never ceaſed to proſtitute his moral, political, and religious principles? *To a philoſopher of the Gallic ſchool*, who has alike admired La Fayette and Briſſot, Marat and Robeſpierre, Barras and Bonaparté, becauſe they were and are all alike traitors and rebels, atheiſts and regicides?

But to invite your attention, to excite your ambition, and to rouſe your patriotiſm, I ſhall uſe the unuſual and interrogatory ſtile of your idol, the Corſican deſpot over Frenchmen.

When all true Britons are united, when their united efforts, their united vigour, their united talents are neceſſary to preſerve the independence of their country, why do you remain a partizan, an inſtrument of faction, a

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claim; yet the queſtion is of importance in the theory of religion; becauſe till it be anſwered, we never can comprehend the extent of that *grace*, about which you are conſtantly raving, and often to very little purpoſe. In the opinion of the preſent writer nothing can be more oppoſite to the general tenor of the divine diſpenſations, or indeed to the nature of things, than this aſſertion of the anonymous preſbyter. Man had no claim of *right* to *life*; and were his obedience abſolutely perfect, how could he have ſuch a claim to *eternal* life? The covenant made with Adam was a covenant of *grace* as well as the covenant of the goſpel; and were you to inculcate upon the good people of Aldwinckle, that no created being has a claim of right to eternal life; that the influence of the Holy Ghoſt was abſolutely neceſſary to fit Adam for that ſtate to which he was deſtined by the terms of the firſt covenant; and that the ſame influence cannot be leſs neceſſary to produce in us diſpoſitions ſuited to the ſociety of angels and archangels, and all the company of heaven; it is ſubmitted to yourſelf whether you would not give them as clear notions of the extent of divine grace, as you do by repreſenting human nature as a maſs of ſin and corruption—*perdita maſſa*,—and the decrees of God as capricious and arbitrary!

depreciator

depreciator of the public exertion, and a corrupter of public ſpirit? Why at St. Stephen's continue the deſpiſed, deſpicable, and degraded courtier of St. Cloud? Why, when you ſpeak of continental connexions, uſe the ſame arguments as the uſurper has done to diſſuade the Continent from any connexions with England? Why not tell *this truth*, that the advantage is reciprocal? Why ſay ſuch connexions are only uſeful for England? Why not ſay, that for the three laſt centuries, the alliance with, and the aſſiſtance of England, has preſerved the Continent from the Spaniſh, the Auſtrian, and the French yoke? Why not ſay, that in 1742, England prevented the ruin of Auſtria, and in 1756, the deſtruction of Pruſſia? Do you not know that England, and England *alone*, has prevented the partition of the Turkiſh empire? Do you not know that England, and England *alone*, ſaved the world, in 1793, from Robeſpierre's anarchy; in 1797, from the Directorial tyranny; and in 1801, from the Corſican deſpotiſm? Do you not remember that all the former and late aggrandizements of France took place, when the Continental connexions with England were broken?

Have you not read that *ſome English patriots in French pay* ſerved the intrigues and the ambition of Louis XIV? Are you not perſuaded that *ſome factions and rebellious perſons of Great Britain have ſerved and yet ſerve* the views and ambition of the Corſican upſtart?

Pray remember you were at the head of the diſcontented in England when the Corſican was at the rump of the rebels in France? Pray remember that his proconſuls in Italy, Holland, and Switzerland are but his firſt ſlaves? Do you think an Engliſh pro-conſul would be any thing more? Pray remember *your ſovereign—the ſovereign people*, ſo cruelly dethroned and enſlaved by this Corſican deſpot?—Be conſiſtent for once! and if you ſubmit to be the *ſlave of Buonaparté in France*, do not pretend to be a *friend* of *liberty* in *England!*

Pray forget the compliments of rebels, the dinners of regicides, and the feaſts of the whole pack of Jacobins, Septembrizers, Noyeurs, and other Revolutionary gentry!—Forget your *liberty* with Buonaparté, your *equality* with Talleyrand, and your *fraternity* with O'Connor! Be, if poſſible, a loyal ſubject to your king, an enemy to his enemies, a true friend of your country, a defender and not a deſerter of your country's cauſe, and ceaſe under Britiſh colours to wear any longer the livery of the Corſican ſlaves.

ANTI-CATILINE.

THE POLITICAL LIFE OF CHAS. EM. TALLEYRAND DE PEREGORD.

La Revolution Françoiſe a produit plus de Philipes que d'Alexandres.
MALLET DU PAN.

WHEN the kings of France, Henry IV. Louis XIII. and XIV. cauſed a Duke de Biron, a *Prince de Chalais*,* and a Duke de Montmorency to

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* Prince de Chalais is the title of the eldeſt ſon of the firſt branch of the Talleyrand de Peregord family.—The preſent Prince de Chalais, Talleyrand's firſt couſin, is as good and loyal as his couſin is wicked and diſloyal. The Prince's worthy brother, the Viſcount St. Albert, is married to an Engliſh lady, and has reſided in the country ſince the beginning of the Revolution.

perish

perish on the scaffold for conspiracy and rebellion, they were stigmatized by the factious, discontented, and ignorant part of all nations, with the appellation of tyrants; few historians, if any, have dared to declare that those traitors to their respective sovereigns deserved their fate, or that by permitting justice to take its course, these kings, or their ministers, most probably prevented a revolution, or at least a civil war, which must have cost thousands their lives.

Had Louis XVI. in 1789, followed the advice of his best friends and counsellors, and made an example of twenty of the principal rebels of the States General, which he might then have done, an unjust posterity would doubtless have called him a tyrant, and the rebels who perished would have been represented as victims to the cause of liberty; by this time, however, we have learned, that such an act of vigour and justice would not only have preserved his own life, and the lives of his queen, his son and sister, but would also have prevented fourteen years of Revolution, ten years of war and misery, and the loss of millions of lives; and these men who were then marched out as rebels, have proved by their subsequent conduct that they well deserved whatever punishment could have been inflicted upon them.

What can be the reason, that in all countries, and at different periods and ages, when any civil commotions or wars break out, we commonly read the same names amongst the discontented or rebellious nobles? We believe it to be the fault of history, which, from a regard to certain families, conceals the truth, or makes it doubtful, and therefore the descendants of those noble rebels think it an honour, and perhaps a duty, to be foremost among the discontented, or to become the direct opposers of the government of their country, however just that government may be.*

The Birons, the Talleyrands, the Montmorencys, the La Rochefoucaults, the La Fayettes, are found among the rebels to Louis XVI. as their ancestors ranked among those to former kings. Some of this rebellious posterity have already received from the hands of their sovereign mobs a just chastisement for the crimes they committed against their lawful monarch; the Duke de Biron has been guillotined, and the Duke de la Rochefoucault has been murdered; while their accomplices, La Fayette, Liancourt, Matthieu, Montmorency, &c. undergo a still severer punishment by being constrained to bow beneath the iron sceptre of a Corsican upstart and usurper, and to see that rebellion which they began in the name of liberty, terminate (as such rebellions usually do) *in the most abject slavery*.

Talleyrand de Peregord is descended from one of the most ancient families in France; his ancestors three centuries ago were sovereigns of a country in the south western part of France, called Peregord; his father was a younger brother, who, from the extravagance of his ancestors, had little else to leave his younger son than his claim to high birth. †

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* From Dalrymple's Memoirs, we learn the intrigues and plots which a Lord Russel, a Sidney, &c. carried on with France. Had past historians known, or told the *official* truth, we should not, perhaps, have recently witnessed their descendants degrading themselves by assisting and associating with the lowest and most iniquitous of all mobs—the mob of a Burdett.

† Count de Perigord, Talleyrand's brother, has been a superior officer during the war in the British service; his loyalty was never suspected; he

was

When a young man, in company with ſome of his debauched aſſociates of his own age at a public brothel, Talleyrand being involved in a quarrel, refuſed to give his adverſary the ſatisfaction demanded, the conſequence of which was, he was thrown from a two pair of ſtairs window into the ſtreet, and both his legs were broken by the fall, the fracture produced a lameneſs from which he has never recovered.* This accident, joined to his narrow income, induced his parents to adviſe him to take prieſt's orders—he complied with their advice, and before he was twenty-five years of age, he received, from the liberal bounty of his king, preferment to the amount of 20,000 livres per annum; before he had reached his thirtieth year, he was made biſhop of Autun, which increaſed his income to upwards of 100,000 livres; but large as this ſum is it was far from being ſufficient to ſupply his extravagance in gambling and women;† and when, in 1789, he was elected a member of the States General, for the clergy of Autun, it was ſuppoſed that his debts amounted to upwards of one million of livres.

Some years before the revolution he had connected himſelf with ſeveral brokers, ſtock-jobbers, and uſurers, for the purpoſe of making ſpeculations in the public funds, in hopes of being able by ſuch means to pay off the debts in which his vices had involved him.—But Talleyrand was yet a novice, and his ſpeculations enriched his aſſociates and impoveriſhed himſelf, while, by engaging in matters ſo unbecoming his order and rank, and continuing to lead a life as diſhonourable to the epiſcopal character, as it was diſgraceful to that of a gentleman, he loſt the favour of his ſovereign, the regard of his family, and the eſteem of every good man among his countrymen.

Thus overwhelmed with debt, in himſelf deſpicable, and deſpiſed by others, Orleans and his faction ſeemed to him his laſt reſource—that reſource which was always open to all deſcriptions of men of vicious propenſities, or of deſperate fortunes and characters; and to the intrigues of this faction Talleyrand owed his ſituation as deputy to the States General, ſince called the Conſtituent Aſſembly.

A revolution, or rather ſuch a ſeries of revolutions as we have witneſſed

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was lately baniſhed 30 leagues from Paris, becauſe he refuſed the hand of his daughter to an upſtart propoſed by Buonaparté.

* When Talleyrand was propoſed to Louis XVI. as a great financier, and ſucceſſor to Necker, the king anſwered, "Non, Talleyrand n'ira jamais droit."

† Among his numerous miſtreſſes was the Counteſs Hanault, by whom he had a ſon, born ſometime before the revolution, and named after his father, Charles. This young man had the misfortune to be deaf, but by the humanity of Mr. Windham, and other gentlemen of the ſame generous and loyal ſpirit, he was ſent to the Emigrant School, at Beaconsfield, where he was not only educated, but cured of his deafneſs. In the winter of 1800, I met him at Berlin, in the character of aid-du-camp to Louis Bonaparté, and, notwithſtanding the Engliſh education, which had been nobly beſtowed upon him, I found him one of the moſt ungenerous Anti-Anglomen I ever knew. The Counteſs H. his mother, left England ſome time after her bon ami (Talleyrand) was ordered to quit it, and reſided till the year 1800, at Altona.—She is the author of Adele de Lenauge, &c. and is a very accompliſhed woman.—Her huſband, Count de H. was guillotined in 1793.

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in France, could alone render a man in Talleyrand's degraded ſtate, an object worthy the notice of preſent or future biographers and hiſtorians; but,—d'etre a jamais hais quelle immortalité—and ſucceſsful crime, when in place and power, may intereſt the inquiry, but never can command the eſteem of poſterity.

Of all the noble rebels who, in 1789, raiſed the ſtandard of rebellion againſt their God and King, Talleyrand is the only one who, by his place, ſhares, but ſhares with fear and trembling, the ſovereign power with the Uſurper—a word from Buonaparté will ſend him to the ſcaffold or Cayenne; he knows that Fouché has furniſhed his kingly compeer with numerous proofs of his political integrity and diſintereſtedneſs, proofs of ſuch a nature as to afford more than ſufficient cauſe for a deſpot to get rid of a troubleſome or diſagreeable miniſter, and were Joſeph Buonaparté as ambitious as his brother, he would have already occupied Talleyrand's place.

Did we know, or were we to recount the trifling and vicious origin of moſt of the remarkable epochs of the preſent revolution, our narrative would ſcarcely be believed. Moſt of the accomplices of the infamous Duke of Orleans were like himſelf—in debt and deſtitute of all credit. To get money it was abſolutely neceſſary to confound the already deranged finances of their country with their own, which were in a ſtill worſe ſtate of derangement; to procure the means, therefore, to ſettle the latter, great meaſures muſt be taken to average the former. Thus it was that Talleyrand was *conſidered* as a neceſſary acquiſition, and then, *for the firſt time*, this man appeared in *public capacity*, as a rebel.

In the conciliabula of the Orleans faction, Mirabeau propoſed, and his propoſition was adopted, that his worthy friend, Talleyrand, ſhould be fixed upon to bring forward, in the National Aſſembly, a motion of confiſcation, to which the poſſeſſions of the clergy were to be made national property. The motive which actuated Mirabeau in this inſtance was twofold; to humble the whole body of French clergy by the means of one degraded biſhop; and, by making him the mover of the queſtion, to quiet, if not ſilence, the ſcruples of a great number of people whom he well knew, even in the then ſtate of France, would regard ſuch a confiſcation as nothing leſs than ſacrilege.

Accordingly, on the 2d of Nov. 1789, Talleyrand made the propoſed motion, it was carried, and the National Aſſembly immediately decreed the ſale and confiſcation of the property of the French clergy. Yes; poſterity will ſcarcely believe that it was by Talleyrand, a noble and a biſhop, that the firſt ſap was made to undermine property in France; and that this man's motion occaſioned ſo abominable a decree, a decree which, in the time of Robeſpierre, was extended to a general proſcription of all men poſſeſſing property: to this motion it is, therefore, that we are to aſcribe all the proſcriptions and murders of ſo many thouſands of people, innocent of every other crime but of that of being men of property. Let Talleyrand reflect upon this, and then let him ſleep ſoundly on his bloody political laurels, if he can!

That this decree ſhould meet with great oppoſition from the clergy, is not ſurpriſing, but that it did not alarm all other men of property in France plainly proves the infatuation and ſelf-confidence of the French people, and this ſo much the more ſtrongly, as the clergy offered to pay 400 millions of livres, a ſum more than ſufficient to reſtore the balance and eſtabliſh the credit of the Royal Treaſury. Had this offer been accepted, the

revolution had been at a stop, or rather at an end; but the interest and ambition of the rebels required the contrary. It was not enough to plunder the clergy of their possessions, it was necessary to admit the greatest part of the nation to a participation of the plunder. Assignats were decreed, and the plundered property was to be disposed of in assignats; but those which were to pay the national debt, were converted to the payment of no other debts but those of Talleyrand and his associates. From this period are to be dated Talleyrand's pretensions to the reputation of being a great financier; he cajoled Neckar, wrote libels against his enemy, Calonne, produced plans of reform, and even offered a carte blanche to the Queen, could he be made supe. intendant of the finances; in this, perhaps, he might, in the end, have succeeded, notwithstanding the great aversion the King had for him, assisted moreover as he was by Mirabeau, who had the same pretensions to being made foreign minister; but a decree of the National Assembly, moved by the aristocratic party, as it was then called, forbade all the members of this Assembly to accept of any place or employment under government for some years after this Assembly had ceased.

Vexed as Talleyrand was at this disappointment, he found some consolation in being by turns member of the ecclesiastical, diplomatic, financial, and other profitable committees of the National Assembly; and when, in 1790, Spain was apprehensive of hostilities with England, on account of the Nootka Sound business, Talleyrand shared with Mirabeau the Spanish dollars which produced the decree that declared the family compact of the Bourbons, a national alliance between France and Spain.

By confiscating the property of the clergy, the *French philosophers and patriots* ruined only the temporal affairs of that body; a new decree of the National Assembly proposed and expedited by Talleyrand, ordered all bishops, curates, and other members of the clergy, to take an oath to be faithful to a constitution not yet half made up, and to acknowledge no other authority in spiritual cases than that of the nation; an oath which was as cruely oppressive, as it was contrary to the former oaths of the clergy and the duties and rights of the Gallican and Roman Catholic Church; those who obeyed the dictates of their consciences were deprived of their benefices and preferment, which were given to young debauched abbés, and freethinkers, of Talleyrand's own character. This infamous and impolitic decree may be regarded as one of the principal causes of all those civil troubles in different parts of France which gave rise to the numerous cruelties perpetrated in La Vendée, and other provinces, and notwithstanding Buonaparté has compelled the present weak Pope to interpose his authority for the purpose of putting an end to those disturbances, they yet continue between the constitutional and nonjuring clergy and their adherents. Talleyrand, and other disciples of Voltaire and Rousseau, (men who wrote very ably in defence of toleration, philosophy, and patriotism) proved themselves (as indeed is ever the case with such intemperate advocates of unconditional freedom) the most inhuman and the most intolerant of all fanatics in every instance where they had occasion to apply their principles of philosophy and patriotism. These words require an apology, so shamefully have these sacred names been polluted in modern times by French sophists and sceptics, as the word republic has been by French assassins, madmen, levellers, and despots. The present generation must pass away before either of the above terms can resume its pristine and native honours.

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In April, 1791, Mirabeau terminated his infamous career in the arms of his friend Talleyrand, who, of all Mirabeau's accomplices, was the moſt worthy of ſuch honourable diſtinction. The laſt words of this deceaſed traitor are well known, but it can do no harm to repeat them here: addreſſing himſelf to Talleyrand, he exclaimed, "*J'emporte avec moi les fondemens de la monarchie Françoiſe—Les factieux ſe déchireront pour s'en partager les lambeaux—et mon ami a trop d'eſprit pour ne pas avoir ſa part.*"*

After Talleyrand had paid his debts, and per fas et nefas was become a man of property, the court found it an eaſy matter to bribe him to their cauſe, particularly as the jacobins and republicans were gaining ground very faſt, and were in their turn eager to ſeize their ſhare of the national treaſury and government. It has been ſaid that Talleyrand was privy to but betrayed the king's departure for Montmedy in June 1791; from good authority, we know that infamous action belongs to La Fayette; and, on the contrary, it was to Talleyrand and his faction that the king was indebted for the favourable alteration made in the conſtitution, as well as for the attachment which the conſtitutional faction manifeſted towards the king when it withdrew itſelf from the Orleans party, the rump of which it is well known continued its intrigues under the direction of Sieyes as chief, until having no farther occaſion for the name and influence of Orleans, it brought that murderer of his king and brother to the ſcaffold.

Rebels are never diſintereſted; when Talleyrand made his peace with the court, he took care to make it upon advantageous terms to himſelf.—The conſtitution, indeed, did not permit him to accept of any oſtenſible employment, but by the ſame conſtitution the king retained a civil liſt, and he had it in his power to diſpoſe of large ſums of money without any controul. Talleyrand was aſſured of 100,000 livres per annum, until the king could, conſtitutionally employ him as a miniſter of finance; a ſituation which, impelled equally by his avarice, intereſt, and ambition, he ardently wiſhed for; but his inſatiable thirſt for money in the mean while, ſuggeſted another ſource of enriching himſelf: by freſh intrigues at court he procured a man to be nominated ambaſſador to the King of Great Britain, whoſe inexperience was known, and whom he could govern as he pleaſed. This man was Chauvelin; and Talleyrand had the buſineſs of the embaſſy to negotiate; the former at the ſame time receiving inſtructions not to do any thing without conſulting the latter, and always to follow his advice.—It has before been obſerved that Talleyrand ſpeculated in the public funds; he was now in a ſituation to do it with ſafety and advantage; and, if we may believe his accuſers in France, from November 1791, to December 1792, he by theſe ſpeculations did not make leſs than 50,000*l.* ſterling.†

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* When Mirabeau, in 1789, aſſiſted Talleyrand to plunder the clergy, himſelf accuſing the court *fripons* of being the cauſe of this plunder, the following quatrain appeared:

Puis ton eloquence vehemente mirabelle
Ecraſer les fripons qui jettent nos affaires,
Un voleur converti peut precher ſur l'échelle
En pendant ſes confreres.

† The Journal des Jacobins, July 13, 1793, ſays, two millions of livres, but the Gazette de France of July 3, makes the amount no more than 1,500,000 livres.

Talleyrand expected that on his arrival in England with his pupil he ſhould be received by the Engliſh nation with honour and applauſe; concluding, as moſt of his accomplices had done, that from ſome ſpeeches of the oppoſition members, and from the deputations of the Correſponding and other ſelect ſocieties, the French revolution was not only much approved of but greatly admired in England: in this, however, he was diſappointed, for he found the contrary to be the caſe; and except among a few men of ſimilar principles to his own, he was received with deſerved contempt by all the Engliſh nobility and gentry; to this contempt inſults were frequently added; to which circumſtance, and not to his being afterwards ordered out of the kingdom, we are to date his conſtant hatred to England and to Engliſhmen.

A ſhort time after Talleyrand's arrival in this country Petion was invited over by ſome of the principal of the Engliſh jacobins: ſince the return of the king from Varennes this man and Talleyrand had no longer been of the ſame faction, but they were both alike jealous of the proſperity of England. The honourable reception which Petion met with not only from the oppoſition members, but from the jacobins Tooke, Cooper, Sharpe, Eaſt, and Co. and their aſſociates, induced Talleyrand to court his friendſhip; and the more ſo, as Petion at the very ſame period was choſen by the intrigues of the French jacobins, Mayor of Paris. Through this man's introduction to the above and other factious and diſſatisfied jacobins and republicans, Talleyrand afterwards formed thoſe plots, which, had it not been for the vigorous meaſures of Mr. Pitt and his adminiſtration, and the impolitic declaration of war by the French Convention, might have cauſed a rebellion if not brought about a revolution in this country.

As the oppoſition had its official paper, the Chronicle, ſo Talleyrand procured the jacobins of different Engliſh ſocieties their's, called the Argus; but not ſatisfied with a morning paper, an evening one called the Courier was, by the advice of the famous intriguer Beaumarchais, eſtabliſhed in 1792; and in theſe prints every thing that was hoſtile to government and ſubverſive of the eſtabliſhed religion found ready admiſſion. Nothing that was looked upon as likely to promote diſſatisfaction towards the one and contempt of the other was rejected. The Argus, which, if poſſible, was more virulent than the Courier, was diſtributed in all places of reſort, frequented by the moſt ignorant, which uſually make up the moſt numerous claſs of ſociety. In this faithful and loyal occupation Talleyrand was aſſiſted by Beaumarchais and ſeveral depraved Engliſh, Scotch, and Iriſh jacobins: he had alſo for a coadjutor Abbé Noel, formerly a ſubtutor in a college, at preſent a preſect, but then a moſt extravagant revolutioniſt.—This man had during 1789, 1790, and 1791 been the editor of a French paper called La Chronique de Paris, the official paper of Talleyrand and the conſtitutional faction until the Courier was gained over by the court party. Noel from his arrival and during his ſtay in England, aſſociated with all the literary men of jacobin principles, and if not the writer was at leaſt the planner of moſt of the ſeditious pamphlets both in proſe and verſe, which in the ſame manner inundated the Engliſh preſs in 1792, as had been the caſe with the French preſs in 1789.

When Louis XVI. was perſuaded by his miniſtry to aſſiſt the American rebels, he was too young to foreſee the conſequences of the meaſure: when he came to mature years, and dear bought experience had made him wiſer, he was wont, when among his confidential friends, to ſpeak with abhor-

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quence of thoſe miniſters or of any other who encouraged diſcontent and rebellion; the conduct of Talleyrand, therefore, was of courſe diſpleaſing to him; but as he had no power to order Talleyrand to return to France, his intention was, ſo early as in February 1792, to recal Chauvelin, and to ſend in his ſtead M. Deleſſart, who poſſeſſed abilities too conſiderable to ſuffer himſelf to be governed by any body. This intention of the king was fruſtrated by the means of Talleyrand's correſpondence with his new friend Petion; after a motion made by Briſſot, to whoſe faction Petion belonged, the National Aſſembly paſſed a decree of accuſation againſt Deleſſart, and ſent him priſoner to Orleans.

Amid the various changes in the French miniſtry, in March, April, and May, 1792, the king could not find any man whom he could confide in, and who would accept of the ſituation of ambaſſador in England. It was offered to Count de Mountmorin and ſeveral others who declined it,—Talleyrand, who through the medium of his friends that were the king's councils, was informed of the opinion which the king entertained of him and his conduct, perceiving that the jacobins were preparing a new revolution, at once threw off the maſk, and a ſecond time joined the rebels againſt his ſovereign and benefactor.* By his advice Petion invited over to France ſeveral members of the different rebellious Engliſh ſocieties: theſe perſons arrived at Paris in the beginning of June 1792, and ſome of them were lodged with Petion at the Mairie. Petion was there allpowerful, and preſented theſe ſoi-diſant Engliſh patriots to all his friends, and cauſed them to be received members of the Jacobin Club at Paris.

In a ſecret deliberation held at Petion's houſe on the 16th of June, 1792, at which were preſent Briſſot, Roland, Condorcet, Guadel, Manuel, Santerre, &c. ſome of thoſe Engliſh patriots were admitted, to whom the queſtion was put whether they thought it probable that England would declare itſelf a republic, and unite with France in the deſign of forming an univerſal republic, if France were to ſet her the example, by deſtroying monarchy with the monarch? Their anſwer was given in the affirmative; and indeed it was conſidered by the conſpirators themſelves the more probable, as not only the private letters from Talleyrand to Petion, but all official letters from French emiſſaries in England, in the poſſeſſion of the late miniſter Roland, repreſented the Engliſh people as ripe for rebellion, and a revolution in England as certain. It was then determined upon to cauſe a revolt at Paris, to attack the Thuilleries, and in the confuſion to murder the king and the royal family, and to declare France a republic. This projected revolt took place on the 20th of June, but the firmneſs of the king and the want of courage in Santerre rendered this day's plot unſucceſsful.†

Among

* Theſe particulars I had from young Sarbine, a friend of Talleyrand, but a greater friend to his king: he left England for France, in May 1792, having received ſome intimation from Talleyrand that there was a chance of his being employed; but this hope was held out to him for no other purpoſe than to give Talleyrand an opportunity of getting rid of a ſuſpected friend, to whom he was obliged.

† I dined with two of the Engliſh patriots in June 1792, at the Duke de la Rochefoucault's, who both lodged with Petion, and ſome days after ſaw

Among Talleyrand's travelling agents one of the most active was Achilles Charles Audibert, from Calais: this man spoke good English, and was sent by Talleyrand more than once to Manchester, Birmingham, Glasgow, and other places, where seditious societies were established. When a convention was decreed in August, 1792, Talleyrand sent over Audibert to his native city, Calais, to get one of the principal English rebels, Thomas Paine, elected a member of the French Convention. This step was intended to shew the English patriots, that he and the rest of the French patriots continued faithful to the promise which they had made at Petion's house the June preceding, of fraternizing with them and supporting them in their conspiracies in this country.

When Audibert had seen Thomas Paine safe at Paris, he, either in conformity with orders from his principal, or only on his own account, joined some other patriots in the robbery of the king's Garde de Meubles; and, after the double disgrace of his patron Talleyrand, both in France and England, he went to Hamburgh, where, with part of his plunder, he set up as a merchant; but in 1799, after taking in several merchants, who were for the most part English, to the amount of 10,000*l.* he made a fraudulent bankruptcy, and absconded; and his name, after being burnt by the hands of the common hangman, is now affixed to the pillory on the 'Change at Hamburgh. *This short narrative of one of Talleyrand's agents may be justly applied to many of them.*

After what we have related of Talleyrand's conduct, it is not surprizing that when the news of the arrest of the royal family, on the 10th of August, arrived here, Chauvelin or rather Talleyrand should accept employment under those rebels who had dethroned his king; but it certainly does not surprize us that he should have the impudence to wish his pupil Chauvelin to be acknowledged as ambassador not only from rebels, but even from the regicides after the murder of the king. Nothing but his firm opinion that a revolution would take place in England could induce him to offer so great an affront to the English monarch and to the English nation; so certain was he of this revolution that when Chauvelin was ordered away, he said, in the presence of Chauvelin's secretary, Rhenard, and of two other persons,—"The King of England has ordered you away, but depend upon it, my friend, the English republic will soon call you back again and revenge you."

No sooner had Chauvelin quitted this country, than Talleyrand retired with his bonne amie the Countess F. to Kensington, where he took a house, together with some other emigrants as loyal as himself. The successes of the combined powers during the campaign of 1793, and the public spirit

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them arm and arm with him, with red caps upon their heads. I afterwards supped with one of them at the banker Perrigau's, when, rather in liquor, he told us these and other particulars;—that the plan of the Brissotins was to form a republic and to murder the king and family in a revolt, and not by a legal murder, which they knew would expose the regicides to the horror of succeeding ages. This patriot more than once cursed Santerre for his want of spirit on the 20th of June, in consequence of which the plot miscarried. He told me he was to return home in a few days with dispatches from the French republicans for Talleyrand, whose advice and assistance the English republicans wanted.

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and loyalty of the beſt part of the Engliſh nation, proved to him how falſe his calculations were reſpecting a revolution in England, and an univerſal republic; he had too haſtily aſſimilated the character of Engliſhmen with the cruel and degraded one of his own countrymen; but this was not his only vexation; his friends in France, the Briſſotins, were in their turn proſcribed, and Talleyrand was included in this proſcription: he more than any other rebel had deceived all parties; the royaliſts, who had only found in him a philoſopher and a republican, under the habit of a biſhop; and the jacobins, who only ſaw a biſhop under the cloak of a philoſopher and republican:—thus proſcribed in France, which he had ſerved at the expence of his honour and duty, he could not long expect protection in England, which, by all poſſible means, in violation of the laws of hoſpitality as well as thoſe of nations, he had laboured to injure; while in this country he had no public or privileged character, and his plots and intrigues carried on in Chauvelin's name, were as guilty as they were infamous, as cowardly as they were deſpicable; and in any other country but England the name of another would never have ſheltered him from condign puniſhment; the generoſity of that government which he wiſhed to overthrow, and thoſe very laws which he had violated ſaved him from merited deſtruction.

At the time Talleyrand was ordered to quit England his firſt accomplices, La Fayette, the two Lameths, La Tour, Maubeurge, &c. were confined at Spandaw in Germany; and in every part of Europe the conſtitutional rebels were as much deteſted as the jacobin regicides, becauſe theſe had never murdered the king in 1793, had not the former taught them to inſult and deſpiſe him in 1789 and 1791. Talleyrand had therefore no other alternative left than to go to America. Moreau, St. Mery, and all thoſe Frenchmen who had been either rebels to their king or had forſaken the jacobin cauſe, and who had been obliged to emigrate in order to ſave their plunder or their lives, were there before him. In America he was certain of finding many of his countrymen as fond of La Fayette's ſacred rights of inſurrection as himſelf, as much attached to that part of the ſyſtem of equality which conſiſts in levelling the properties of others to the ſtandard of their own, and equally deteſted by all honeſt and good men of every country.

Fortunately for the citizens of America their preſidents at this period were no friends to French innovation, and too independent and loyal to ſuffer themſelves to be bribed by French emiſſaries or influenced by French intrigues.

At the period of Talleyrand's arrival in America a treaty was negociating between that country and England: he had frequent intercourſe with Mr. Jefferſon, and ſeveral other Americans who had ſituations under government or were members of the two houſes of the States; men either gained over to France, or who, from hatred to England, were ſuch political fanatics as to prefer riſking the ruin and deſtruction of their country, by adopting the French revolutionary policy, to its glory, advantage, and preſervation by a treaty with England.—Talleyrand calling him ſelf the friend of La Fayette, to whom many Americans think they owe their independence, ſucceeded in his intrigues againſt England to a much greater extent than could have been expected from a proſcribed emigrant, and one who was deſpiſed throughout Europe. It is true he did not ſucceed in preventing that treaty between England and America from being carried through,

but he created ſuch oppoſition to it, that by one of the laſt acts of the regicide French Convention, as a reward for their intrigues, his outlawry was annulled and his rights as a French citizen reſtored to him.

A French politician ſeldom, but a French prieſt who is a politician, never ſacrifices his reſentment to the good of the ſtate or of mankind. Experience proves this remark, and it was ſtrongly evidenced in Talleyrand, who, to revenge himſelf of ſome individuals who oppoſed his plots in America, determined to ruin the commerce of the Americans, notwithſtanding his benefactors and friends, had he ſucceeded, muſt have ſuffered equally with his oppoſers and enemies.

When he returned to France in 1796, the French Directory and the two Councils, were divided into two parties, the Jacobin, calling itſelf the republican party, made up of the rump of the regicide Convention, and the moderate party, ſuſpected to incline towards a conſtitutional monarchy, conſiſting of many perſons both of the Conſtitutional and Legiſlative Aſſemblies, and with whom Talleyrand had formerly been connected. He, however, joined neither, but for ſome time, that he might have leiſure to reconnoitre his ground, lived retired with his new miſtreſs, the preſent Madame Talleyrand.

In the beginning of 1796, a new paper money, called mandats, was iſſued inſtead of the aſſignats, which had loſt all credit. Mandats were by law forced upon the people for the value of caſh. A financial memorial comparing the finances of France with thoſe of America, in 1783, was preſented to the Directory by Talleyrand's friend, Barras; this was the firſt ſtep that introduced him to the Directory's notice. The memorial was found to contain ſo many juſt obſervations and hints that it was ſent to the Financial Committee of the Councils of the Five Hundred:* the Miniſter of Finance knew that Talleyrand had more than once intrigued to get at the head of that department, his jealouſy therefore was excited by this memorial; he was, however, miſtaken as to Talleyrand's views in this point; the French finances were at this period in the greateſt confuſion, and the Miniſter was the object of the hatred of all the ſtate creditors, and of the national armies, who were not paid, and the Directory was not yet powerful enough to protect him from the reſentment of the public; fond as Talleyrand ever has been, and ſtill is of honours and profit, he always forms his plans ſo as to obtain them without riſk, and enjoy them in ſafety. Some time after, when it was publicly known that Lord Malmeſbury was to go over to France to negotiate a peace, a new memorial† was preſented by Talleyrand to the Directory, in which the negotiation and the negotiator were made the ſubjects of his remarks: by this memorial its author at once manifeſted his deep rooted hatred to England and Engliſhmen; and could Rewbel have deviſed any method to get rid of his friend La Croix, the Miniſter of the Foreign Department, Talleyrand had been choſen for his ſucceſſor.

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* Talleyrand's enemies ſaid it was written by St. Aubin, a well-known revolutionary financier.

† Both this man's memorials were printed in extracts in the Redacteur, the official paper of the Directory. Segur, who had been French Ambaſſador at St. Peterſburgh, at the time of Lord Malmeſbury being at that Court, aſſiſted Talleyrand in this laſt compoſition.

After

After this negotiation was broken off and the particulars of it printed from the report of Lord Malmeſbury, La Croix's ignorance was ſo manifeſt as to determine the Directory never more to employ him in any negociations, and Talleyrand took care, by ſeveral keen obſervations, from time to time inſerted in the public prints, to remind the Directory of this ignorance, and to keep their determination in view.

In June 1797, Lord Malmeſbury was, for the ſecond time, ſent to negociate a peace with France, and Barras, Carnot, and Barthelemy, forced Rewbel to give up his protegé La Croix, and give his ſanction to the nomination of Talleyrand to his place.

Had not the Engliſh oppoſition been blinded to every thing elſe but the indulgence of their factious principles, the promotion of Talleyrand, at this period, to the foreign miniſtry in France, a man whoſe hatred to England is proverbial, not only in France but in every quarter of Europe and America, would have enabled them to conclude that the French Directory had no intention to make peace *with England**, but that their whole deſign was to amuſe the attention of the people of France preparatory to the new revolution which three of its members were then planning in favour of Jacobiniſm.

Before, however, we enter into any particular diſcuſſion of Talleyrand's miniſterial career, we muſt obſerve that he was one of the Diplomatic Committee of the Conſtituted Aſſembly, which he, by miſrepreſentations induced to decree, on the 2d of May, 1790, *that the French nation for ever renounced all conqueſts and conſequently all wars leading to that object*; and ſuch is the conſiſtency and rectitude of this man, that he has not negotiated a ſingle peace, except the laſt with England, without indirectly obtaining ſome acquiſition to France by conqueſt and exaction; and not a war has been declared by France ſince he has been Miniſter, whoſe ſole object was not conqueſt and plunder: nay, even without any declaration of war he has wreſted from the allies of his country, various poſſeſſions; among the reſt Louiſiana and Parma from Spain, and the Iſle of Elba from Tuſcany, and had not the bravery of Engliſhmen interpoſed, Egypt had been torn from the hands of another ally, the Turks.

Talleyrand may, perhaps, for ſome time, continue to retain ſome degree of conſequence, but he never can be a great man. That power which rebellion and intrigue have inveſted him with, he has uſed with a *coward's craftineſs* to plunder and inſult the unprotected, to oppreſs and weaken, more and more, thoſe whom the oppreſſion of others and their own expoſed condition had already rendered incapable of reſiſtance. In all the attacks made by Buonaparte upon Germany, Italy, Switzerland, and Holland, he has ſhared in the blood-thirty avarice which projected them: and an impartial poſterity will claſs him among thoſe human monſters who are ſent by an offended Providence to puniſh the age which brings them forth.

Knowing the intentions of the Directory to continue the unpopular war with England, and apprehenſive that the odium of the unſucceſsful con-

* The Directory well knew that the then Britiſh Miniſtry would never conſent to conclude a peace in the remoteſt degree diſhonourable or likely to prove ruinous to their country, and no other would Talleyrand conſent to.

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clusion of the negociation would be cast upon him, at the same time unwilling to expose himself to a comparative view with so able a negotiator as Lord Malmesbury, Talleyrand procured the place of negociation to be changed, and Lisle to be substituted for Paris. As a Minister he could not absent himself from the residence of the Directory, when Tourneur, formerly of the Directory, and Preville, the Minister of Marine, were nominated negotiators on the part of France, and Maret was appointed Secretary.

Citizen Maret was an old acquaintance, or rather accomplice of Talleyrand, having first been a member of the constitutional faction, and afterwards changed his party and joined the Brissotines. When France was declared a Republic, during the autumn of 1792, Maret made several voyages to England, was acquainted with all the factious English as well as Talleyrand, and, like him, detested England. After the murder of the King of France, and the dismissal of Chauvelin, Talleyrand, by his intrigues, procured this man the Convention's mock commission to negociate with England, and he accordingly arrived at Dover; but such were the pacific intentions of the regicides, that before it could possibly be known at Paris that Maret was forbidden to go on to London, they declared war against this country.

Maret is a man of some abilities, but, like most of his countrymen is very assuming, and is not over delicate in what manner he is employed; neither Talleyrand nor the Directory were ignorant how unfit the two negociators, whom they had sent to Lisle, were for the business they were sent upon; the Directory, however, did not trust their new Minister so far as to employ his friend Maret, and persons were set to watch his conduct. Le Tourneur and Preville were the nominal negotiators, but Maret was the real one. The particulars of this second negotiation with France are well known.*

The Parisians, said Talleyrand, had, during the whole summer of 1797, many severe battles to fight with the English guineas on one side, and the Prussian Frederic d'ors, Dutch ducats, and Spanish dollars, on the other; and whether the English guineas got the better of their adversaries, or the offers of England were such as Talleyrand thought humiliating enough for this country, and sufficiently advantageous to France, it is a fact, that on the 19th of August, 1797, Talleyrand proposed to the Directory to accept them, and in all the French newspapers it was declared that the peace was actually signed.

Ambitious men of all countries will suffer many affronts before they will give up place or power, but there is no meanness, no insult of ever so vile a nature, which an ambitious Frenchman will not submit to rather than resign. When Talleyrand made this proposition to the Directory at its public sitting, in the presence of the five Directors, and of La Garde, their secretary, Rewbell, after reading over Talleyrand's memorial, to himself, threw it in his face, saying—*Sacre Pretre! au tes un imbecile ou un coquin*

* This negotiation was called in France the telegraph negotiation, because all correspondence was carried on between the French negociators and the Directory, by the telegraph between Paris and Lisle; and often when Lord Malmesbury pressed Le Tourneur for an answer to different proposals, his constant reply was—*Le Telegraphe n'en dit encore rien.*

gagné

gagné parler Anglais—call upon me after our sitting is over, and I will prove to you that you are either one or the other." Talleyrand of course submitted to the strong argument of his Sovereign, and the next day made some new demands upon England, on the part of the Directory.*

Whether Talleyrand published this scandalous transaction to be revenged upon Rewbell, or whether the latter did it in order to humiliate Talleyrand, whom he suspected of having received a bribe, which he did not wish him to share, is unknown, but in twenty-four hours after the transaction it had not only been circulated through the directorial parties, but had found its way into several newspapers.

Talleyrand, in this instance, was very near losing his place, and it required all his readiness in manœuvre to avoid the vengeance of the Directorial trio, Rewbell, La Mavellier, and Barras, particularly when it was known that Barthelemy had read and approved of Talleyrand's memorial before it was presented to the Directory, and he had told several members of the two Councils, that the triumvirate had their own private reasons for not making a peace with England on any terms whatever; and had not Talleyrand been previously trusted with the confidence of Barras, as to the revolution of the 18th Fructidor, even his intrigues would not have saved him. Through the persuasion of Barras, Rewbell accepted an apology, in which Talleyrand accused his friend Maret of having misled him; him, therefore, he gave up to the vengeance of the Directory: and no sooner did the revolution of the 4th of September following, or as it is called, the 16th Fructidor, take place, than Maret, with Le Tourneur and Preville, were recalled; and as long as Rewbell continued in the Directory Talleyrand no more dared to propose any employ for Maret, whom the directorial trio had assuredly transported to Cayenne had not one of the mistresses of Barras used her influence to prevent it.

Some time after this infamous revolution, the fortunate Bonaparté forced upon the Emperor the peace of Campo Formio, which was drawn up by Talleyrand. We have nothing to add to what is so well known respecting this transaction, and the intrigues, insolence, avarice, and bad faith of Talleyrand, and the French Directory, during the negociation at Rastadt: these require no comments from us.

No nation at war with France had less provoked its attacks, or had oftener negotiated for a peace with her, than Portugal. The interest and the money of Spain at last procured permission from the insolent Directory, to send a Portuguese negociator to Paris, and after many humiliations and great pecuniary sacrifices, a peace was signed a short time after between France and Portugal; but soon, to the surprise of all Europe, this

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* This politico-comical scene is mentioned in the L'Eclair, Le Thée, and other papers of that period, and when Barthelemy was asked at Altona, in 1799, by the former *bonne amie* of Talleyrand, the Countess F. whether it was true, he confirmed it.

About the same time copies of some letters from Rewbell to Talleyrand, in 1789, were handed about at Paris; in those the then humble attorney Rewbell, speaks to *Monseigneur*, the Bishop Talleyrand, of nothing but his *haute sagesse, profond savoir*, & *talents inappreciables*, &c.; nobody but Talleyrand could have published them, but he accused his enemies of having done it with a view to embroil him with his then sovereign—Rewbell.

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negociator and ambaſſador was ſent as a priſoner to the Temple, by the expreſs order of Talleyrand. This arreſtation, ſo contrary to the laws of nations, took place in conſequence of a diſcovery having been made by the then miniſter of police Sottin, that Talleyrand had received a million of livres, beſides the two millions he had ſhared with the directors: all this he denied, and, in his turn, accuſed the ambaſſador of having received bribes from England, to make ſuch repreſentations to his court as induced it to refuſe to ratify the treaty made with France. It was only by ſacrificing more money that this ambaſſador obtained his liberty, and was not detained a priſoner until a general peace, as was the wiſh of Talleyrand, and the deſign of the firſt reſolution of the Directory.

* That the foreign diplomatic agents at Paris ſhould ſee with terror the ſo often repeated violation of the rights of nations, in the arreſt of ambaſſadors from independent princes and ſtates, is not to be wondered at; they trembled for their own perſonal ſafety and liberty; but that this inſolent violation did not cauſe a general alarm among all thoſe ſovereigns who were either at peace or war with France, poſterity will ſcarcely believe, when it is known that Miniſters from Tuſcany, Venice, Genoa, from the Pope, from Switzerland, Geneva, Portugal, Bavaria, Sardinia and Naples, were in the character of diplomatic miniſters or agents from ſovereign princes and nations, and acknowledged as ſuch by the French government, arreſted and ſent priſoners to the republican Baſtile, the Temple.

A government that with ſo little ſcruple could openly break through all the rights of nations, could not be expected to regard the rights of private treaties; in conſequence of a memorial from Talleyrand, the Directory, by a decree of the 2d of December, 1797, declared all ſhips of any nation whatever on board of which ſhould be found any ſpecies of Engliſh goods, lawful prizes to the republic. Denmark, Sweden, and Pruſſia made humble remonſtrances, but the French privateers captured their ſhips, the French tribunals condemned them, and Talleyrand and the French directors ſhared the prize-money.†

If Talleyrand really thought to injure the Engliſh commerce by this law, we muſt doubt his abilities as a politician or as a ſtateſman, becauſe, in conſequence of it, the trade of England with neutral nations from being paſſive became active. Engliſh ſhips, under convoy, carried them the various articles they ſtood in need of; before this they fetched them in their own ſhips, whence to other profits which England derived, freightage was

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* In July, 1798, I was charged with diſpatches from a neutral ambaſſador at Paris, to a neutral ambaſſador in London. The ſame day on which I got them, domiciliary viſits were decreed, and at one o'clock in the morning this ambaſſador called upon me and burnt the diſpatches in my room, ſaying, "although thoſe diſpatches contain nothing but what I am juſtified in writing, yet were they diſcovered I ſhould be ſent to the Temple." Such was the terror of friendly ambaſſadors in France. This gentleman repreſented a nation that never was at war with France.

† When the French government dared to behave thus to the neutral maritime powers, at a time when the French navy was nearly annihilated, what would it have done had it been as powerful by ſea as by land? its conduct in Germany, Italy, Switzerland, Holland, &c. anſwers this queſtion.

added.

added. There is no room to doubt of Talleyrand's having intended by this decree to vex and insult the neutral powers, and there is as little doubt of his and the Directory's wanting some pecuniary contributions to be offered them by these nations: but whatever was the cause of this decree being passed, it was certainly an infraction against and annulled all former commercial treaties between France and the neutral powers; but so much had the world been accustomed of late to the insolent and treacherous conduct of France, that notwithstanding the French men of war and privateers captured upwards of 1400 merchantmen, and condemned upwards of 800 belonging to the Swedes, Danes, Prussians, Americans, &c. none of those nations *then* armed against France to defend their rights and property, but they one and all contented themselves with timid representations, made through the medium of their respective ambassadors at Paris.*

What the insolence of the regicides did not effect, Talleyrand's intrigues with some national jealousy of England's prosperity effected some years after, when three of these nations entered into an armed league against England. One would think indeed from present circumstances that most of the European states would rather pay a forced respect to the reign of terror and violence in France than submit to the justice of the English councils and government, which always invariably conforms to the acknowledged laws of nations.

Ambition and gratitude seldom are found cordially to unite in the same heart; but from the heart of a rebel ambition entirely excludes gratitude, or changes it into hatred. No sooner was Talleyrand in place and power, than, in return for the hospitable protection which he had received in America at a time when he was every where proscribed in Europe, fresh orders were issued to capture all American ships without any declaration of war being previously made, and contrary to existing treaties between France and America. The late treaty between England and America was the assigned cause for those orders, but the real cause was vengeance and plunder. Upwards of 400 American ships were captured in the West Indies, and in different parts of Europe before America had time to send ambassadors to negociate with France. After much political chicanery, Talleyrand persuaded the Directory *to receive them in France, but not to acknowledge them as ambassadors or negociators*; a distinction as novel as unjust in transactions between independent nations; it was also very humiliating

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* Most of the judges of the French prize tribunals were owners of the privateers, and of course judges in their own cause. In Spain, Italy, and other countries under the French yoke, the French consuls fitted out the privateers, and were the only judges in the first instance in such prize causes as came under their cognizance.

A Danish ship was condemned, because in the cabin was rolled up an English carpet for the cabin floor. Another, because one of the sailors had on board a new pair of English boots. A Swedish ship coming direct from Sweden was condemned, because on board was found a barrel of Swedish strong beer, which the French said was English porter. In these and many other similar cases the insolence and injustice of the French were surpassed by nothing but the base meanness of the neutral powers, who suffered and so tamely submitted.

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to the Americans, who, to gain the favour of Talleyrand, had chosen citizens of known probity and impartiality in American politics, and one of them the intimate friend of Talleyrand when in America, where and when his friendship was useful: they were not, however, permitted to be presented to the Directory, and Talleyrand called upon them once or twice, but he let them always understand that it was not in an official capacity. Some low subaltern intriguers, the very refuse of Talleyrand's political spies, were the honourable persons to whom the Directory and Talleyrand had trusted this negociation, if it can be so denominated; and it is well known that after various impracticable, absurd, and degrading propositions, when the American ambassadors spoke of the value for their captured ships, this ridiculous negociation was at an end; because instead of paying the Americans, the persons employed by Talleyrand demanded, in his name *d'argent beaucoup, d'argent* for him and for the Directors, and the American ambassadors not being on their parts prepared for such a demand, nor having any orders or means to satisfy it, this political farce of Talleyrand's composition finished here.

Two years afterwards, when Buonaparté had usurped the sovereign power in France, and Talleyrand, by swindling Louisiana from Spain, found himself possessed of the means of revenging himself upon America, by the agents and propagandists which this new colony will vomit among the citizens of the United States, *there was a peace concluded which no declaration of war had preceded:* America restored the French ships it had captured from France, and France kept the American vessels which it had already disposed of. By this treaty Talleyrand's vengeance against America was rather augmented than decreased; because he received no money as he expected, and although he was supported by all the American jacobins, and the royal jacobin of Prussia, he could not persuade the American government to join the armed neutrality. In the course of twelve months' better acquaintance between Talleyrand and the directors, he became necessary to them. No minister was more submissive to their despotism, and no minister treated other nations more despotically: he and the directors now understood each other, and shared with fraternity the plunder of weak and insulted nations.

When the Directory was amusing itself and the jacobins of Europe with the exposure of the meanness of the negociating princes at Rastadt, and impudently proclaimed that it offered to the world the olive-branch of peace, Talleyrand persuaded it to attack Switzerland, a country yet unplundered by France.

None can more admire and pity the brave and loyal inhabitants of Switzerland than we ourselves do; it has suffered and still continues to suffer most grievously, in consequence of the vexatious intrigues and tyranny of France; but when its government did not revenge their countrymen so cowardly butchered by the French on the 10th of August, 1792; at a time moreover when they might have done it with honour and success; it could not expect, after having submitted to such a gross insult, but that France, at some favourable juncture, would to flesh in full add attack, and itself and the nation fall the victims of its former impolitic conduct. Republican France never yet wronged any nation which it did not afterwards wish to weaken, to conquer, or annihilate. Spain and Austria are terrible examples of this French policy; the one injured, when the political rival of

France,

France, may be now considered as a French province, and the other has only the will and not the power left to resist the dictates of France.

When the brave Lyonese defended themselves, in 1793, the Swiss government let another opportunity pass by of revenging the innocent blood of its countrymen; but at this period Switzerland was become the entrepot of commerce between France and other nations; and its citizens were *merchants* instead of *soldiers*. That this commerce was very advantageous there is no doubt; *but any nation sacrificing its honour and duty to a momentary profit, or rather that sells the former for the latter to a neighbouring nation more powerful than itself, such a neighbour as France will repay with interest the wages of its dishonour and infamy.*

Vague accusations and known falsehoods against the Swiss government and nation preceded the attack of France, whose aid to establish *liberty* and *equality* was besides demanded by some Swiss vagabonds of no property or interest in their own country, and who for years subsisted only upon the salaries which as spies they received from Talleyrand and others of the French government; among those worthy Swiss patriots were La Harpe and Andermatte; (of the former we shall speak by and by.) Andermatte, the late commander in chief of Buonaparté's Helvetic government troops, was formerly an officer in the service of the unfortunate King of Sardinia, which his *suspected conduct* was the cause of his quitting: in 1799 he had the impudence to appear at Augsbourg, and to offer his services to Mr. Wickham, who was *organizing* the Swiss regiments, which were in plain English sold. His offers were not accepted; *but during his stay among the Austrian and Russian armies as a Swiss emigrant, he rendered so much service to France*, that Talleyrand caused him at his return to be made *Commander in Chief of the Helvetic troops.** But the intrigues of Talleyrand in Switzerland, previous to the invasion of the French in 1798, and their fatal effects, to the Swiss, to Austria, to Russia, and indeed to all Europe, are well known, and it is a fact, that upwards of two millions sterling, in money, were carried away from Switzerland, and divided between their director, their general commissaries, and their minister Talleyrand; and this exclusive of the plunder of the subaltern commissaries, officers, and soldiers, who called the campaign of 1798, in this ill-fated country, *une campagne d'or*.

During Talleyrand's stay in America, he had renewed his acquaintance with Hamilton Rowan and Napper Tandy, and projected with them a plan for an insurrection in Ireland: when he returned to Europe in 1796 he landed at Hamburgh, where he found Lord Edward Fitzgerald and Arthur O'Connor arrived before him, and waiting for him. Among his former revolutionary accomplices, Madame Genlis and her son-in-law, General Valence, resided at Altona near Hamburgh, and belonged to the

* It had been fortunate for England had Mr. Wickham been more particular about the persons he employed. One d'Offernville, known to have belonged to the police at Paris, and who was deported by the directory as *improper to be employed*, we do not believe did the cause of the combined powers any service. Loyal men of abilities were often refused, when men were accepted who had served and betrayed all parties, but whom their boldness and intrigue, supported by the French government, pushed forward; the official correspondence published by France, and seized by the loyal Prussian government at Bareith and Anspach, proves this assertion.

Irish

Iriſh rebel committee at that place, where all the particulars were arranged for eſtabliſhing the total independence of Ireland and its future republican form of Government.

That done, Talleyrand went to Paris and communicated to his friend Barras, his revolutionary tranſactions with the Iriſh rebel chiefs; and General Hoche was in conſequence ſent in diſguiſe into Switzerland, there to meet Lord E Fitzgerald and Arthur O'Connor, in the latter part of the ſummer of 1796; after agreement with them, the expedition under Hoche to Buntry Bay, took place in December following; but fortunately the ſeeds of rebellion and ſedition had not yet rooted themſelves in Ireland. The miſcarriage of this expedition cauſed the Directors to miſtruſt the reports of the Iriſh rebels at Paris, in 1797; and, whatever Talleyrand did to the contrary, when Miniſter, he could not, at this time, perſuade the Directors to ſend any but partial armaments, nor even procure his friend Valence an eraſion from the emigrant liſt, or a French commiſſion as an officer, by way of protection, notwithſtanding this man's offer, to go over to Ireland only with about 100 non-commiſſioned Daniſh and German officers, whom he had engaged on the part of France, for the purpoſe of teaching the Iriſh rebels military exerciſe and manœuvres.

No ſooner was Buonaparté the ſovereign of France, and Talleyrand his Miniſter, than he cauſed Madame Genlis and Valence to be recalled, and the latter was made a general. No man has been a more active agent for France in keeping up the correſpondence with the Engliſh and Iriſh rebels than Valence, and ſeveral of his emiſſaries, who have been arreſted, have owed it to the lenity of the Engliſh laws relative to treaſon, and to the generoſity of the Engliſh Government that they have not been more ſeverely puniſhed. One among others, a Swediſh rebel officer of the name of Jagerhorn, was ſent by Valence to England in 1798, and there arreſted. This man's military abilities would have been uſeful to the rebels had he been permitted to go to Ireland, as was intended.* If Talleyrand paid his emiſſaries well in foreign countries, foreign rebels, eſpecially the Iriſh, who had eſcaped and fled to France, were there left to ſtarve; a fate which they richly deſerved, and nothing more than they might have expected from ſuch an unprincipled man when he had no further occaſion for their ſervices.

Had the fleet that carried Buonaparté to Egypt in 1798, eſcaped in ſafety, it was to go to Breſt, and Talleyrand had then a promiſe from the Directory of another great expedition during the winter of 1798, under the command of General Kilmain.

The late friendly reception which A. O'Connor and other Iriſh rebels met with from Talleyrand at Paris, at a time when, by threats and intrigues, he had forced the princes of the Houſe of Bourbon to reſide in Poland or

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* In a pamphlet printed at Altona, 1799, by Valence, called—"Ce que J'ai fait pour ma patrie pendant l'emigration," Valence offered to a Daniſh nobleman, (of my acquaintance,) whoſe wife was his bonne amie, the honourable miſſion of Jagerhorn, with two hundred guineas for his travelling expences, but he was more loyal than to accept the offer. In 1799, when Jagerhorn was impriſoned in England, the Dane communicated the circumſtance to me.

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in Holland, proves he has not laid aside his favourite maxim: when defending himself in 1799, against the Jacobins, he, among other things, declared—My invariable opinion has been and is, *that both the present and future Governments of France must always hold as a standing principle, that the independence of Ireland and the conquest of Egypt are absolutely necessary to establish the power and secure the welfare of France, even should it succeed in annihilating England's political and commercial influence with the Continent.**

At a period when all Europe was at peace, and the ignorance and weakness of the British Ministers had caused the first murmurs of discontent in the American colonies, the Duke de Choiseul, Minister to Louis XV. advised his King to attack and conquer Corsica, already divided into several factions; the success of this expedition, and the tolerance, or rather the indifference, of the principal European powers, induced Choiseul to plan a much bolder conquest. Having already, by means of his emissaries, encouraged the British subjects in the western colonies to rise in resistance to their mother country, he conceived that the conquest of Egypt would endanger, if not destroy the colonial power of England in the east. Count de Vergennes, the French Ambassador at Constantinople, had his instructions to sound the Turkish Ministers, and to endeavour to bribe them to demand the assistance of France against Aly Bey, and other then rebellious Beys and Pachas in Egypt and Syria.

Baron Hebert, the Austrian internuncio at the Ottoman Porte, discovered this intrigue, and informed his court of it, and after the representations of the Empress Maria Theresa to Louis XV. Choiseul was forced to lay it aside; his intention was, however, to carry it into effect when once the Americans should declare their independence. This measure, his disgrace, some time previous to that event, effectually put a stop to.†

This project was again discussed in the councils of Louis XVI. during the American war, after the taking of Minorca; and in 1787, when England and France were arming on account of the troubles in Holland; but the king would not consent to such an act of treachery against the old ally of France.

As the victories of Buonaparté were crowned by a peace with the continent, he was more beloved in France than any other general, and therefore more dreaded by the directory: not daring openly to disgrace, destroy, or depose him,‡ Talleyrand was desired to find out some employment for him any where but in France.

An invasion of England was the favourite wish both of the government and of the armies; and Buonaparté was therefore declared commander in chief of the Army of England, and was mean enough to lend his name as

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* Defence de la conduit politique de Citoyen C. M. Talleyrand; L'An. 7.

† See the Memoirs of Choiseul, Maurepas, and Vergennes. 3 vols. Bautlouin. An. IV.

‡ Talleyrand, in order to keep Buonaparté upon his guard against the jealousy of the directory, sent him unknown a map of Cayenne, with the same inscription as upon the French Pantheon—*Aux grands Hommes, La Patrie reconnaissante.* At that time Talleyrand led the directory to suspect this map was sent from the royalists, but now he openly avows the deed as his own.

a guarantee for a loan upon England, notwithſtanding he well knew it would no more be paid by England than it would by France.

That the ignorant directors really intended to invade and not to amuſe England, as was ſaid, there is little doubt; and we are well informed that they conſulted ſeveral experienced naval officers, among others Admiral Thouget, on the ſubject; and that all whom they did conſult diſſuaded them from the attempt; Talleyrand then brought forward the old project of conquering Egypt; but previous to its being laid before the directory it had the approbation of Buonaparte, who, truſting to former fortune, would have undertaken wilder ſchemes than this.

Talleyrand gained by this meaſure two important points; he flattered the unbounded ambition of Buonaparte, and thence gained his friendſhip; and by ſending away the object of the directory's dread and jealouſy, he conferred an obligation upon the directors, by which he inſured his own continuance in place.

Talleyrand may plead as an excuſe for the invaſion of Egypt and Switzerland the neceſſity of preventing a civil war in France, and of employing the ſoldiers who demanded the milliard promiſed them at a peace; it is certainly true, however, that the diſcontent in France, and in the French armies, was at this period very great; it is alſo true, that the principal cauſe of this diſcontent was the late revolution of the 18th fructidor, in which Talleyrand had been, if not the co-operator, the confident; and the infamy and crime of invading and plundering friendly nations cannot be diminiſhed by a neceſſity that had for its cauſe ſo great an infamy and crime as this revolution, which, to keep a few regicides in power, cauſed the wretchedneſs of millions.

(To be continued.)

To Mr. Cobbett.

Sir, *Sept.* 7, 1803.

ESTEEMING the independence of your ſpirit, even where I diſagree with you as to the propriety of its application, and admiring the manly firmneſs of your cenſures, even where I have reaſon to doubt their juſtice, I cannot but feel a conviction that, when betrayed into error, by miſinformation, to which every public writer is more or leſs liable, you will be as ready to retract, as you was prompt to advance it. In this perſuaſion, I confidently call upon you to correct a miſrepreſentation which appeared in your Summary of Politics, inſerted in the Political Regiſter of Saturday, Sept. 3d, reſpecting Mr. Jackſon, the Britiſh Envoy at Berlin. You ſtate that gentleman to be *inexperienced* and every way *unfit* for his ſituation: you aſk, "how is it poſſible that he ſhould ever gain over any one to his opinion, even ſuppoſing him to hit upon a right opinion himſelf!" You aſſert that "he has been a conſul; his education has been commercial rather than political;" and you dare to ſay, that "his notions are confined within the narrow compaſs of his little *parsimonious* bureau." Then, reaſſuming the interrogatory ſtyle, you add, "can he carry conviction to the mind of an heſitating ſtateſman? The rank, talents, information, and manners of an ambaſſador, ſhould be ſuch as to render his ſociety at once an honour and a pleaſure. What honour ſhould Mr. Beymé, for inſtance, perceive

perceive in aſſociating with Mr. Jackſon; what information could he derive from him; how could he poſſibly care any thing about him."

Now, Sir, allow me to obſerve that, if you had not been groſsly miſinformed, reſpecting the education and qualifications of Mr. Jackſon, you never could have advanced theſe aſſertions, nor have put theſe queſtions. Mr. J. *never* was a conſul; his education was *not* commercial, but claſſical and political; from early youth he was deſtined to ſupport a diplomatic character, and his education was rendered perfectly conformable to ſuch deſtination. You will not deny, Sir, that he was educated in the beſt ſchool of diplomacy, when I tell you that he was a pupil of Lord Malmſbury's, whom he accompanied to the Hague, when his Lordſhip was ſent as ambaſſador to Holland. He afterwards went to Madrid; and was employed as Miniſter Plenipotentiary, either there or at Berlin, even before he was of age. To ſay that ſo excellent a judge as Lord Malmſbury thought, and ſtill thinks, moſt highly of Mr. Jackſon's talents and judgment, is to ſay ſufficient in his favour to induce you, I am convinced, to alter your opinion of him. But theſe ſentiments were not confined to that nobleman; they were adopted by the laſt cabinet, who ſent Mr. J. *on a ſpecial miſſion of a very important nature* to Vienna, even while we had a reſident ambaſſador at the Imperial Court. He was, ſoon after, appointed Ambaſſador to Conſtantinople, but did not go thither, on account of a difference with Lord Grenville, who thought, (and perhaps juſtly), that his demands for ſupporting the dignity of his character and eſtabliſhment, (demands which certainly did not beſpeak a parſimonious ſpirit), were too high. In conſequence of this diſagreement, he remained unemployed till the laſt peace, when he was ſent to Paris, and from thence to his preſent reſidence at Berlin. As to his *rank*, he is the ſon of a dignitary of the Church of England, and therefore worthy to aſſociate with the proudeſt Baron of the Pruſſian court; his *talents* are deemed, by much better judges than myſelf, to be of a ſuperior caſt; his *information*, acquired during fifteen years of ſtudy in the diplomatic ſchool, is extenſive; his manners are polite, elegant, and dignified; his *notions* of policy are liberal and enlarged; and his *principles* and *opinions* are moſt ſound, correct, and juſt. Thus endowed, Sir, Mr. Jackſon's ſociety is both an *honour and a pleaſure* to any man who knows how to appreciate his merit. And it is certainly no great preſumption to add, that he is perfectly competent, as he is willing, to give very important, and, as it would appear, very *neceſſary*, inſtruction to Mr. Beymé, or to any other of the Jacobinical adviſers of his Pruſſian Majeſty. What converts he may make to his opinions, I know not; that they may be numerous is devoutly to be wiſhed; but, if they ſhould be few, their paucity will be imputable to their perverſeneſs and not to his inability.

There is not in Europe a court to which a man of good principles and great talents would have ſuch ſtrong objections to be ſent, as to the court of Berlin; becauſe there is none in which there are ſo many diſcouraging circumſtances to encounter; ſo many difficulties to ſubdue, and ſo little ſucceſs to hope for. What *can be* done will, I feel confident, be done by Mr. Jackſon, who unites zeal with ability, and principle with experience. But, I fear, Machiavel himſelf would produce but little effect on a cabinet which has had the baſeneſs to render its ſovereign the tool of a foreign uſurper.

I ſhall merely add, Sir, that Mr. Jackſon has invariably acquitted himſelf to the perfect ſatisfaction of every Miniſtry by which he has been em-

ployed; and that more able diſpatches than his have ſeldom been read by a cabinet; and relying on your impartiality for the immediate inſertion of this letter, haſten to ſubſcribe myſelf,

A Lover of Truth and Justice.

TO THE EDITOR.

Sir,

THE Britiſh Critic, in reviewing "a Layman's Remarks on Dr. Vincent's Defence," obſerves, (Vol. XIX. p. 654,) "The attempt to *purify* the claſſics has a ſpecious appearance; but who does not know that the Delphin editions, where the offenſive parts are either uninterpreted or removed to the end, invite rather than repel the curioſity of youth?" Surely the Reviewer is here guilty, at leaſt, of a little inconſiſtency, if not liable to the charge of wiſhing to retain the impurities and indecencies of the claſſics. He appears, indeed, decidedly againſt any attempt to purify them, as a meaſure ſpecious indeed, but impracticable; becauſe, in one inſtance, where the attempt has been made, it has not only failed of ſucceſs, but has proved a remedy worſe than the diſeaſe. His charge againſt the Delphin editions, as inviting rather than repelling the curioſity of youth, by leaving the offenſive parts uninterpreted, is true. But what then? becauſe one attempt has failed, does it follow that all others muſt prove equally unſucceſsful, or that no other attempt muſt be made? That that attempt ſhould fail of ſucceſs was certainly no matter of ſurpriſe, becauſe it applied not to the root of the evil. It retained all the offenſive paſſages, omitting only the interpretation of them; ſo that wherever an hiatus occurred in the interpretation, there the eye of the learner was irreſiſtibly attracted; and if he was incompetent to underſtand the paſſage, diveſted of its intrepretation, a Dictionary readily ſupplied that deficiency. But ſurely an obvious remedy might very effectually be applied; a remedy, indeed, ſo obvious, that I am ſurpriſed it did not occur to a Reviewer, I mean that of expunging every offenſive paſſage of the author, inſtead of leaving them uninterpreted, Such an "expurgata editio" of the principal claſſics, for the uſe of ſchools, would be a more valuable preſent, than the laborious diſquiſitions of learned commentators, or the various readings and emendations of verbal critics. And where would be the loſs to learning, if all ſuch paſſages were to be ſacrificed at the ſhrine of morality? Trifling confeſſedly as that loſs would be, how would it be overbalanced, how would it ſhrink into nothing, when compared with the advantages that would reſult from it to the morals of our youth! But it will be ſaid, are we to give up our beſt claſſics to be curtailed and mutilated by the hand of ignorance? No, not by the hand of ignorance; but curtailed they ought to be, and purged of every paſſage that has a tendency to cheriſh the corruption of human nature, to inflame the paſſions, to vitiate the morals, and to debauch the heart. After all ſuch curtailment, ſufficient would ſtill remain for every purpoſe of inſtruction or illuſtration which the ſtudy of the claſſics is intended to anſwer. Here then the "lituræ labor" would be moſt commendably beſtowed. Thus would the ſources of inſtruction become pure, and the effects might be expected to appear in the amelioration of morals. Thus alſo would the character of the reſpective authors riſe to a more exalted height. And ſurely thoſe authors themſelves would, if it were now in their power, very readily conſent

conſent to cancel every paſſage of an impure, indecent, immoral, or irreligious tendency. Lord Rocheſter, we know, on his death-bed requeſted that his lewd and profane poems and libels might not be publiſhed to the world. [See advertiſement to Parſons's Sermon at Lord Rocheſter's Funeral.] Pope, it is probable, left directions for ſuppreſſing ſome of his juvenile productions, not remarkable for their decency; or, if it can be ſuppoſed that he did not leave any ſuch expreſs directions, his original editor, (Warburton) in the "delicacy of his friendſhip," and regard for the reputation of the author, or (it may be hoped) from better motives, from a ſenſe of religious and moral duty, voluntarily ſuppreſſed them. Not ſo, a ſubſequent editor of the ſame poet; (Dr. Joſeph Warton) he, with an unbluſhing aſſurance, has brought forward and diſplayed to public view, what his more modeſt predeceſſor had induſtriouſly concealed, and what the intereſts of religion and morality, nay, even a ſenſe of common decency, ought to have taught a clergyman of the Church of England to conceal. [See Notes to the 4th Part of the Purſuits of Literature, and Introductory Letter to the Tranſlation of Paſſages in that maſterly work.] Nor is it ſufficient to ſay, in defence of ſuch conduct, that every, even the moſt trifling compoſition of ſuch a poet, is worthy of preſervation, or that, in order to form a true eſtimate of the character of a poet, every production of his genius ſhould be brought under review. Such a defence is too puerile to deſerve a refutation. Let us rather recommend to writers and editors of every deſcription, to endeavour to deſerve the ſame juſt tribute of praiſe, which Lord Lyttelton beſtowed on one of the moſt elegant and moral of our poets, (Thomſon.)

"His chaſte muſe employ'd her heav'n-taught lyre
None but the nobleſt paſſions to inſpire,
Not one immoral, one corrupted, thought,
One line, which dying he could wiſh to blot."

Prologue to Thomſon's Coriolanus.

I am, Sir, your's, &c.

Auguſt 1, 1803. CLERICUS ANGLICANUS.

ON THE GOOD WORKS OF HEATHENS.

TO THE EDITOR.

SIR,

THE author of "Conſiderations on the preſent State of Religion, ſpeculative and practical, in this Country," (a pamphlet reviewed in your Number for January, 1803, p. 88,) alluding to the 13th Article, obſerves, "Leſt any opening ſhould be left, through which a ray of hope might enter, that virtuous heathens might poſſibly eſcape damnation, it was carefully inſerted in the Articles, not that their good works were defective, which would have been true, but that they had undoubtedly the nature of ſin, foraſmuch as they ſprung not of faith in Jeſus Chriſt, of whom they never could have heard." Here to me there appears ſome miſconception. It may, I think, be queſtioned, whether our reformers conſidered their Articles as addreſſed to *heathens*, or ever had *them* in contemplation. Admitting, however, that the Article in queſtion was intended to allude to virtuous heathens, who never could have heard of Jeſus Chriſt,

and to include them as well as nominal Chriſtians, whoſe works, done before the grace of Chriſt and the inſpiration of his ſpirit, (that is, before they have received Jeſus Chriſt and his goſpel by faith) are here declared undoubtedly to have the nature of ſin; admitting this; yet the Article neither ſays or implies that ſuch perſons cannot poſſibly eſcape damnation. And it muſt be a ſtrange perverſion that deduces any ſuch preſumptuous doctrine from it. The Article only ſays, that ſuch works have undoubtedly the nature of ſin; it does not go the length of ſaying that ſuch ſin is unpardonable, it reſtricts not the mercy of God, nor "denies the poſſibility of its exerciſe out of the pale of the covenant;" on ſuch matters it is wiſely ſilent. And it further declares why ſuch works have the nature of ſin, foraſmuch as they ſpring not of faith in Jeſus Chriſt, and becauſe they are not done as God hath willed and commanded them to be done." It is then to be conſidered, whether this doctrine, viz. "that ſuch works have the nature of ſin becauſe they ſpring not of faith in Jeſus Chriſt, and are not done as God hath willed and commanded them to be done," be a true doctrine, that is agreeable to ſcripture. This author certainly appears by implication to deny it to be a true doctrine, for he ſays, "It was carefully inſerted in the Articles, not that ſuch works were defective, *which would have been true*; but that they had undoubtedly the nature of ſin; *which of courſe he muſt ſuppoſe to be not true.* To be convinced of the truth of it, I will only refer him to the quotations in Welchman on the 11th, 12th, and 13th Articles. And in order to ſee the opinions of our divines concerning the extenſion of God's mercy to virtuous heathens, who have never heard of the name of Jeſus Chriſt, I could wiſh him to read and compare together the expoſition of Biſhop Pretyman, or the more enlarged one of Biſhop Burnet, on the 13th and 18th Articles. Theſe, I am perſuaded, will be ſufficient to clear up all doubts and difficulties on the ſubject to his ſatisfaction.

The ſame author is of opinion, "that purity of doctrine and uniformity of worſhip in our national church might be ſecured by only requiring of the clergy an unequivocal aſſent to the Book of Common Prayer; or that if a further teſt ſhould be thought abſolutely neceſſary to aſcertain uniformity of opinion, thoſe articles might be expunged which are not indiſpenſably neceſſary to ſalvation." I do not think that the clergy, as a body, would be deſirous of being relieved from ſubſcription to the preſent Articles. And as we ſee that differences of opinion, on many confeſſedly very important ſubjects, have prevailed, and continue to prevail, notwithſtanding the exiſtence and enforcement of this Teſt "for the avoiding of the diverſities of opinions, and for the eſtabliſhing of conſent touching true religion;" it certainly deſerves to be ſeriouſly and maturely conſidered, whether the abolition of this Teſt would not open a door to ſtill greater differences of opinion, and afford a wider range for licentiouſneſs and diſſention, both in doctrine and worſhip. And thus the remedy would become worſe than the diſeaſe; or rather would it not contribute to its aggravation? Having thus ſtated my reaſons why I cannot ſubſcribe to ſome of this author's ſentiments, I have only to add, that to ſome other ſentiments ſtated in your Review, ſee ibid. p. 90, (whether this author's or your own) on the ſubject of Churches for the Poor, and on the dilapidated State of Country Churches and Parſonage Houſes, I do moſt cordially ſubſcribe.

I am, Sir, your's, &c.

Auguſt 1, 1803. CLERICUS ANGLICANUS.

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